THE

HOLY BIBLE

ACCORDING TO THE AUTHORIZED VERSION (A.D. 1611),

WITH AN EXPLANATORY AND CRITICAL

Commentary

AND

A Revision of the Translation,

BY BISHOPS AND OTHER CLERGY

OF THE ANGLICAN CHURCH.

EDITED

BY F. C. COOK, M.A., CANON OF EXETER.

VOL. I.—PART II.

LEVITICUS—DEUTERONOMY.

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LEVITICUS.

INTRODUCTION.

I. LEVITICUS, that is, the Levitical Book (LXX. Λευιτικόν, Vulg. *Leviticus*), is the name by which this portion of the Law of Moses has always been called by the Hellenistic Jews and the Christian Church. But according to the text of the Masorites, it does not appear certain that the Book was originally named, or in any way regarded by them, as a whole. It would rather seem that they reckoned it simply as ten out of the fifty-four sections into which the entire Book of the Mosaic writings is divided. The ten Sections are as follow:—

Sect. 24, Chap. i.—vi. 7.
" 25, " vi. 8—viii.
" 26, " ix.—xi.
" 27, " xii. xiii.
" 28, " xiv. xv.
" 29, " xvi.—xviii.
" 30, " xix. xx.
" 31, " xxi.—xxiv.
" 32, " xxv. xxvi. 2.
" 33, " xxvi. 3—xxvii.

Each Section, in accordance with rabbinical custom, is named from the word, or phrase, with which it commences. Section 24 is called *Vayikra* (ויקרא), which means, "and he (the LORD) called." But it appears that the Rabbinical Jews in the time of S. Jerome used the Pentateuchal division, and gave to each of the five Books the name of its first section[1]. The modern Jews apply the title *Vayikra* both to the whole book of Leviticus, and, in its more strict sense, to Sect. 24 of the Pentateuch.

As regards its subject matter, Leviticus is closely connected with Exodus at its commencement and with Numbers at its conclusion. The first link of connection is clearly shewn by the fact that while the directions for the Consecration of the priests are given in Exodus, the Consecration itself is narrated in Leviticus in nearly the same words, changing the tense of the verbs. See prel. note to Ex. xxix.

The Book however has a certain claim to unity from so large a portion of it being occupied with instructions for the service of the Sanctuary. It is true that much matter of the same kind is found in Exodus and Numbers. But Leviticus differs from those Books in in its general exclusion of historical narrative. The only historical portions are the accounts of the Consecration of the priests, with the deaths of Nadab and Abihu (ch. viii.—x.), and of the punishment of the blasphemer (xxiv. 10—23).

II. As regards the question of authorship, most, even of those who hold a different opinion on the other books of the Pentateuch, ascribe it in the

[1] Hieron. 'Prologus Galeatus.'

main to Moses. The theories which are counter to its Mosaic origin are so much at variance with each other—no two of them being in anything like substantial agreement—that it does not seem worth while to notice them in this place.

Leviticus has no pretension to systematic arrangement as a whole, nor does it appear to have been originally written all at one time. Some repetitions occur in it[1]; and in many instances, certain particulars are separated from others with which, by the subject-matter, they are immediately connected[2]. There appear to be in Leviticus, as well as in the other Books of the Pentateuch, præ-Mosaic fragments incorporated with the more recent matter[3]. There are also passages which may probably have been written by Moses on previous occasions and inserted in the places they now occupy when the Pentateuch was put together. It is by no means unlikely that there are insertions of a later date which were written, or sanctioned, by the Prophets and holy men who, after the Captivity, arranged and edited the Scriptures of the Old Testament[4]. The fragmentary way in which the Law has been recorded, regarded in connection with the perfect harmony of its spirit and details, may tend to confirm both the unity of the authorship of the Books in which it is contained, and the true inspiration of the Lawgiver.

III. In the following table, the contents of the Book of Leviticus are shewn in the order in which they occur.

LAWS FOR THE ALTAR.........	i.—vii.
Laws addressed to the people Burnt-offerings, i. Meat-offerings, ii. Peace-offerings, iii. Sin-offerings, iv. 1—v. 13. Trespass-offerings, v. 14—vi. 7.	i.—vi. 7.
Laws addressed to the priests Burnt-offerings, vi. 8—13. Meat-offerings, vi. 14—23. Sin-offerings, vi. 24—30. Trespass-offerings, vii. 1—7. Meat-offerings, Peace-offerings, &c. 8—21.	vi. 8—vii. 21
Laws addressed to the people Fat and blood not to be eaten, vii. 22—27. The priests' portions of the Peace-offerings, vii. 28—38.	vii. 22—38.
The Consecration of the Priests (cf. Ex. xxix.)..................	viii.
Aaron and his sons enter upon their office........................	ix.
Nadab and Abihu are punished	x. 1—20.
The laws of clean and unclean animal food	xi.
Purification after child-birth ...	xii.
The Leprosy .... Examination of suspected cases, xiii. 1—44. Exclusion of lepers from the camp. xiii. 45, 46. The Leprosy in clothing and leather, xiii. 47—59. The cleansing and restoration of the healed leper, xiv. 1—32. The Leprosy in a house, xiv. 33—53. Conclusion, xiv. 54—57.	xiii. xiv.
Purifications on account of secretions..........................	xv.
The Day of Atonement	xvi.
The slaughtering of animals for food..............................	xvii.
Unlawful marriages..............	xviii. 1—18.
Abominable lusts..................	xviii. 19—30.
Precepts on duties	xix.
Precepts on duties, for the most part with punishments prescribed	xx.
Precepts on holiness for the priests	xxi. xxii. 16.
Choice of victims for the Altar, and rules for eating the flesh of the Peace-offerings	xxii. 17—33.
The days of Holy Convocation and the Festivals in their connection with agriculture.......	xxiii.
The Lamps and the Shewbread for the Sanctuary...............	xxiv. 1—9.
The blasphemer punished, with an interpolation on retribution	xxiv. 10—23.
The Sabbath year, and the Jubilee in connection with the rights of the poor..............	xxv.
Promises and Threatenings for the nation........................	xxvi.
Vows	xxvii.

[1] For examples, compare Lev. xi. 39, 40 with xxii. 8; and Lev. xix. 9 with xxiii. 22. But on some of the most considerable alleged cases of mere repetition in the Pentateuch, see notes on ch. xx. xxiii.

[2] See *e.g.* Prel. notes to ch. xii. and ch. xv.; note on xiii. 39; also xix. 5—8, xxii. 17—25.

[3] See Introd. Note to Ex. xx. 22; notes on Lev. xxiii. xxv.

[4] We seek in vain for any clear internal evidence of such interpolations in Leviticus. But the probability of their existence may be easily admitted, taking account of the literary habits of past ages, before the spirit of modern criticism had introduced a curious desire to appropriate every sentence to its author. On the objections to Mosaic authorship which have been based on passages relating to the future history of the nation, see Note after Chap. xxvi. and cf. notes on Ex. xxiii. 20, 31.

IV. THE RITUAL OF THE SACRIFICES.

The instructions respecting the offerings for the Altar contained in Leviticus are given, like most of the other portions of the Law, in a more or less disjoined and occasional way. They were recorded with a view to the guidance of those who were practically conversant with the service of the Tabernacle. They do not as they stand furnish a methodical statement for the information of those who are strangers to the subject. A compact and systematic sketch of the ritual of the Altar, may therefore well form part of an Introduction to the study of this Book.

§ i. In regard to the whole sacrificial system of the Hebrew Law, it is most necessary that we should keep in view that it was intended for a people already brought into covenant with the living God, and that every sacrifice was assumed to have a vital connexion with the spirit of the worshipper. A Hebrew Sacrifice, like a Christian Sacrament, possessed the inward and spiritual grace, as well as the outward and visible sign. The mere empty form, or the feeling of an opus operatum, was as alien to the mind of an enlightened Israelite who brought his gift to the Altar, as it is to the well instructed Christian who comes to the Table of the Lord. This fact will be found not obscurely intimated in the words of the Law itself. But it is most clearly expressed by the sacred writers in later ages, when it became necessary that they should remind their backsliding countrymen of the truth[1].

It may however be supposed that to those who came to the Sanctuary in sincerity and truth, a sacrifice may have borne a very different amount of meaning, according to the religious conditions of their minds. One may have come in devout obedience to the voice of the Law, with little more than a vague sense that his offering in some way expressed his own spiritual wants, and that the fact that he was permitted to offer it, was a sacramental pledge of God's good will and favour towards him. But to another, with clearer spiritual insight, the lessons conveyed in the symbols of the Altar must have all converged with more or less distinctness towards the Lamb slain from the foundation of the world[2], Who was to come in the fulness of times that He might fulfil all righteousness[3], and realize in the eyes of men the true Sin-offering, Burnt-offering, and Peace-offering; Who has now been made sin for us, though He knew no sin, that we might be made the righteousness of God in Him[4], Who has given Himself for us an offering and a sacrifice to God for a sweet-smelling savour[5], Who is our peace that He might bring us nigh by His blood[6], our very Paschal Lamb which has been slain for us[7], to the end that by eating His flesh and drinking His blood we might have eternal life[8].

The Classification of Offerings.

§ ii. The general name for what was formally given up to the service of God was *korbān* (קרבן), which exactly answers to the English words, *offering* and *oblation*. It is rendered by δῶρον (gift) in the Septuagint[9]. Under this name were included what was paid for the maintenance of the Priests and Levites in the shape of first-fruits and tithes[10], whatever was contributed for the endowment of the Sanctuary[11], and whatever offerings were brought to be sacrificed on the Altar. The last, which alone belong to our present purpose, may be thus classed:—

Offerings for the Altar.

Animal.	*Vegetable.*
1 Burnt-offerings,	1 Meat- and Drink-offerings for the Altar in the Court.
2 Peace-offerings,	2 Incense and Meat-offerings for the Holy Place within the Tabernacle.
3 Sin-offerings.	

Besides the three ordinary classes of animal sacrifices, there were several

[1] Ps. xl. 6; l. 8—15; Prov. xxi. 3; Is. i. 11—15; Jer. vii. 21—23; Hos. vi. 6; Mic. vi. 7, 8. Cf. 1 Sam. xv. 22; Matt. v. 23, 24.

[2] Rev. xiii. 8.
[3] Matt. iii. 15.
[4] 2 Cor. v. 21.
[5] Eph. v. 2.
[6] Eph. ii. 13, 14.
[7] 1 Cor. v. 7.
[8] Joh. vi. 54.
[9] Cf. Mark vii. 11.
[10] Lev. ii. 12; xxvii. 30; Num. xviii. 12, 26.
[11] Num. vii. 3; xxxi. 50.

offerings which were peculiar in their nature, such as the Paschal lamb[1], the Scape goat[2], and the Red heifer[3]. There was also the sort of Peace-offering called *Chagigah*, connected mainly with the Passover, and apparently referred to in the Law, though not mentioned by name[4], the Firstlings[5], and the Tithe animals[6].

The offerings for the Altar were (1) public sacrifices, offered at the cost and on behalf of the community (such as the victims offered in the morning and evening service of the Sanctuary and in the public festivals)[7], and (2) private sacrifices which were offered either by express enactment of the Law on particular occasions, or by the voluntary devotion of the sacrificer. It will be seen that the first three chapters of Leviticus relate entirely to private voluntary offerings[8]. But it may be observed that the mode of conducting a sacrifice of any given kind was nearly the same, whether it was a public or a private one. The main points of exception were that in the public sacrifices the priests, or the Levites, did what was else done by the person who brought the offering, or by those who were employed by him; and, according to the Mishna[9], that the laying of the hand upon the head of the victim was required in the public sacrifices only in particular cases, which are specified in the Law[10].

The Animal Sacrifices.

§ iii. The external distinction between the three classes of animal sacrifices may be thus broadly stated:—the Burnt-offering was wholly burnt upon the Altar; the Sin-offering was in part burnt on the Altar, and in part, either given to the priests or burnt outside the camp; and the Peace-offering was shared between the Altar, the priests and the sacrificer. This formal difference is immediately connected with the distinctive meaning of each kind of sacrifice. See § xvi.

The names by which the animal sacrifices are called in the Hebrew text are as follows:—

The general name is *zebach* (זבח), that is, a slaughtered animal. In the English Bible it is commonly rendered sacrifice, but sometimes offering. It is opposed to *minchāh* (מנחה), literally, a gift[11], which denotes a vegetable-offering, called in our version a Meat-offering.

The Burnt-offering is called *'olāh* (עלה), that which ascends, or *ishsheh* (אִשֶּׁה), that which is burnt; it is also occasionally called *kāleel* (כָּלִיל), that which is whole, because the whole victim was given to the altar. In our version, *'olāh* is rendered "burnt-offering," or "burnt sacrifice," and *kāleel*, "whole burnt sacrifice[12]."

The Peace-offering is called *shelem* (שֶׁלֶם), that is peace, or concord. The Thank-offering, a Peace-offering made under certain conditions[13], was called *tōdāh* (תודה), a thanksgiving.

The Sin-offering was called *chattāth* (חטאת), strictly either a sin, or punishment for sin.

The Trespass-offering which, as regards its meaning, was a kind of Sin-offering always accompanied by a pecuniary fine, was called *āshām* (אשם) *i.e.* a forfeit[14].

The Selection of Animals for Sacrifice.

§ iv. Five animals are named in the Law as suitable for sacrifice, the ox, the sheep, the goat, the dove and the pigeon. It is worthy of notice that these were all offered by Abraham in the great sacrifice of the Covenant. The divine command was, "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove and a young pigeon[15]." These animals are all clean according to

1 Ex. xii. 3.
2 Lev. xvi. 10.
3 Num. xix. 2.
4 See Num. x. 10; Deut. xvi. 2.
5 Ex. xiii. 12, 13.
6 Lev. xxvii. 32.
7 Ex. xxix. 38—44; Num. xxviii. xxix.
8 See Lev. i. 2; ii. 1, &c.
9 Menach, ix. 7.
10 Lev. iv. 15; xvi. 21; 2 Chron. xxix. 23. See Outram, I. xv. § 7.
11 Ps. xl. 6; Jer. xvii. 26; Dan. ix. 27. See on Lev. ii. 1.
12 Deut. xxxiii. 10; Ps. li. 19. The words used by the Septuagint are ὁλοκαύτωμα, ὁλοκαύτωσις and ὁλοκάρπωμα; and by the Vulgate, *holocaustum*.
13 See on Lev. vii. 11, 12.
14 See on Lev. v. 14.
15 Gen. xv. 9.

the division into clean and unclean which was adopted in the Law[1], but which had its origin in remoter ages[2]. They are also the most important of those which are used for food and are of the greatest utility to man. The three kinds of quadrupeds were domesticated in flocks and herds[3] and were recognized as property, making up in fact a great part of the wealth of the Hebrews before they settled in the Holy Land. It would thus appear that three conditions met in the sacrificial quadrupeds; (1) they were clean according to the Law; (2) they were commonly used as food; and, being domesticated, (3) they formed a part of the home wealth of the sacrificers. If there were any birds which were domesticated by the Israelites in the time of Moses, they were most probably the dove and the pigeon, for dove-cots and pigeon-houses have been from very early times common appendages to the houses of the Holy Land and the neighbouring countries[4]. But even if it could be proved that the doves and the pigeons used in sacrifice were wild, and did not therefore fulfil the last-mentioned condition of the sacrificial quadrupeds, it would make no real difficulty, since it appears that, in the regular sacrifices, birds were accepted only from the poor who possessed no other clean animals which they could offer[5]. It is not in the least probable that the domestic fowl was known in Western Asia till after the time of Solomon[6].

"The roebuck and the hart" (more properly, the gazelle and the deer), though they were clean and were commonly used for food[7], were not offered in sacrifice, most probably because they were not domesticated nor regarded as property: the camel and the ass, though they were domesticated, were not offered because they were unclean[8]. These instances, as well as the exclusion from the vegetable offerings of grapes, figs, pomegranates, honey and milk, contradict the notion of Bähr and others, that the materials for sacrifice were chosen mainly because they were the chief natural productions of the land. The view of Philo[9], which has been adopted by some in modern times, that the animals were chosen on account of their mild and tractable disposition, is sufficiently answered by referring to the habitual tempers of the bull, the goat and the ram, which are so plainly recognized in Scripture[10].

Every animal offered in sacrifice was to be perfect, without spot or blemish. It was to have neither disease nor deformity of any kind[11]. An exception was however made in regard to a limb out of proportion in a victim for a Freewill offering, which was an inferior sort of Peace-offering[12]. A male animal was required in most offerings[13].

The age of the victims was, for the most part, limited. It would seem to have been a primitive law that no animal was to be sacrificed which was less than a week old[14]. The four-footed animals offered by Abraham were three years old[15]. These may be taken in a general way as the two limits of the ages of the animals offered in sacrifice. The case of a victim of seven years old in Judg. vi. 25 must be regarded as exceptional, having a peculiar significance of its own.

The ox was sacrificed either as a calf (עגל *'ēgel*), which might be a year old[16],

[1] Lev. xi.; Deut. xiv.

[2] Gen. vii. 2.

[3] Lev. i. 2.

[4] Josephus, 'Bell. Jud.' v. 4. § 4. See Tristram, 'Nat. Hist.' p. 212.

[5] Lev. v. 7. See note on Lev. i. 14.

[6] See note on Neh. v. 18. Smith's 'Dict.' III. 1575. Ducks and geese appear to have abounded in ancient Egypt, but the Israelites could hardly have had them in considerable numbers in the Wilderness. That the ancient Egyptians were acquainted with the common fowl rests on no earlier testimony than Plutarch's. See Wilkinson, 'Pop. Account,' &c. Vol. I. p. 250.

[7] Deut. xii. 15, 22, xiv. 5, xv. 22; 1 Kings iv. 23. Cf. on Lev. xi. 7.

[8] Amongst the Gentile nations, the camel was offered in sacrifice by the Arabians, the horse by the Hindoos, the swine by the Greeks, Romans and Egyptians, the goose and other domestic birds by the Egyptians.

[9] 'De Victimis,' cap. I. De Maistre, Hengstenberg, &c.

[10] See Ps. xxii. 12; Jer. xxxi. 18; Jer. 4. 8; Dan. viii. 3, 4, 5, 6, 7. Cf. also Note after Lev. xi. § II.

[11] Lev. xxii. 18—25.

[12] See Lev. vii. 16, 17, xxii. 23.

[13] See on Lev. i. 3.

[14] Ex. xxii. 30; Lev. xxii. 27.

[15] Gen. xv. 9.

[16] Micah vi. 6. Cf. on Ex. xxxii. 4; Lev. ix. 2, 3, 8.

or as a bull (פַּר *par*) from one to three years old[1].

In like manner, the sheep was offered either as a lamb of a year old or under, or as a young sheep from one to three years old. But a single name (כֶּבֶשׂ *kebes*, or כֶּשֶׂב *keseb*, different forms of the same word) for these is found in the Law. The age in the case of the lamb is expressly defined[2]. Our version has lamb in some places where sheep would, according to common usage, be more appropriate[3].

The same custom was most likely followed in regard to the age of the goat. But there appear to have been two breeds of goats, one shaggy and the other smooth-haired, distinguished in sacrificial use, but mistaken in our version for distinctions of age[4].

The Presentation and Slaughter of the Victims.

§ v. It was the duty of the man who offered a private sacrifice to lead with his own hands the victim into the court of the Sanctuary, and to "offer it before the Lord," that is, formally to present it to the priest in front of the Tabernacle[5]. It is said that a priest selected for the service first carefully examined the animal to see that it was without spot or blemish. The sacrificer then laid, or rather pressed, his hand upon its head. According to some Jewish traditions, both hands were used, as they were by the priest on the head of the Scape goat[6]. Nothing is said in the Law of the imposition of hands being accompanied by any form of prayer or confession. The confession made by the High priest over the Scape goat[7] was evidently peculiar; and the confessions spoken of in connection with the Sin-offerings[8] were evidently made before the sacrificial ceremony had commenced, and had nothing immediately to do with the imposition of hands. But according to the Rabbinists the sacrificer always uttered a prayer or confession of some sort while his hand rested on the head of the victim, except in the case of Peace-offerings[9]. There does not appear to have been an imposition of hands in the sacrifices of birds[10]: nor, according to the Mishna, was there any in the sacrifice of the Paschal lamb, or in the offering of any of the public sacrifices, except the Scape goat and the Sin-offering for the people[11].

The regular place for slaughtering the animals for Burnt-offerings, Sin-offerings and Trespass-offerings, was the north side of the Altar[12]. Tradition tells us that before the sacrificer laid his hand upon the head of the victim, it was bound by a cord to one of the rings fixed for the purpose on the north side of the Altar[13], and that at the very instant when the words of the prayer, or confession, were ended, the fatal stroke was given[14]. The Peace-offerings and the Paschal lambs, might, it would seem, be slain in any part of the court[15].

If we take the text of Leviticus in its most obvious meaning as our guide, the person who brought the sacrifice had to slay it[16]. But some Jewish authorities state that this was the duty of the priest or an assistant[17]. The Hebrew idiom is not free from ambiguity[18]. It is however most likely that the duty devolved on the sacrificer, but that he could employ a deputy who might be a priest or not[19]. In the public sacrifices, and on certain peculiar occasions in later times, the priests, or the Levites, were appointed

[1] See on Lev. ix. 3; Lev. iv. 3, viii. 2; xvi. 3, &c.
[2] Ex. xii. 5, xxix. 38; Lev. ix. 3, xii. 6 (see note), xxiii. 12, 18, &c.
[3] Lev. iii. 7, iv. 32, xiv. 10, xxiii. 12, &c.—The words lamb, ewe, and sheep, are also often employed to translate *seh* (שֶׂה), which would be more fairly represented by *one of the flock*, that is, either sheep or goat. See Lev. v. 7, xii. 8, xxii. 23, 28, xxvii. 26, &c.
[4] See on Lev. iv. 23.
[5] See note on Lev. i. 3.
[6] Lev. i. 4, xvi. 21.
[7] Lev. xvi. 21.
[8] See on Lev. v. 5.
[9] Maimonides, 'Corban,' III. 15. Otho, 'Rab. Lex.' p. 634. Outram, l. c. 15.
[10] Otho, p. 658.
[11] Lev. iv. 15. 'Menach,' IX. 7.
[12] Lev. i. 11; vi. 25; vii. 2. On the arrangement of the court, see Note after Ex. xxvi. § VI.
[13] Mishna, 'Middoth,' III. 5.
[14] Otho, p. 634.
[15] Cf. Lev. i. 11 with iii. 2. Mishna, 'Zebach,' v. 6.
[16] See Lev. i. 5, &c. &c.
[17] Philo, 'De Victimis,' cap. 5. Otho, p. 634.
[18] See on Ex. xxxvii. 1.
[19] Cf. 2 Chron. xxx. 17.

to do it[1]. The mode of killing appears not to have differed from that of slaughtering animals for food. The throat was cut while a priest or assistant held a bowl under the neck to receive the blood[2]. The sacrificer, or his assistant, then flayed the victim and cut it into pieces[3], probably while the priest was engaged in disposing of the blood.

Up to this point the ritual was the same for all sacrifices of quadrupeds, whether they were destined to be Burnt-offerings, Peace-offerings, or Sin-offerings, except in the license allowed in the case of Peace-offerings as to the place of slaughter, and, according to tradition, in the prayer accompanying the imposition of hands. But from this point a very important divergence takes place, and the distinctive mark of each kind of offering comes into view. The treatment of the blood was the same in the Burnt-offering, the Peace-offering, and the Trespass-offering, but it was peculiar in the Sin-offering: the burning of certain parts on the Altar was the same in the Sin-offering, the Trespass-offering, and the Peace-offering, but the burning of the whole was peculiar to the Burnt-offering: the sacrificial meal was peculiar to the Peace-offering.

The Treatment of the Blood.

§ vi. In sacrificing the Burnt-offerings[4], the Peace-offerings[5] and the Trespass-offerings[6], we read that the priests were to "bring the blood and sprinkle the blood round about upon the altar." In the Sin-offerings, the priest had to take some of the blood with his finger and put it upon the horns of the Altar of Burnt-offering, and to pour out what remained at the bottom of the Altar. This was all that was required for the blood of the Sin-offering for one of the common people, or for a ruler[7]. But in the Sin-offering for the Congregation and that for the High-priest[8], in addition to these two processes, the High-priest himself had to bring a portion of the blood into the Sanctuary, to sprinkle it with his finger seven times before the vail[9], and to put some of it upon the horns of the Altar of incense[10].

Now there are here to be distinguished four different modes of disposing of the blood. In regard to the three of these which belong to the Sin-offering, our version exactly represents the original:—(1) the putting the blood with the finger upon the horns of the two Altars, (2) the sprinkling it with the finger before the vail, and (3) the pouring out of what remained at the base of the Altar of Burnt-offering. But as regards the blood of the other offerings, which it is said the priests were to "sprinkle round about upon the altar," our translation may mislead. The Hebrew verb (*zārak*, זרק) is a quite different one from that rendered *sprinkle* (*hizzāh*, הזה), in reference to the blood of the Sin-offering: and as *zārak* is applied to the whole of the blood of the victim, it must evidently denote a more copious way of disposing of the blood than is expressed by our word *sprinkling*. While *hizzāh* is used for what was done with the finger, or a bunch of hyssop, *zārak* is applied to an action performed with the bowl[11] in which the blood of the victim was received as it flowed from the carcase. The verb is to be understood in the sense of *casting abroad*, so as to make the liquid cover a considerable surface. The two Hebrew words are clearly distinguished in the Septuagint and Vulgate. They render *zārak* by προσχεῖν and *fundere;* and *hizzāh* by ῥαίνειν and *aspergere.* But almost all modern versions confound the words.

The Mishna tells us that the great Altar of the Temple was furnished with two holes at its south-west corner through which the blood ran into a drain which conveyed it to the Cedron. There must have been some arrangement of this kind for taking the blood away from the Altar in the Wilderness. We are further told that in casting the blood

[1] Lev. iv. 4. xvi, 11, 15; 2 Chron. xxix. 24, 34, &c.

[2] L'Empereur, notes to 'Middoth,' cap. III. Carpzov. 'Mantissa de Sacrif.' p. 712. Philo, 'De Victimis,' cap. 5. See on Lev. ix. 9, xvii. 3.

[3] Lev. i. 5, 6, &c.

[4] Lev. i. 5, 11.

[5] Lev. iii. 2, 8, 13.

[6] Lev. vii. 2. On the relation of the Trespass-offering to the Sin-offering, see on Lev. v. 14.

[7] Lev. iv. 25, 30.

[8] See note Lev. iv. 3.

[9] See note Lev. iv. 6.

[10] Lev. iv. 5—7, 16—18.

[11] The name of this bowl was *mizrāk* (מזרק), which is immediately formed from the verb *zārak*. See Ex. xxvii. 3; Num. iv. 14, vii. 13; Note after Lev. xvii., &c.

"round about upon the altar," it was the custom to throw it in two portions, one at the north-eastern corner and the other at the south-western, so as to wet all the four sides[1]. In accordance with this statement, it has been very generally held[2] that it was intended that the blood should be diffused over the walls of the Altar; and this seems to be confirmed by what is said of the blood of the bird for a burnt-offering—"the blood thereof shall be wrung out at the side of the altar[3]."—But it is urged, on the other hand[4], that it is improbable that the blood should have been suffered, as it must thus have been, to run down upon the bank or ledge round the Altar, on which the officiating priests stood. It has been conjectured that it was cast upon the margin of the top of the Altar in such a way as to flow round the space occupied by the fire. This is of course conceivable, if a channel was provided to conduct the blood round the four sides, inclining towards the openings at the south-western corner[5].

The Burning on the Altar.

§ vii. When the blood was disposed of, the skin removed, and the animal cut into pieces, the sacrificer, or his assistant, washed the entrails and feet[6]. In the case of a Burnt-offering, all the pieces were then taken to the Altar and salted in accordance with the command, "with all thine offerings thou shalt offer salt[7]." It is said that the salting took place on the slope of the Altar[8]. The priest next piled the pieces on the Altar, in order, with the wood, upon the fire which he had previously made up[9]. The expression "in order[10]" is understood by the Jewish writers to signify that the pieces were to be placed in the pile, so as to stand in the same relation to each other as they did in the living animal[11]. The hind limbs were probably put at the base of the pile, then the entrails and other viscera with the fat, then the fore limbs, with the head at the top.—It should here be remarked that a peculiar word is uniformly applied to the action of the fire of the Altar, one which means rather to send up in smoke than to consume. See on Lev. i. 9.

[1] 'Middoth,' III. 2. Otho, p. 636.
[2] Outram, Carpzov., Bähr, Knobel, Keil, &c. with the general voice of rabbinical traditions. Otho, p. 635; Outram, I. c. XVI. § 2.
[3] Lev. i. 15.
[4] By Kurtz and Hofmann.
[5] This may have some countenance from the words of Philo ('de Vict.' c. 6), and of the Vulgate, Lev. i. 11.
[6] See note on Lev. i. 9.
[7] Lev. ii. 13; Ezek. xliii. 24; Mark ix. 49.
[8] Otho, p. 637. See on Lev. i. 11; Ex. xxvii. 5.
[9] See note Lev. vi. 13.
[10] Lev. i. 7, 8, 12, vi. 12; cf. xxiv. 8.

The Fat and its Accompaniments.

§ viii. The parts burned upon the Altar of the Peace-offering, the Sin-offering and the Trespass-offering, were the same in each case. They consisted mainly of the internal fat, the "sweet fat," or suet[12]. The Hebrews called this fat *chēlev* (חלב)[13], and distinguished it from the fat which is diffused in the flesh, which was called *mishmān* (משמן), or *shāmeen* (שמן)[14]. The Law strictly forbad that the *chēlev* should ever be eaten: "It shall be a perpetual statute ...that ye eat neither fat (*chēlev*) nor blood[15]." On the contrary, it was allowed to eat the other fat[16].—It is remarkable that another word, *peder* (פדר), is used to denote the fat of the Burnt-offering which was burned along with the flesh, not exclusively selected for the Altar like the *chēlev* of the other sacrifices[17].

The portions burned are briefly summed up as "the fat, and the kidneys, and the caul above the liver[18];" but they are generally described more in detail in this way[19]—

1. "The fat that covereth the inwards;" that is, the caul or great omentum, a transparent membrane which has upon it a net-work of fatty tissue.

2. "The fat that is upon the inwards," the small lumps of suet found upon the intestines of healthy animals.

3. "The two kidneys with the fat that is on them which is by the flanks."

[11] Maimon. ap. Outram, I. 16.
[12] See Richardson's 'Dict.' s. *Suet.*
[13] Ex. xxix. 13, 22; Lev. iii. 4, 10, 15, iv. 9, vii. 4, &c.
[14] Num. xiii. 20; Ps. lxxviii. 31; Is. x. 16, xxx. 23, &c.
[15] Lev. iii. 17. [16] See Neh. viii. 10.
[17] Lev. i. 8, 12; viii. 20. On the meaning of *peder*, see Gesenius, 'Thes.'
[18] Lev. ix. 10.
[19] Ex. xxix. 13, 22; Lev. iii. 4, 10, 15, iv. 9, vii. 4, viii. 16, &c.

4. "The caul above the liver." There is a doubt as to the part which is here designated. The Hebrew word rendered caul is *yōthereth* (יותרת), which appears to be derived from a root signifying to abound or to spread over. The two interpretations of the word which have found most favour appear to have taken their rise from the different renderings of the Septuagint and the Vulgate. It is translated by the former, ὁ λοβὸς ὁ ἐπὶ τοῦ ἥπατος, and, in other places, ὁ λοβὸς τοῦ ἥπατος. It has hence been supposed by many critics[1] to mean the great upper lobe of the liver. But this lobe is a part of the liver, and cannot therefore properly be said to be "above the liver." The word has been rendered by the Vulgate *reticulum jecoris*, a name which answers very well to the membrane covering the upper part of the liver, sometimes called the small omentum. This is taken to be what is here meant by the greater number of modern critics and translators[2]. A third opinion, of less authority, is that which is given in the margin of our Bible, that the word means the midriff, or diaphragm, the broad muscle which forms the division between the abdomen and the thorax. On the whole, it must be admitted that the question as to what *yothereth* really denotes has not been satisfactorily settled, though much learning has been expended on it[3].

5. When the offering was a sheep, the fat tail which characterizes several breeds of sheep, was added[4].

On the significance of burning the fat, see on Lev. iii. 17.

On the Priests' Portions.

§ ix. The parts of the victims which regularly fell to the priests were:—

Of the Burnt-offerings, only the hide[5], the whole of the flesh being consigned to the Altar.

Of the Peace-offerings, the breast and the right shoulder (or leg), which might be eaten by the priests and their families in any unpolluted place. The hide appears to have been retained by the sacrificer[6].

Of the Sin-offerings and the Trespass-offerings, the whole of the flesh (except the fat portions burnt on the Altar), and probably the hide. The flesh could only be eaten within the precinct of the Tabernacle. It was distinguished from the "holy" flesh of the Peace-offerings as being "most holy[7]."

As regards the two portions of the flesh of the Peace-offerings which were assigned to be "Aaron's and his sons' by a statute for ever from the children of Israel[8]," and which probably, from the great number of Peace-offerings which were offered, furnished them with their chief supply of animal food, it appears certain that one was what we call the breast or brisket, but there is a doubt as to the other. The Hebrew word *shōk* (שׁוק) means leg rather than shoulder. In rendering it shoulder in this connection, our translators have the authority of the LXX., Vulg., and Onkelos. But wherever the word occurs in other parts of the Old Testament, with a single exception, our own version, (in agreement with the LXX. and Vulg.) takes it for the leg or hip[9]. Josephus, in speaking of the priests' portions, mentions the leg[10]. But the regular word for shoulder *zerōa'* (זרוע) is used in Num. vi. 19 and Deut. xviii. 3. The leg is generally regarded as the choicer joint of the two, but Sir Gardiner Wilkinson says that shoulder was preferred by the ancient Egyptians[11]. Many recent critics are inclined to the opinion that it was the right leg which was given to the priests; but the question is not satisfactorily settled.

Connected with the priests' breast and shoulder is the inquiry as to the two ceremonies called *waving* and *heav-*

[1] Philo, Josephus, Saadia, Bochart, Gesenius, Bähr, Schott, Ewald, Kalisch.

[2] Luther, the English Version, Nic. Fuller, Fürst, De Wette, Knobel, Bunsen, Kurtz, Keil, Zunz, Herxheimer, Luzzatto, Wogue.

[3] See Nic. Fuller, 'Misc. Sacr.' V. 14. Bochart, 'Hieroz.' II. 45. Gesenius, 'Thes.' *sub voce.* Knobel on Lev. iii. 4, &c. &c.

[4] See on Lev. iii. 9.

[5] Lev. vii. 8.

[6] Lev. vii. 31, 32, x. 14. Note on vii. 8.

[7] Lev. vi. 26, vii. 6; Note after Ex. xxvi. § v. Cf. Ezek. xlii. 13. On the peculiar holiness of the flesh, see on Lev. vi. 25.

[8] Ex. xxix. 28. Cf. 2 Chron. xxx. 22—24, xxxv. 7, 8.

[9] Deut. xxviii. 35; Judg. xv. 8; Prov. xxvi. 7; Cant. v. 15; Isa. xlvii. 2. The exception is 1 Sam. ix. 24. The Mishna in one place at least seems to favour the same view. 'Cholin,' x. 4, with Bartenora's note

[10] Κνήμη, 'Ant.' III. 9, § 2.

[11] Note on Herodot. II. 39.

ing. The shoulder, which belonged to the officiating priest, was heaved, and the breast, which was for the common stock of the priests in general, was waved before the Lord[1]. Each process appears to have been a solemn form of dedicating a thing to the use of the Sanctuary. The term strictly rendered Heave-offering (*terūmāh*, תרומה) appears to be used in as wide a sense as *korbān*, for offerings in general. It is so applied to all the gifts for the construction of the Tabernacle[2]. That rendered Wave-offering (*tenūphāh*, תנופה) is not so broadly applied, but it is used to denote the gold and bronze that were contributed for the same purpose[3]: it is also applied to the Levites as dedicated to the divine service[4]. From the clearly marked distinction between the heave shoulder and the wave breast, it can hardly be doubted that the terms, in their proper meaning, referred to two distinct forms of dedication. The verb from which *terūmāh* is derived, signifies to lift up, that from which *tenūphāh* comes, to move repeatedly either up and down, or to and fro. The Rabbinists say that heaving was a moving up and down, waving a moving to and fro[5]. But, as waving appears to have been the more solemn process of the two, it was probably, in accordance with its derivation[6], a movement several times repeated, while heaving was simply a lifting up once.

The Meat-offerings and the Drink-offerings.

§ x. On the Meat-offerings (rather Vegetable-offerings) in general, see Lev. ii. with the notes.

On the Drink-offerings, see on Ex. xxix. 40.

Every Burnt-offering and Peace-offering was accompanied by a Meat-offering and a Drink-offering. There is no mention of this in Leviticus. The quantities of flour, oil and wine were thus proportioned to the importance of the victims[7]:—

	Flour.	*Oil.*	*Wine.*
With a bullock:	$\frac{3}{10}$ of an ephah.	$\frac{1}{2}$ of a hin.	$\frac{1}{2}$ of a hin.
With a ram:	$\frac{2}{10}$ of an ephah.	$\frac{1}{3}$ of a hin.	$\frac{1}{3}$ of a hin.
With a young sheep or goat:	$\frac{1}{10}$ of an ephah.	$\frac{1}{4}$ of a hin.	$\frac{1}{4}$ of a hin.

The whole of the Meat-offerings and Drink-offerings, with the exception of what was burnt, or poured, on the Altar, fell to the lot of the priests. Lev. ii. 3.

The Sin-offering and the Trespass-offering were sacrificed without either Meat-offering or Drink-offering.

The Public-offerings.

§ xi. On the daily Burnt-offerings, see Ex. xxix. 38—42.

On the offerings for the Day of Atonement and the Great Festivals, see Lev. xvi. xxiii. and Num. xxviii. xxix.

V. Historical Development of Sacrifice.

§ xii. In the earliest record of sacrifice the name given in common to the animal and vegetable offerings is *minchāh* (*i. e.* a gift), which the Law afterwards restricted to the vegetable offerings[8]. It is said that "Cain brought of the fruit of the ground an offering (*minchāh*) unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering (*minchāh*); but unto Cain and his offering (*minchāh*) he had not respect." Gen. iv. 3—5. We are told nothing, and from the narrative itself we can infer nothing, as to the mode in which the offerings were made, except that the fat[9] (*chēlev*) appears to have been treated as a distinct part of the offering of Abel.

The sacrifices of Noah after the flood consisted of Burnt-offerings of clean

[1] Ex. xxix. 26, 27; Lev. vii. 32—34.
[2] Ex. xxv. 2. See also Num. v. 9; Deut. xii. 6, &c.
[3] Ex. xxxv. 22, xxxviii. 24, 29.
[4] Num. viii. 11.
[5] Carpzov, 'App. Crit.' p. 709.
[6] The Hebrew verb is applied to such actions as using a saw, or other tool, Ex. xx. 25; Josh. viii. 31; Isa. x. 15, xxx. 28, &c. For instances of waving, see Lev. xxiii. 11, 17.

[7] Num. xv. 5 sq., xxviii. 5 sq.; Ex. xxix. 40. On the measures here named, see Lev. xix. 36.
[8] See § iii.
[9] See § viii.

beasts and birds offered upon an altar[1]. The historian tells us on this occasion that the Lord smelled "a sweet savour," using for the first time the phrase which came into current use in reference to the Burnt-offerings and whatever portions of the other sacrifices were offered on the altar[2].

The Covenant sacrifice of Abraham[3] consisted of one of each of the five animals which the Law afterwards recognized as fit for sacrifice[4]. This is the earliest instance of an offering being formally commanded by the Lord and of its matter being prescribed. But the cutting in twain of the four-footed victims appears to mark it as a peculiar rite belonging to a personal covenant[5], and to distinguish it from the classes of sacrifices ordained by the Law.

In none of the other references to sacrifice in the life of Abraham is there an indication of any kind of offering except the Burnt-offering. He built an altar at Shechem, another between Beth-el and Ai, a third at Hebron and a fourth at Beersheba. At two of these we are told that he "called upon the name of the Lord," but there is no mention of any particular act of sacrifice[6].

Among the different aspects under which the offering up of Isaac may be viewed, this is perhaps the one which most directly connects it with the history of sacrifice. Abraham had still one great lesson to learn. He did not clearly perceive that Jehovah did not require his gifts. The Law had not yet been given which would have suggested this truth to him by the *single* victim appointed for the Burnt-offering and for the Sin-offering, and by the sparing handful of the Meat-offering[7]. To correct and enlighten him, the Lord tempted him to offer up as a Burnt-offering, his most cherished possession, the centre of his hopes. The offering, had it been completed, would have been an actual gift to Jehovah, not a ceremonial act of worship: it would have been not an outward and visible sign of an inward and spiritual grace, but a stern reality in itself[8]. Isaac was not, as regards his father's purpose, in any proper sense a symbol or representative. Nor is there any hint that would justify us in making the voluntary submission of Isaac a significant part of the transaction. The act of the patriarch in giving up his own flesh and blood was an analogue rather than a type of the sacrifice of the Great High Priest who gave up Himself as a victim. In order to instruct Abraham that the service of the Altar fulfilled its purpose in being the expression of the spiritual condition of the worshipper, the Lord Himself provided a ram which was accepted instead of the beloved son. He had already made the offering of himself in his ready faith and obedience; the acceptable means for expressing this fact was appointed in the "ram caught in a thicket by his horns."

Isaac, as his father had done, "built an altar and called upon the name of the Lord" at Beersheba[9]. Jacob built at Shechem an altar that he called El-elohe-Israel (*i.e.* the God, the God of Israel), and another at Bethel, which he called El-Bethel (*i.e.* the God of Bethel)[10].

The sacrifices offered by Jacob at Mizpeh when he parted with Laban, and at Beersheba when he was taking his last farewell of the Land of Promise[11], appear to have been strictly Peace-offerings.

There is no reference to the offering of sacrifice during the sojourn of the Israelites in Egypt. But that the rite was familiarly known to them in connection with the worship of Jehovah, appears from Moses alleging as a reason for taking them out of Egypt, that they might hold a festival and offer sacrifices unto the LORD[12].

Jethro offered both Burnt-offerings and Peace-offerings when he met Moses and the Israelites. This seems to show that sacrificial worship of substantially the same kind was common to the two great

[1] Gen. viii. 20, 21.
[2] Lev. i. 9, ii. 2, 9, 12, iii. 5, &c. The fat portions of the Sin-offering formed no exception, see Lev. iv. 31.
[3] Gen. xv. 9—17.
[4] See § iv.
[5] See on Gen. xv. 8. Cf. Jer. xxxiv. 18, 19.
[6] Gen. xii. 7, 8, xiii. 4, 18, xxvi. 25. Cf. xxi. 33.
[7] Lev. ii. 2, &c.
[8] Cf. Micah vi. 7.
[9] Gen. xxvi. 25.
[10] Gen. xxxiii. 20, xxxv. 1, 7. See notes in loc.
[11] Gen. xxxi. 54, xlvi. 1.
[12] Ex. iii. 18, v. 1, 3, 8, 17.

branches of the Semitic stock[1].—The sacrifices of Balaam were Burnt-offerings of oxen and rams, Num. xxiii. 2, 3, 6, 15.—Those of Job were Burnt-offerings (Job i. 5, xlii. 7, 8); but the language used respecting them is distinguished by the mention of a particular that will be noticed presently[2].

§ xiii. We thus see that if we take the narrative of Scripture for our guide, the most ancient sacrifices were Burnt-offerings. There is a reference in the very earliest instance to the fat of the victim; no reference whatever, throughout the patriarchal age, to the blood. The Burnt-offering must have had the very same significance in the case of Noah's sacrifices, when the Lord is said to have smelled "a sweet savour," as it had under the Law. The Peace-offering is not mentioned till a later period of patriarchal history, in connection with a more advanced development of social life. The order in which the kinds of sacrifice are placed by Moses in the first chapters of Leviticus is in agreement with this historical succession as it is traced in the Pentateuch[3].

It would seem to follow that the radical idea of sacrifice is to be sought in the Burnt-offering rather than in the Peace-offering, or in the Sin-offering. Assuming that the animal brought to the Altar represented the person of him who offered it, the act of sacrifice from the very first figured the ascent of the reconciled and accepted creature to Jehovah. According to the strict meaning of the Hebrew, as shown in the name by which the Burnt-offering was commonly called[4], signifying that which ascends, as well as in the verb uniformly applied to the act of burning on the Altar, the flesh was spoken of not as destroyed by burning, but as sent up in the fire like incense towards heaven[5]. It was in this way that the believer confessed the obligation of surrendering himself, body, soul and spirit, to the Lord of heaven and earth who had been revealed to him. The truth expressed then in the whole Burnt-offering is the unqualified self-sacrifice of the person. "The keynote of all the sacrificial systems is the same; self-abdication and a sense of dependence on God are the feelings which gifts and victims strive to express[6]."

In the Peace-offerings of the patriarchal age, before the institution of a national priesthood, there is no reason to doubt that, as in the Peace-offerings of the Law, certain portions of the victim were burned upon the altar, and that the remainder of the flesh was eaten by the offerer, and those who were associated with him by participation in the spirit of the sacrifice. The method of the Peace-offering in its great features would so far answer to the earliest recorded heathen sacrifices, in which the thighs, enveloped in the caul and masses of fat, were the chief portions burnt upon the altar, while the other parts of the victim furnished materials for a feast[7]. It may however be doubted whether the fat in the Homeric sacrifices had any special significance, since we find the fat of animals employed to cover the body of Patroclus on the pyre merely in order that the corpse might be consumed more quickly and completely[8]. The whole Burnt-offering does not appear to be distinctly named in any Greek writer before the time of Xenophon[9], though it may probably have been offered in much earlier times.

§ xiv. In the scriptural records there is no trace either of the Sin-offering, or of any special treatment of the blood of victims, before the time of Moses. We cannot however imagine a single act of sacrifice to have been performed since the first transgression, without a consciousness of sin in the mind of the worshipper. Earnest devotion to a Holy God in a fallen creature must necessarily include a sense of sin and unworthiness. It is not to be imagined that Noah made his offerings at the foot of Ararat, without the sin of past generations being present to his mind, ac-

[1] Ex. xviii. 12. See note in loc.
[2] See § xiv.
[3] See on Lev. ii. 1.
[4] *'olāh*, see § iii.
[5] See on Lev. i. 9.

[6] Thomson, 'Bampton Lectures,' p. 40.
[7] Hom. 'Il.' I. 458, II. 421, XI. 770; Æsch. 'Prom.' 496; Soph. 'Antig.' 1010, &c. In 'Il.' I. 315 there is no reference to a feast.
[8] 'Il.' XXIII. 168.
[9] See 'Anab.' VII. 8. § 4; 'Cyrop.' VIII. 3. 24.

companied by awe at the thought that he was a brother of the same race, with a consciousness of the same tendencies to evil in his own heart. In the account of the sacrifices of Job, the idea of atonement is expressly connected with the Burnt-offerings[1]. But the feeling which most prominently found its expression in the Burnt-offerings of Noah, must have been of a different kind. The sense of present deliverance, of thankfulness deeper than words, of complete self-surrender to the solemn bond now laid upon him in the Covenant, must rather have been figured in the victims which were sent up in the flame of the Altar as a sweet savour to Jehovah.

There is certainly no countenance whatever to be found in the Scriptures for the notion of de Maistre[2] and other writers of more recent date, that the fire of the Altar symbolized retribution for sin.

§ xv. The first instance of the blood of a sacrifice being noticed in any way occurs in the account of the institution of the Passover[3]. It is there commanded that the blood of the Paschal lamb should be sprinkled on the door-posts of the houses of the Israelites, as a mark that the destroyer might not enter when he was smiting the firstborn of the Egyptians. No further hint is given of its sacrificial meaning.

The next notice of blood is in connexion with the Burnt-offerings and Peace-offerings of the Covenant of Sinai[4]. Moses having built an altar and twelve pillars, according to the twelve tribes of Israel, at the foot of the mountain "sent young men of the children of Israel, which offered burnt offerings and sacrificed peace-offerings of oxen unto the Lord," and "took half the blood and put it in basons; and half of the blood he sprinkled (threw[5]) on the altar." After reading the Book of the Covenant, the people giving their assent to it, he took the blood in the basons and "sprinkled (threw) it on them, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." Cf. Heb. ix. 19, 20, xiii. 20. On this occasion we find the first mention of *throwing* the blood upon the Altar which became the established mode in the Burnt-offerings, Peace-offerings, and Trespass-offerings, but not in the Sin-offerings[6].

With this rite should be compared the use of the blood of the Ram of consecration which was offered in the Consecration of the priests after the Law of the offerings had been given. The ram was essentially a Peace-offering, though it was in some respects peculiar. The greater part of its blood was thrown upon the Altar, but a portion of it was taken by Moses to be put on the persons of the priests and to be sprinkled upon their garments[7].

It should be observed that the treatment of the blood in these two ceremonies was very different from that which was practised in the Sin-offerings. Here a portion of the blood was applied to the persons of those who were especially concerned in the sacrifice, while the remainder was thrown upon the Altar: in the Sin-offering, a portion was offered to the LORD by being put upon the horns of the Altar, and on certain occasions, by being sprinkled within the Tabernacle, while the rest was merely poured away at the base of the Altar[8].

We are left in no doubt as to the sacrificial meaning of the blood. As the material vehicle of the life of the victim, it was the symbol of the life of the offerer. In contrast with the flesh and bones it expressed in a distinct manner the immaterial principle which survives death. This is distinctly assigned as the reason for its appointed use in the rites of atonement[9]. In the two cases of Consecration (and probably in the case of the Paschal lamb) the blood of the sacrifice appears to have stood for the collective life of those who were to be consecrated. Having been accepted by Jehovah in the presentation of the victim before the Altar, it expressed, in the earlier instance, that the life of the chosen nation, and, in the latter in-

[1] Job i. 5, xlii. 7, 8. Cf. Lev. i. 4; see also § xvi.

[2] 'Éclaircissement sur les sacrifices,' p. 234.

[3] Ex. xii. 7, 22, 23.

[4] Ex. xxiv. 4—8. See notes in loc.

[5] The blood was not sprinkled but cast forth out of the basons. See § vi.

[6] See § vi.

[7] See Lev. viii. 23, 24, 30.

[8] Lev. iv. 6, 7, 17, 18, 25, &c. xvi. 18. &c.

[9] See Lev. xvii. 11, with the note.

stance, that the life of the priests in their official calling, had been made holy; and now in the drops applied to their persons it symbolized that the consecrated life was given back to them in order that it should be devoted to the service of the Lord.

It is evident that in these instances the ideas of Consecration and Dedication are signified, rather than the idea of Atonement. Had the Covenant sacrifice at Mount Sinai been a solitary instance, it might indeed be supposed that, the Sin-offering not having as yet been instituted, atonement was ascribed to the blood of the Burnt-offering, as it appears to have been in the sacrifices of Job. But in the Consecration of the priests any such notion is precluded. In this ceremony a Sin-offering was the *first* victim offered, and its blood was passed by for that of the Peace-offering[1]. We are therefore brought to the conclusion that "the blood of the covenant[2]" was, both in form and significance, the blood of the Burnt-offering and the Peace-offering, not that of the Sin-offering[3].

§ xvi. The Sin-offering is to be regarded as a creation of the Law. It was the voice of the Law that awakened the distinct consciousness of sin in the individual mind[4]. This clearer development of the nature of man's struggle upon the earth required to be embodied in a new form. The institution of the Sin-offering appears in this way as a necessary consequence of the giving of the Law.

In the perfected sacrificial system, the three classes of offerings are to be regarded as representing distinct aspects of divine truth connected with man's relation to Jehovah. But it is important to observe that in no sacrifice was the idea of the Burnt-offering left out. Of every victim which was offered an appointed portion was sent up to Jehovah in the flame of the Altar: the ashes of "the continual Burnt-offering" of the morning and evening service were never quenched[5]. The central idea of sacrificial worship was thus kept constantly on view. On the other hand, the truth that every sacrifice, for the Israelite to whom the Law had been revealed, must be based upon Atonement, is declared in the words that his Burnt-offering "shall be accepted for him to make atonement for him[6]."

The natural order of victims in the sacrificial service of the Law was, first the Sin-offering, then the Burnt-offering, and last the Peace-offering[7]. This answers to the spiritual process through which the worshipper had to pass. He had transgressed the Law, and he needed the atonement signified by the Sin-offering: if his offering had been made in truth and sincerity, he could then offer himself to the Lord as an accepted person, as a sweet savour, in the Burnt-offering[8]; and in virtue of this acceptance, he could enjoy communion with the Lord and with his brethren in the Peace-offering. But when the occasion was one in which the consideration of personal holiness was subordinate to that of the consecration of the nation, as was the case in the offerings of the princes at the dedication of the Altar, and in the rite for reconsecrating the Nazarite who had been ceremonially, not morally, defiled, the order was changed and the Burnt-offering was sacrificed before the Sin-offering[9].

The main additions made to the ritual of sacrifice by the Levitical Law consisted in the establishment of one national Altar[10], the institution of the national Priesthood[11], and all those particulars that were peculiar to the Sin-offerings and the Trespass-offerings.

While therefore the essential idea of all sacrifice continued to be the same which had been conveyed in the Burnt-offer-

[1] Lev. viii. 14, 22, 23.
[2] Hebr ix. 18—22, x. 29, &c.
[3] The only other instances in which the Law speaks of the application of the blood of animals to the person, are in Lev. xiv. 7, 14; where see the notes.
[4] Rom. iii. 20, vii. 7. See 'Note on the Ten Commandments' after Ex. xx. 1—17. § v.

[5] See Exod. xxix. 31—42. The importance of the fact here noticed is shown in the expressions used in Lev. iii. 5 (see note), iv. 35, vi. 9, 12, &c.
[6] Lev. i. 4.
[7] See Lev. viii. 14—22, ix. 8—14, 15—22, xii. 8, xiv. 19, 20.
[8] See Ps. li. 19.
[9] Num. vi. 14, vii. 15—17, &c. Cf. Ezek. xlv. 17.
[10] See 'Note on the Sanctuary as a whole' after Ex. xl.
[11] See preliminary note to Ex. xxviii.

ings and Peace-offerings of the patriarchal ages, the Sin-offering embodied the expression of a distinct idea in order to meet the more complicated aspect of human nature, which had been revealed by the giving of the Law on Mount Sinai. The fullest and most intense setting forth of the relation which grace was to produce between the LORD and the worshipper was still reserved for the Burnt-offering. But as the knowledge of personal sin had been more clearly unveiled in the Law, the believer became conscious that sin was separating him from Jehovah, and that it must be removed before he could attain to a state of acceptance[1]. Sinner as he felt himself to be, the Law allowed him to bring his victim to the door of the Tabernacle, to present it before the LORD, to slay it, and to cut it in pieces. So far the ceremony was his own act: so far it was the same with the Sin-offering as with the Burnt-offering and the Peace-offering. But now came the necessity of a mediator, of one who had been consecrated to perfect the work for him. The priest took the victim thus far prepared entirely out of the hands of the worshipper. This was done, according to the Law, with the Burnt-offering as well as with the Sin-offering; but it is evident that the meaning of the priest's taking part in the ceremony belonged with more peculiar significance to the latter[2]. When the sacrifice was a Sin-offering, the first duty of the priest was in certain prescribed cases to sprinkle a portion of the blood within the Tabernacle, and in all cases to put some of the blood upon the horns of one of the Altars. It has been conjectured that, as the horns were the highest part of the Altar, this act signified a near approach to the Lord of heaven, in token that the offering was approved, and that acceptance was ready for the offerer. He then had to place in the fire of the Altar the fat portions of the victim which were acknowledged as a "sweet savour" to the LORD[3]. The penitent worshipper had now recovered his position by the atonement of the Sin-offering, as one who might claim acceptance; but the full expression of self-dedication as a condition was still looked for at his hands in another sacrificial act, in offering his whole Burnt-offering.

With the exception of the parts which, in all the animal offerings, were assigned to the Altar, the whole of the flesh of the Sin-offering was given for the use of the priests as the servants of the Sanctuary. It was removed from all ordinary use or contact, it could be eaten by the priests only within the holy precinct, it was pronounced "most holy," because the offering the life which had dwelt in it upon the horns of the Altar had specially consecrated it to the purpose of atonement[4].

But an Israelite who had studied the Divine Law must have perceived a mystery and a contradiction in the perfectness and freedom from guilt of the animal which he brought as his Sin-offering. On the one hand he must have felt that an offering without blemish was the only one which could be fit for the Altar of Jehovah: on the other hand, he must have felt that it could not fairly represent himself, in his actual condition, as bringing his offering expressly because he was burdened with the consciousness of sin and imperfection[5]. He must also have learned from the language of the Law, in prescribing what part of the ceremony was to be performed by the priest, that he could not be his own atoner. He was told that the priest should "make atonement for him[6]." In these particulars, which in spite of prophetic teaching must have been difficult and obscure to him, we can now clearly trace the forecast shadows of the spotless Saviour who was to come, to stand for the sinful race as its head, to make the offering of Himself as both priest and victim, to perfect the work of redemption by Himself, and so to enter into the presence of God for us as a sweet savour[7].

§ xvii. It was not merely by the institution of another kind of sacrifice that the Law set forth its new development of the history of man's spiritual struggle;

[1] See 'Note on The Ten Commandments' (Exod. xx.) § v.

[2] See Lev. iv. 24—26, 34, 35, v. 6, 8—10; cf. vii. 29, 30, also note on vi. 25.

[3] Lev. iv. 31.

[4] See on Lev. vi. 25. Cf. xvii. 11.

[5] Ps. li. 17.

[6] Lev. iv. 20, 26, v. 6, vi. 7, xii. 8, &c. &c.

[7] Heb. x. 19, 20, 21.

it carried out the same lesson still more fully by an addition to the great ceremonial observances of the year. The three festivals of Unleavened bread, Pentecost, and Tabernacles, with the Feast of trumpets and the New moons, may have been based upon patriarchal usages, whatever additional meaning they may have received from Moses[1]. But the Day of Atonement took its rise in the working out of the Law itself. Its ceremonial was a showing forth in distinct analytical detail of the truth which was compendiously expressed in the single rite of the Sin-offering[2].

§ xviii. A different view from that here given of the fundamental idea of sacrifice, and of the relation in which the Sin-offering stood to the entire sacrificial system, has been very generally held. It has been said that "the first word of the *original* man was probably a prayer, and the first action of *fallen* man a sacrifice[3]." In accordance with this view the key to the idea of sacrifice has been supposed to be given in the passage that sets forth the sacrificial significance of the blood in making atonement—"I have given it to you upon the altar to make an atonement for your souls[4]." Expiation has thus been regarded as the essential meaning of sacrifice. But, as we have seen, the blood seems not to have been recognized in the patriarchal sacrifices; it held but a very subordinate place under the Law in the Burnt-offering and the Peace-offering, no place at all in the Meat-offering. It has been said, not without reason, that sacrifices "might have been offered by man even before the fall as certainly as it was his duty to devote himself to God, to thank Him for His benefits, and to vow to walk in His ways[5]." We may take still higher ground. If we accept the expression, "the Lamb slain from the foundation of the world[6]" as actually denoting the highest truth of which ceremonial sacrifice is the symbol, the Son of God Himself realized the meaning of the Burnt-offering before the actual development of sin in the world.

Hengstenberg appears to be right in objecting to the line which has been taken by de Maistre[7], von Lasaulx, and others, in endeavouring to trace in the records of heathen sacrifice the significance of the blood of victims as an atonement for sin. Instances may indeed be easily found of blood having been regarded as a propitiation to a hostile demon, or as a healing charm; but we seem to seek in vain for an instance in which the blood, as the natural symbol of the soul, was offered as an atoning sacrifice[8].

§ xix. Another view, widely different from the one that has just been mentioned, has been revived by some modern biblical critics[9]. It has been imagined that the first sacrifices were entirely eucharistic and consisted wholly of vegetable substances. This was the notion of Plato[10], Porphyry[11], and other heathen philosophers. Many, starting from nearly the same ground of thought, have conceived that the first sacrifices were Peace-offerings connected with social feasts, such as are described in Homer[12]. It is needless to point out that these theories are directly opposed to the historical development of the subject in the Pentateuch; hardly necessary to observe that the Burnt-offering and the Sin-offering could never have originated in any mere eucharistic service, unless we are to regard them as gross corruptions of the original institution[13].

1 See notes on Lev. xxiii.
2 See notes on Lev. xvi.
3 Von Lasaulx, 'Die Sühnopfer der Griechen und Römer und ihr verhältniss zu dem einen auf Golgotha,' p. 1.
4 Lev. xvii. 11.
5 Hengstenberg, 'The Sacrifices of Holy Scripture,' in Clark's Theological Library.
6 Rev. xiii. 8. Cf. 1 Pet. i. 18—20.

7 'Éclaircissement,' &c. p. 232.
8 See on Lev. xvii. 11. In the instance of the ancient Persians, on which de Maistre (p. 260) and others have strongly rested, in which the blood seems to be clearly recognized as the symbol of the soul, we are told that the victim was cut into pieces, the flesh being distributed amongst the worshippers, and that the blood (ψυχή) was given up to God as the only part he would accept (Strabo, xv. p. 732). But, though neither altar nor fire appears to have been used, the ideas here expressed are surely those of the Burnt-offering and the Peace-offering rather than of the Sin-offering.
9 Especially by Knobel.
10 'De Legg.' VI. 22. 11 'De Abst.' II. 5, 27.
12 See § xiii.
13 Plutarch seems to have perceived this difficulty. He supposed that the first offerings were of vegetables, but imagined that animal sacrifices were instituted at the command of an oracle. 'Sympos.' VIII. 8, 3.

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

CHAPTER I.

1 *The burnt offerings.* 3 *Of the herd,* 10 *of the flocks,* 14 *of the fowls.*

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt sacrifice

THE OFFERINGS FOR THE ALTAR.

CHAP. I—VII.

CHAP. I. 1. *the LORD*] In the Hebrew text of Leviticus, JEHOVAH is the name by which God is always called, except when the word *Elohim* is used with a possessive pronoun, so as to designate Him as the God of the chosen people (Lev. ii. 13; xi. 45; xviii. 21; xix. 12, 14, 32, &c.). Neither *Adonāi* nor *Shaddai* occur throughout the book. (See on Exod. vi. 3.)

the tabernacle of the congregation] Rather, **the Tent of meeting.** See on Ex. xl. § II. When JEHOVAH was about to give His people the law of the Ten Commandments (Exod. xix. 3) He called to Moses from the top of Mount Sinai in thunders and lightnings and a thick cloud. When He was now about to give them the laws by which their formal acts of worship were to be regulated, He called to Moses out of the Tabernacle which had just been constructed at the foot of the mountain. The promise which He had made to Moses was now fulfilled:—"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the cherubims, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Exod. xxv. 22).

2. *Speak unto the children of Israel*] The directions for the different kinds of sacrifice contained in ch. i. 2—iii. 17, are addressed to the people, and contain such instructions as were required for persons who voluntarily offered sacrifice (see Introd. § ii.). There are other directions concerning each sort of offering, formally addressed to the priests in ch. vi. 8—vii. 21. It is important to observe that these first instructions are addressed expressly to the individual who felt the need of sacrifice on his own account. They were not delivered through the priests, nor had the officiating priest any choice as to what he was to do. He was only to examine the victim to see that it was perfect (xxii. 17—24), and to perform other strictly prescribed duties. The act of offering was to be voluntary on the part of the worshipper, but the mode of doing it was in every point defined by the Law. The presenting of the victim at the entrance of the Tabernacle was in fact a symbol of the free will submitting itself to the Law of the Lord. The obligation to offer lay beyond the sphere of the mere ceremonial law. Such acts of sacrifice are to be distinguished from the public offerings, and those ordained for individuals on special occasions (see on iv. 2), which belonged to the religious education of the nation.

offering] Heb. *korbān*. (See Introd. § ii.)

ye shall bring your offering of the cattle, even of the herd, and of the flock] Our version here follows the LXX., the Vulg., and Luther. But the Hebrew text should rather be rendered, **If any man of you bring an offering to Jehovah from the beasts, from the herd or from the flock ye shall bring your offering.** The purpose of the words is to define which kinds of beasts are to be offered. (See Introd. § ii.) The expression answers to that respecting birds in *v.* 14, and that respecting vegetable offerings ch. ii. 1.

THE BURNT-OFFERINGS. i. 3—17.

The Burnt-offering from the Herd.

i. 3—9.

3. *burnt sacrifice*] Heb. *'olāh.* See Introd. § iii.

of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

[a] Exod. 29. 10.

4 [a] And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

9 But his inwards and his legs shall he wash in water: and the

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a male without blemish] See Introd. § iv. Males were required in most offerings, as the stronger sex which takes precedence of the other. But females were allowed in Peace-offerings (Lev. iii. 1, 6), and were expressly prescribed in the Sin-offerings of the common people. (Lev. iv. 28, 32, v. 6.)

of his own voluntary will] The English version is supported by Grotius and several of the older critics. But most interpreters, ancient and modern, give it the meaning, *for his acceptance;* that is, that he may be accepted. The latter part of the verse might be thus translated: **at the entrance of the Tent of meeting shall he offer it that he may be accepted before Jehovah.** (See on *v.* 4.) The Hebrew phrase here used is rightly translated in several places in our Bible (Exod. xxviii. 38; Lev. xxii. 20, 21, xxiii. 11, &c.), but in others, it is rendered as it is here. (Lev. xix. 5, xxii. 19, 29.)

at the door of the tabernacle of the congregation] Wherever these words occur they should be rendered, **at the entrance of the Tent of meeting.** See preceding note. The place denoted is that part of the court which lay in front of the Tabernacle, in which stood the brazen Altar and the laver, and where alone sacrifices could be offered. See Note on Ex. xxvi. § VI.

4. *And he shall put his hand upon the head of the burnt offering*] The ceremony appears never to have been omitted in the private sacrifices of quadrupeds (see on *v.* 10 and Introd. § v.). By it the sacrificer identified himself with his victim. Introd. § xvi.

and it shall be accepted] The word here used belongs to the same root as that in *v.* 3, to which it evidently answers.

to make atonement for him] This phrase belongs more especially to the Sin-offerings and the Trespass-offerings. (Lev. iv. 20, 26, 31, 35, v. 16, 18, vi. 7, &c.) It is not used in reference to the Peace-offerings, and but rarely in reference to the Burnt-offerings. It should be noticed that it is here introduced in close connection with the imposition of hands by the worshipper, not, as it is when it refers to the Sin-offering, with the special functions of the priest, iv. 26, 35. See Introd. §§ xiv, xvi.

5. *And he shall kill the bullock*] See Introd. § v.

the bullock] Strictly, *the son of the bull*, a common Hebrew periphrasis for a young ox. (See Introd. § iv.) In like manner young pigeons are called in the Hebrew *sons of the pigeon.* (Lev. i. 14, v. 7, 11, xii. 6, &c.)

before the LORD] *i.e.* before the Tabernacle.

sprinkle the blood] Rather, **throw the blood.** See Introd. § vi.

by the door of the tabernacle] **at the entrance of the Tent.**

6. *And he shall flay*] The sacrificer, or his assistant, had to skin and cut up the victim. The hide was the perquisite of the officiating priest. (Lev. vii. 8.)

his pieces] That is, its proper pieces, the parts into which it was usual for a sacrificed animal to be divided.

7. *the sons of Aaron*] *i.e.* the common priests.

put fire upon the altar] Knobel observes that this must specifically refer to the first Burnt-offering on the newly constructed Altar. The rule was afterwards to be, "The fire shall ever be burning upon the altar; it shall never go out," Lev. vi. 13.

8. It would seem that the parts of the victim were then salted by the priest in conformity with the rule, "with all thine offerings thou shalt offer salt" (Lev. ii. 13; Ezek. xliii. 24; Mark ix. 49), and placed in order with the wood upon the altar. See Introd. § vii.

the fat] See Introd. § viii.

9. *his inwards and his legs shall he wash in water*] The parts which were washed appear not to have been the whole of the vis-

priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on

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cera, with the whole of the legs; but only the stomach and bowels, and the feet, divided from the carcase at the knee-joint. The Septuagint has τὰ ἐγκοίλια καὶ οἱ πόδες, and the Vulgate, *intestina et pedes*. With these agree Onkelos, Philo, Josephus, and most modern authorities.

the priest shall burn] The verb here translated *burn* (*biktîr*), is applied exclusively to the burning of the incense, of the lights of the Tabernacle, and of the offerings on the Altar. The primary meaning of its root seems to be *to exhale odour* (Gesen., Fürst). It is in some places rendered in the margin of our Bible, "to cause to ascend" (Exod. xxx. 8; Lev. xxiv. 2, &c.). The word for burning in a common way is a quite different one (*sâraph*), and this is applied to the burning of those parts of victims which were burned without the camp (Lev. iv. 12, 21; Num. xix. 5, &c.). The importance of the distinction is great in its bearing on the meaning of the Burnt-offering (see Introd. § xiii.). The substance of the victim was regarded not as something to be consumed, but as an offering of sweet-smelling savour sent up in the flame to Jehovah. The two words are distinguished in the LXX., the Vulg., Geneva Fr., De Wette, Herxh., and other versions. Mr Sharpe renders the sacrificial word "to burn as incense."

a burnt sacrifice, an offering made by fire] There is no tautology in the original, which might be rendered *an offering sent upwards, a sacrifice made by fire*.

a sweet savour] The expression, *a sweet savour unto Jehovah*, is applied to offerings of all kinds which were burnt upon the altar, but it finds its fullest application in the whole Burnt-offering. (Lev. ii. 12, iii. 5, 16, iv. 31; Num. xv. 7, 10, &c.) It may be regarded as belonging more especially to the Burnt-offerings, as the phrase, *to make atonement*, belongs more especially, but not exclusively, to the Sin-offerings. See on *v.* 4.

The Burnt-offering from the Flock.
i. 10—13.

10. *of the flocks*] The directions for the sheep or the goat are more briefly given than those for the bullock. There is no mention made of the presentation of the victim in the court of the Sanctuary (*v.* 3), of the imposition of hands, or of the flaying. The place of slaughter is however more clearly defined (*v.* 11). But there is no good reason to doubt that the victims were all treated in the same manner in these respects.—The LXX. add the words, καὶ ἐπιθήσει χεῖρα τὴν ἐπὶ τὴν κεφαλὴν αὐτοῦ. The Burnt-offering of the sheep must have been that with which the people were most familiar in the daily morning and evening service. Ex. xxix. 38—42.

of the goats] It would seem that sheep were preferred for sacrifice when they could be obtained, except in some special Sin-offerings in which goats were required, such as that of the ruler and the high-priest, and the Sin-offering with the Scape-goat of the Day of atonement (Lev. iv. 23, ix. 3, xvi. 5). Maimonides says that the public Burnt-offerings could be only of bullocks or sheep, not of goats ('Corban,' I. 15); and Theodoret probably preserves a genuine Jewish tradition when he says that it was the duty of him who had a lamb for the Passover to slaughter it, but that if he had not a lamb he might slay a kid. ('Quæst. in Exod.' 24.)

11. *northward before the LORD*] That is, on the north side of the altar. This was the appointed place for killing the Burnt-offerings, the Sin-offerings, and the Trespass-offerings. (Lev. iv. 24, 29, 33, vii. 2.) Nothing is said in the Pentateuch regarding the place where the Peace-offerings were to be slain, but the Mishna tells us that they might be slain in any part of the court. (See on iii. 2.)—There has been a strange divergence of opinion regarding the reason of this rule. Some suppose that it was because the north is the region of sunless gloom (Tholuck); others, that it was in accordance with a primitive notion, that God's dwelling-place was in the north, traces of which are supposed to exist in the position of the table of shew-bread (the bread of the presence) (Exod. xxvi. 35); and in several passages of Scripture (Ps. xlviii. 2; Is. xiv. 13; Ezek. i. 4); also in the Hindoo Puranas and the apocryphal book of Enoch (see Ewald, *Alterthümer*, p. 48). But it may have been an arrangement of mere practical convenience. On the west side of the Altar stood the laver; on the east side was the place of ashes (see on *v.* 16), and the south side, where appears to have been the slope by which the priests went up to the

the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, and [1]wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

[1] Or, *pinch off the head with the nail.*

16 And he shall pluck away his crop with [1]his feathers, and cast it beside the altar on the east part, by the place of the ashes:

[1] Or, *the filth thereof.*

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAPTER II.

1 *The meat offering of flour with oil and incense,* 4 *either baken in the oven,* 5 *or on a plate,* 7 *or in a fryingpan,* 12 *or of the firstfruits in the ear.* 13 *The salt of the meat offering.*

AND when any will offer a meat offering unto the LORD, his of-

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Altar (Joseph. 'Bell. Jud.' v. 5. § 6), must have been left clear for thoroughfare. The north side must, therefore, have been the most convenient for slaughtering the victims. (Rosenmüller, Knobel, Kurtz, Keil.) See Note after Ex. xxvi. § VI.

The Burnt-offering of the Dove or the Pigeon. i. 14—17.

14. *of turtledoves, or of young pigeons*] The offering of a bird was permitted to one who was too poor to offer a quadruped. (Cf. v. 7—11, xii. 8.) But in certain rites of purification birds were appointed for all, whatever might be their circumstances. See xv. 14, 29; Num. vi. 10. It is to be noticed that there is a limitation of the age of the pigeons, but none in regard to the doves. This may, perhaps, be accounted for from the natural habits of the birds. It would seem that the species which are most likely to have been the sacrificial dove and pigeon are the common turtle, *Turtur auritus*, and the blue-rock pigeon, sometimes called the Egyptian rock-pigeon, *Columba Schimperi*, which is always called *the pigeon* by the Arabs. The latter bears a considerable resemblance to our stock-dove, and is considerably larger than the turtle. Now the turtles come in vast flocks (Cant. ii. 11, 12; Jer. viii. 7), with great regularity, in the early part of April, and for a portion of the year the full-grown birds can be easily taken by nets or other contrivances; but as the season advances they wholly disappear. The pigeons, on the contrary, do not leave the country. They have three or four broods in the year, and, in common with the doves and other pigeons, they hatch two eggs at a time, and no more. The adult birds are very wild and rapid of flight, and it is almost impossible to obtain them without fire-arms. But their nests, with young ones in them, may be easily found at any season of the year. (Tristram, 'Land of Israel,' pp. 446, 509; 'Nat. Hist. of the Bible,' p. 213.) Hence it would appear, that when turtledoves could not be obtained nestling pigeons were accepted as a substitute.

15. *And the priest shall bring*] The mode of sacrificing the bird was simple. The marginal rendering agrees with the Mishna ('Zebach,' VI. 5). In the Sin-offering of birds the blood was sprinkled on the side of the Altar. See Lev. v. 9.

16. *his crop with his feathers*] Our version here follows the LXX., the Vulg., and Luther, and agrees with some of the modern Jewish versions. But the weight of authority is in favour of the marginal rendering (Onkelos, the Syriac, Gesenius, De Wette, Fürst, Knobel, &c.). It is most probable that the feathers were burnt with the body, and that the wings, mentioned in *v.* 17, were not mutilated.

the place of the ashes] It is said that the ashes were daily removed from the Altar (except on certain holy days) and thrown into a heap on its eastern side. (Mishna, 'Tamid,' II. 2, with the notes.) It would appear that when the heap became inconveniently large, they were removed in vessels appropriated to the purpose (see Exod. xxvii. 3) to a spot without the camp, designated as the place "where the ashes are poured out." (Lev. iv. 12, vi. 11.)

17. *a burnt sacrifice*, &c.] See on *v.* 9.

THE MEAT-OFFERINGS.

CHAP. II. **1.** *a meat offering*] The two Hebrew words thus rendered are the same which in *v.* 4 are better translated **an oblation of a meat-offering** (*korbān minchāh*). The

fering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And [a] the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

[a] Ecclus. 7. 31.

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latter word (*minchāh*) signifies literally *a gift*; and it appears to have been applied specially to what was given by an inferior to a superior (Gen. xxxii. 18—20, xliii. 11; Judg. iii. 15; 1 S. x. 27). It was sometimes used for any sort of offering to the Lord, in the same sense as *korbān* (Gen. iv. 3, 4; 1 S. ii. 17; Isa. i. 13, &c.). But in the technical language of the Law, Minchah regularly denoted the vegetable offerings as distinguished from the animal offerings (see Introd. § iii.). Luther rendered it food-offering (*Speis-opfer*), and our translators followed him, applying the word meat, according to old usage, as a general term for food. Vegetable-offering or Meal-offering would be a more convenient rendering.

It may seem strange that the Minchah is here introduced between the Burnt-offering and the Peace-offering. The order in which the kinds of offering are named agrees with their development in order of time. The Burnt-offering and the Minchah answer to the first two offerings on record (Gen. iv. 3, 4; Amos v. 22). It may be added that they appear to be cognate in the simplicity of their meaning. (See Introd. § xii.)

It has been supposed that the Minchah was never offered but when it accompanied an animal sacrifice (Bähr, Kurtz, Bonar). But the mode in which it is spoken of in this verse, in v. 2, vi. 14, Num. v. 15, and elsewhere, would seem to leave but little doubt that it was, on occasions, offered as a distinct sacrifice. The Drink-offering (which is mentioned nowhere in Leviticus, except in chap. xxiii.), on the other hand, appears never to have been offered by itself. The laws of the Drink-offering and the Minchah, when offered as accompaniments of the Burnt-offering and the Peace-offering, are given Num. xv. 1—12.

Salt (*v.* 13) and oil (see Note at the end of the chap.) were ingredients in every Minchah, but leaven and honey were wholly excluded from them (*v.* 11).

Three kinds of Minchah are here mentioned; (1) fine flour with frankincense, *vv.* 1—3; (2) cakes and wafers of fine flour, *vv.* 4—8; (3) parched grains of the first gathered corn, with frankincense, *vv.* 14—16. Of each of them a small portion was burnt on the Altar "for a memorial," and the remainder was given to the priests. The offerings of flour belonged to the priests at large, but those of cakes and wafers to the officiating priests, vii. 9, 10.—Instructions to the priests regarding the Minchahs are given vi. 14—23.

The Offering of Fine flour, 1—3.

1. *fine flour*] That is, finely bolted flour of wheat. See Ex. xxix. 2; LXX. σεμίδαλις; Vulg. *simila*. It was probably always presented in a bowl. The Minchahs of the princes at the dedication of the Tabernacle were presented in bowls of silver, Num. vii. 13.

oil] See Note at the end of the chapter.

frankincense] See on Ex. xxx. 34.

2. This verse might rather be rendered, "And he shall bring it to Aaron's sons, the priests; **and the** (officiating) **priest shall take from it a handful of its flour and its oil with all its frankincense, and this shall he burn as its memorial upon the Altar,"** &c.

memorial] The English word literally answers to the Hebrew (*azkārāh*), which was the regular name not only for the portion of the Minchah which was burnt on the Altar (*vv.* 9, 16, v. 12, vi. 15; Num. v. 26), but for the frankincense which was laid upon the Shewbread (Lev. xxiv. 7). The LXX. call it τὸ μνημόσυνον, the word which is applied to the prayers and alms of Cornelius, Acts x. 4. This application of the Greek word seems well to illustrate the meaning of the *azkārāh*. Cf. on Ex. xxx. 8.

3. *a thing most holy*] Literally, *a holy of holies*. As there was a distinction between the places dedicated to the divine service into holy and most holy (Ex. xxvi. 33), so was there a similar distinction in what was offered to Jehovah. All offerings were *holy*, including the portions of the Peace-offerings which were eaten by the laity; but that was *most holy* of which every part was devoted either to the Altar, or to the use of the priests. Such were the Minchahs (*v.* 10, vi. 16, x. 12), the Shewbread (Lev. xxiv. 9), the incense (Ex. xxx. 36), and the flesh of the Sin- and Trespass-offerings (Lev. vi. 17, 18, vii. 1, 6, x. 17, xiv. 13; Num. xviii. 9, 10). Every son of Aaron, even he who had a bodily defect and could not perform any priestly office, was permitted "to eat the bread of his God, both of the most holy and of the holy," Lev. xxi. 22. The most holy sacrificial

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation *be* a meat offering *baken* [1]in a pan, it shall be *of* fine flour unleavened, mingled with oil.

[1] Or, *on a flat plate, or, slice.*

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

7 ¶ And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering [b]a memorial thereof, and shall burn *it* upon the altar: *it is* [c]an offering made by fire, of a sweet savour unto the LORD.

[b] ver. 2.
[c] Exod. 29. 18.

10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made

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food was eaten in "the holy place," that is the precinct of the Tabernacle, probably in the priests' lodgings. See Note after Ex. xxvi. § V.: but the priests' portion of the Peace-offerings might be eaten by the priests and their families in any "clean place" (x. 12—14). It should however be observed that the term *most holy* is not always used strictly in accordance with this distinction. See on Ex. xl. 10: cf. also Ex. xxix. 37, and Lev. xxvii. 28.

The offerings of Cakes and Wafers.
4—10.

The four kinds of bread and the three cooking utensils which are mentioned in this section were probably such as were in common use in the daily life of the Israelites; and there appears no reason to doubt that they were such as are still used in the East.—There is no indication of any difference in the significance of the different offerings. The variety was most likely permitted to suit the circumstances of the worshippers. The fine flour and oil, with its frankincense (*v.* 1), seems to have been the most costly of the Minchahs, and the most liberal in quantity: cf. Num. vii. 13. The cakes and wafers mentioned in *v.* 4 would require that the offerer should at least possess an oven. The "pan" and the "frying pan" (*vv.* 5, 7) may have been the common cooking implements of the poorest of the people.

4. *oven*] This was most likely a portable vessel of earthenware. It was liable to be broken (see xi. 35). Its shape may have been like the oven represented in Wilkinson (Vol. I. p. 176, fig. 20'), a truncated cone about 3 ft. 6 in. high, and 1 ft. 6 in. diameter. Similar jars are now used for the same purpose by the Arabs. After the vessel has been thoroughly heated by a fire lighted in the inside, the cakes are placed within it, and the top is covered up until they are sufficiently baked. Meantime the outside of the vessel is turned to account. Dough rolled out very thin is spread over it, and a sort of wafer is produced considerably thinner than a Scotch oat-cake. Harmer, 'Observations,' Vol. I. p. 476. Such wafers are a common accompaniment of an Arab meal. Tristram, 'Land of Israel,' p. 262. Both cakes and wafers are mentioned Ex. xxix. 2. The cakes, from the apparent derivation of their Hebrew name, are supposed to have been pricked like our biscuits. The word aptly rendered *wafer* signifies something spread out.

5. *a pan*] Rather, as in the margin, **a flat plate**. It was probably of earthenware, like the oven. In later times it was sometimes of iron (Ezek. iv. 3). The Bedouins use such a plate of earthenware, which they call *tajen*, a name that seems to be identical with τήγανον, the word here used by the LXX. Robinson, 'Bib. Res.' I. p. 485: Harmer, 'Observations,' I. p. 477.

6. *part it in pieces*] The Hebrew word for *part* signifies to **break**, not to cut. The Bedouins are in the habit of breaking up their cakes when warm and mixing the fragments with butter when that luxury can be obtained. Robinson, II. p. 118.

7. *fryingpan*] Rather, **pan**. The word, according to the best authorities (Maimonides, Gesenius, Knobel, Fürst, &c.), signifies a vessel deeper than a fryingpan, and its derivation seems to show that it was commonly used for boiling. Jewish tradition assigns a lid to it (Mishna, 'Menach.' v. 8). It may have been a *pan* or *pot* used either for baking or for boiling. It should however be observed that the word *baken* in this verse and *v.* 5 rests on no authority, but is supplied by our translators. It is possible that the cakes here spoken of were boiled in oil. It can hardly be doubted that the LXX. and the Vulgate are wrong in translating the word ἐσχάρα and *craticula*.

with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not †be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering [d]shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it,

† Heb. *ascend.*

d Mark 9. 49.

11, 12. *As for the oblation of the firstfruits*] Rather, **As an oblation of firstfruits.** The words refer to the leaven and honey mentioned in *v.* 11 which might be offered amongst the firstfruits and tithes (Deut. xxvi. 2, 12; cf. 2 Chro. xxxi. 5): leaven was also a regular constituent in the bread of the Thank-offering (vii. 13) and in the Pentecostal loaves (xxiii. 17). The exclusion of honey from the offerings of the Altar appears to have had the same meaning as the exclusion of leaven. We know that honey was used in ancient times to produce fermentation in the preparation of vinegar (Plin. 'Hist. Nat.' XI. 15, XXI. 48); and there is reason to believe that the same use of it was made by the Hebrews (Buxtorf, 'Lex. Talm.' p. 500). The leaven commonly used was, as it still is in many countries, a small piece of fermented dough. Fermentation of all kinds seems to furnish an apt symbol of the working of corruption in the human heart. See Schöttgen, 'Hor. Heb.' p. 597. This was perceived by the Romans: Aul. Gell. 'Noct. Att.' x. 15; Plut. 'Quæst. Rom.' c. 109. Compare the language of S. Paul, 1 Cor. v. 6—8.

13. *with all thine offerings thou shalt offer salt*] Not only every Minchah, but every animal offering was to be accompanied by salt. Considering the emphatic form of this command, and the importance subsequently ascribed to it (Ezek. xliii. 24; Mark ix. 49, 50), it is remarkable that this appears to be the only reference to salt in the ceremonial Law. On Ex. xxx. 35 (where some suppose that salt is mentioned) see note. The significance of it, as a sacrificial symbol, is set forth in the expression "the salt of the covenant of thy God" (cf. Num. xviii. 19; 2 Chro. xiii. 5). It was the one symbol which was never absent from the Altar of Burnt-offering, showing the imperishableness of the love of Jehovah for His people. In its unalterable nature, it is the contrary of leaven. The Arabs are said to retain in common use the expression, "a covenant of salt," and the respect they pay to bread and salt in their rites of hospitality is well known. Cf. Ezra iv. 14. In heathen sacrifices its use seems to have been all but universal. Pliny says, after praising its virtues in food and medicine, *maxime tamen in sacris intelligitur auctoritas, quando nulla conficiuntur sine mola salsa.* 'H. N.' XXXI. 41. The *mola salsa* was meal mixed with salt, which was either sprinkled on the head of a victim about to be slain (Cicero, 'de Div.' II. 16; Virg. 'Ecl.' VIII. 82; Hor. II. Sat. III. 200; Festus s. *mola;* Val. Max. II. 5, § 5; Pseudo-Didymus in Hom. 'Il.' I. 449); or offered in place of a more costly offering (Hor. III. Od. XXIII. 20). Cf. Lev. v. 11.

The Minchah of Firstfruits.
14—16.

The place of these instructions may suggest that they were added to the chapter as a supplement.—There is certainly no sufficient ground to suppose, with the rabbinists and modern Jewish authorities, that this Minchah differed from the others in being a national offering, identical with the offering of the Wave-sheaf prescribed xxiii. 10: it seems to be the same kind of offering as is mentioned Num. xviii. 12, 13.

14. *green ears of corn*] Rather, "**fresh** ears of corn;" that is, corn just ripe, freshly gathered. Parched corn, such as is here spoken of, is a common article of food in Syria and Egypt, and was very generally eaten in ancient times. Cf. xxiii. 14; Josh. v. 11; 1 S. xvii. 17, xxv. 18; 2 S. xvii. 28, &c.

beaten out] Not rubbed out by the hands, as described in Luke vi. 1, but bruised or crushed so as to form groats.

The meaning of the Minchahs appears to be much more simple than that of the animal sacrifices. This is indicated by the simplicity of the only name by which they are designated (see on *v.* 1). The Minchah, as a sacrifice, was something surrendered to God, which was of the greatest value to man as a means of living. It might thus seem to be merely eucharistic. But it should not be overlooked that the grain had been modified, and made useful, by man's own labour. Hence it has been supposed that the Minchah expressed a confession that all our good works are wrought in God and are due to Him.—On the Great Minchah of the Shewbread, see Ex. xxv. 30.—On the Drink-offerings, see on Ex. xxix. 40; Lev. xxiii. 18.

and lay frankincense thereon: it *is* a meat offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

NOTE on CHAP. II. 1.

ON THE SYMBOLICAL USE OF OIL.

There were three principal uses of oil familiar to the Hebrews. (1) It was employed to anoint the surface of the body in order to mollify the skin, to heal injuries, and to strengthen the muscles (Ps. civ. 15, cix. 18, cxli. 5; Isa. i. 6; Mic. vi. 15; Luke x. 34; Mark vi. 13; Jam. v. 14, &c.): (2) it was largely used as an ingredient of food (Num. xi. 8; 1 K. xvii. 12; 1 Chro. xii. 40; Ezek. xvi. 13, 19; Hos. ii. 5, &c.); and (3) it was commonly burned in lamps (Ex. xxv. 6; Matt. xxv. 3, &c.).—In each of these uses it may be taken as a fit symbol of divine grace. It might figure it as conferring on each believer the strength and faculties required to carry on his work (1 Cor. xii. 4); as supporting and renewing him day by day with fresh supplies of life (1 Cor. iii. 16, Tit. iii. 5); and as giving light, comfort, and guidance into all truth (Job xxxii. 8; John xiv. 16, xv. 26).

There was what closely answered to each of the ordinary uses of oil in the different modes in which it was employed in the Sanctuary. It was used for anointing the priests and the holy things, it served as food in the Minchahs, and it was what kept alive the lights in "the pure candlestick," "the lamp of God" (1 S. iii. 3) in the holy place. In the first of these applications in the Sanctuary, oil served no practical purpose; it was simply typical, and it is in this connection that it bears its highest significance. As if to keep this significance in view, the mode in which it was added to the Minchah seems to be spoken of as an anointing (see *vv.* 1, 15, 16). In the language of both the Old and the New Testaments, the figurative references to oil most frequently turn upon this meaning. See Isa. lxi. 1; 2 Cor. i. 21; 1 Joh. ii. 20, 27; Heb. i. 9, &c. Its most perfect application is found in the words MESSIAH and CHRIST as the names of Him whose anointing was the gift of the Spirit without measure, Joh. iii. 34. On the anointing of the holy things, see on viii. 11.—On the holy anointing oil, see Ex. xxx. 22—33.

The offering of oil on the Altar involved an acknowledgment on the part of the worshipper that his spiritual gifts were from Jehovah and belonged to Him. It was in this that it became specially connected with the Minchah. See the preceding note.

CHAPTER III.

1 The peace offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

AND if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests

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THE PEACE-OFFERINGS.

The Peace-offering from the Herd.

1—5.

CHAP. III. **1.** The Peace-offering (like the Burnt-offering, i. 3, and the Minchah, ii. 1) is here spoken of as if it was familiarly known before the giving of the Law. See Introd. § xii. The Sin-offering and the Trespass-offering are introduced in a different manner (iv. 1, v. 1, &c.). It would also seem that the alternative of a male or a female was in accordance with old usage. There is no specified limitation in respect to age, such as there is in the cases of the Burnt-offering and the Sin-offering. The point of this first injunction is that the animal should be "without blemish."

peace offering] This rendering of the Hebrew is in accordance with the ancient versions and seems preferable to "thank-offering," which occurs in several places in the margin of our Bible, and has been used by Luther and many modern translators. Thank-offering appears to be the right name for a subordinate class of Peace-offerings. See on vii. 12.

2. *at the door of the tabernacle of the congregation*] **at the entrance of the Tent of meeting.** See on i. 3. We are not told on which side of the Altar, as we are in reference to Burnt-offerings and Sin-offerings (i. 11, iv. 24, 29, vii. 2). As a matter of convenience, it is likely that all victims were usually slaughtered in one place: but, as the Peace-offerings were sometimes very numerous,

shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; [a]the [1]fat that covereth the inwards, and all the fat that *is* upon the inwards,

[a] Exod. 29. 22.
[1] Or, *suet*.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the [1]caul above the liver, with the kidneys, it shall he take away.

[1] Or, *midriff over the liver*, and *over the kidneys*.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the

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a licence was probably permitted in respect of them when occasion required it. See on i. 11.

shall sprinkle] Rather, **shall throw**. See Introd. § vi.

3, 4. On the parts of the Peace-offerings, the Sin-offerings and the Trespass-offerings which were put on the Altar, see Introd. § viii.

5. *upon the burnt sacrifice*] This is the right rendering, and it appears to mean, upon the ashes of the continual Burnt-offering (Ex. xxix. 38), in accordance with Lev. vi. 12, "and the priest shall burn wood on it (*i.e.* the Altar) every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings." But the same phrase is rendered "according to the offerings made by fire," &c. in iv. 35, v. 12, giving a different sense to the preposition. Knobel and some other modern interpreters adopt the latter interpretation.

The Peace-offering from the Flock.
6—15.

7. *a lamb*] **a sheep**. The word signifies a full-grown sheep, in its prime. The same Hebrew word is frequently rendered *sheep* in our version. Gen. xxx. 32; Lev. i. 10, vii. 23. See on *v.* 1; Introd. § iv.

8. See notes on i. 4, 5.

9. *the whole rump*] It should be rendered **the whole fat tail**. The substantive (*aleyāb*) has this meaning in Arabic. It occurs nowhere in the Hebrew Bible except in this connection. (Ex. xxix. 22; Lev. vii. 3, viii. 25, ix. 19.) The ancient translators in general, and Josephus, have taken the word to denote the tail, but the LXX. in this place and two others have rendered it by ὀσφύς, the loin. There is no doubt that what is meant is the tail of the kind of sheep well known in the East, and in Africa, called by naturalists *Ovis laticaudata*. (Robinson, 'Bib. Res.' I. p. 477. Tristram, 'Nat. Hist.' p. 143.) Mr Fellowes describes the tail as "an apron of rich marrowy fat extending to the width of the hind-quarters and often trailing on the ground." ('Asia Minor,' p. 10.) Dr Russell says that the tails often weigh 15lbs. and even as much as 50lbs. when they have been increased by artificial fattening ('Nat. Hist. of Aleppo,' II. p. 147). It appears that a custom has existed from early times of attaching the heavy tail to a small truck to save the animal from the pain occasioned by its trailing on the ground (Herodot. III. 113. Mishna, 'de Sabb.' v. 4.) The whole tail was to be taken off "hard by the backbone," where the pad of fat commences.

11. *burn it*] See on i. 9.

the food of the offering, &c.] See on *v.* 16.

blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: [b]all the fat *is* the LORD'S.

[b] chap. 7. 25.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor [c]blood.

[c] Gen. 9. 4. chap. 7. 26 & 17. 14.

CHAPTER IV.

1 The sin offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

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12. When the alternative is permitted, the sheep always takes precedence of the goat. See on i. 10. Birds were not accepted as Peace-offerings, most probably because they were, by themselves, insufficient to make up a sacrificial meal.

16. *it is the food of the offering made by fire for a sweet savour: all the fat is the LORD'S*] This might rather be rendered, **as food of an offering made by fire for a sweet savour, shall all the fat be for Jehovah.** So de Wette, Zunz, Herxh., &c. In this expression, our bodily taste and smell furnish figures of the satisfaction with which the LORD accepts the appointed symbols of the true worship of the heart. All that was sent up in the fire of the Altar, including the parts of the Sin-offering (iv. 31), as well as the Burnt-offering (i. 9, &c.), was accepted for "a sweet savour:" but the word *food* may here have a peculiar fitness in its application to the Peace-offering, which served for food also to the priests and the offerer, and so symbolized communion between the LORD, His ministers, and His worshippers. The omission of the word *food* in connection with the Burnt-offering in ch. i. is at least worthy of remark. Cf. xxi. 6, 17, 21, 22, xxii. 11; Num. xxviii. 2, &c.

17. *a perpetual statute*, &c.] This is repeated with increased emphasis as regards the fat, vii. 23—25.

fat] *i.e.* the suet and the marrowy fat of the tail. See Introd. § viii. The significance of offering fat to Jehovah appears to consist in the fact that its proper development in the animal is, in general, a mark of perfection. This is immediately connected with what seems to be its purpose in the body. "Its remarkable absorption in certain cases of disease and of deficiency of proper food, seems to point it out as a source of nutriment of which the animal economy may avail itself on emergency; and accordingly in cases of emaciation or atrophy it is the first substance which disappears." Todd's 'Cyclopædia of Physiology,' Vol. I. p. 232.

blood] See on xvii. 11.

throughout...your dwellings] The meaning is that the suet is neither to be eaten in sacrificial meals in the Sanctuary, nor in ordinary meals in private houses.

On the classification of Peace-offerings, on the Meat-offerings and Drink-offerings which accompanied them, and on the portions awarded to the priests, see vii. 11—21; Num. xv. 2—11. On the *Chagigah*, a sort of social feast allied to the Peace-offering, which forms the subject of a treatise of the Mishna, and is supposed to be alluded to Deut. xiv. 26, xvi. 2; 2 Chro. xxx. 22, 24; John xviii. 28, see notes in loc. and Smith's 'Dict.' II. p. 717.

THE SIN-OFFERINGS.

iv. 1—v. 13.

CHAP. IV. **1, 2.** *And the LORD spake unto Moses, saying, Speak unto the children of Israel*] This formula answers to that which introduces the three previous chapters as a whole (i. 1, 2). It is the commencement of a distinct section of the Law. See following note.

2. *If a soul shall sin*] The Sin-offering was a new thing, instituted by the Law. (See Introd. § xvi.) The older kinds of sacrifice (see iii. 1) when offered by individuals were purely voluntary: no special occasions were prescribed when they were to be offered. Hence the form, "If any man of you bring," &c., i. 2, cf. ii. 1, iii. 1. But it was plainly commanded that he who was conscious that he had committed a sin should bring his Sin-offering. Each of these offerings and of the Trespass-offerings is accordingly introduced

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [a] all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

[a] chap. 5. 9.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards,

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by a definition of the circumstance which renders the sacrifice necessary. The antecedent condition for Sin-offerings in general is here stated; for particular cases, see iv. 3, 13, 22, 27, v. 1—15.

sin through ignorance] **Sin through error**; that is, through straying from the right way. See Note at the end of the chapter.

The Sin-offering for the High-priest. 3—12.

3. *the priest that is anointed*] The High-priest was thus called because he alone of the priests was anointed on the head in consecration. Ex. xxix. 7; Lev. viii. 12, xxi. 10. On the anointing of the other priests see note on viii. 13. The High-priest is generally called in Leviticus the Anointed priest (iv. 5, 16, vi. 22, xvi. 32). He is called the High-priest (strictly *the great* priest) Lev. xxi. 10; Num. xxxv. 25, 28; Josh. xx. 6; and in later times, the Chief-priest (2 K. xxv. 18; 2 Chro. xix. 11).

The gradation of the Sin-offerings is remarkable. It was not like the choice offered to meet cases of poverty, v. 7—13, xii. 8, &c. It might seem that the distinction addressed itself more pointedly to each individual according to his rank and consequent responsibility. That there is nothing akin to it in the Trespass-offering seems to have arisen from the latter having had a less direct relation to the conscience, and a closer connection with the amount of harm that had been done by the offence for which atonement was sought. See on v. 14.

according to the sin of the people] Rather, **to *bring* guilt on the people.** These words have been supposed to limit the occasion of this Sin-offering to the offences of the High-priest in his official capacity (Lev. x. 17; Mal. ii. 7, 8) as the head of the nation (Knobel, Keil, Herxh.). But on the other hand it has been fairly urged that the whole nation is concerned in every transgression of its representative.

4. See on i. 3, 4.

5. The presentation of the victim, the imposition of hands and the slaughtering of all the Sin-offerings were the same as in the other sacrifices (see Introd. § v.). The difference lay in the treatment of the blood. In the inferior Sin-offerings the officiating priest smeared some of the blood on the horns of the Altar of Burnt-offering (*vv.* 25, 30, 34), while in this offering for the High-priest, and in that for the nation, the High-priest himself sprinkled the blood seven times within the Tabernacle and smeared it on the horns of the Altar of incense (*vv.* 6, 7, 17, 18). Compare the sprinklings on the Day of Atonement, xvi. 14, 19. The different modes of sprinkling appear to have marked successive degrees of consecration in advancing from the Altar of Burnt-offering to the presence of Jehovah within the vail.

6. *before the vail of the sanctuary*] This is generally understood to mean the floor of the holy place in front of the vail (Onk., Luther, Knobel, Keil, and others). It is, however, objected that the priests in this case would tread on the blood (Kurtz, Kalisch, &c.); and the LXX. and Vulgate may rather countenance the notion that the sprinkling was on the vail itself (κατὰ τὸ καταπέτασμα—*contra velum*). But the quantity sprinkled with the finger must have been very small, and the area it would occupy of the floor might have been easily left untrodden.

7. *pour all the blood*] The Hebrew word for pour (*shāphak*) is not like that in i. 5, &c. See Introd. § vi. The meaning is, that all the blood that was left after the sprinkling and the smearing should be disposed of in such a manner as to suit the decorum of divine service. It had no sacrificial significance.

at the door of the tabernacle of the congregation] See on i. 3.

8. *the fat*] See Introd. § viii.

and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 [b] And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth [†] without the camp unto a clean place, where the ashes are poured out, and [c] burn him on the wood with fire: [†] where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, [d] and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his

[b] Exod. 29. 14. Numb. 19. 5.
[†] Heb. *to without the camp.*
[c] Heb. 13. 11.
[†] Heb. *at the pouring out of the ashes.*
[d] chap. 5. 2, 3, 4.

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10. *shall burn*] See on i. 9.

12. *Even the whole bullock shall be carry forth*] The Hebrew verb strictly signifies *shall cause to go forth.* Or, according to a common Heb. idiom (see on Ex. xxxvii. 1—5), it might be rendered, *the whole bullock shall be carried forth* (cf. Lev. xvi. 27). Our verb *carry*, in the active voice, was however rightly used by our translators in this connection, according to the old usage. Thus Nebuchadnezzar "carried away all Jerusalem, and all the princes, and all the mighty men of valour, ten thousand captives," 2 K. xxiv. 14; and Jacob "carried away all his cattle" from Padan-aram, Gen. xxxi. 18. See also 2 K. xvii. 6, xviii. 11, xxv. 11; 2 Chro. xxxvi. 6; Jer. xxxix. 7, &c. The word was so used very frequently by the writers of the last century. A recent critic, overlooking these simple facts, has imagined that the words mean that the High-priest himself had to carry the whole bullock a distance which is estimated at three-quarters of a mile, and has drawn an argument from his own mistake to prove the statement fictitious.—There is a solemn reference to the burning of the flesh of the Sin-offering without the camp, Heb. xiii. 11—13.

a clean place, where the ashes are poured out] The spot outside the camp to which the ashes were conveyed from the side of the Altar (i. 16). It was a place free from impurities, not like those referred to xiv. 40, 45. The flesh, though it was burned in an ordinary way, and not sent up in the fire of the Altar (see on i. 9), was not to be confounded with carrion, but was associated with the remains of the sacrifices.—The priests could not eat the flesh of this victim or of that offered for the sin of the congregation, as they ate that of other Sin-offerings, because they were in these cases in the position of offerers. The same rule was observed in regard to the Meat-offering of the priests, vi. 23. It was only of the Peace-offering that the offerer himself could partake. See on x. 17, 18, xvi. 27; Heb. xiii. 11.

The Sin-offering for the Congregation.
13—21.

13. *congregation...assembly*] Each of the Hebrew words signifies the people in a collected body. It does not appear that there is any difference between them in the connection in which they are here used. Cf. Num. xv. 24, 26.

sin through ignorance] See Note at the end of the chapter.

14. *When the sin...is known*] Such a case seems to have been that related 1 S. xiv. 31—35.

15. In this case the imposition of hands is performed by the elders in behalf of the nation. But in other respects the rites were performed by the High-priest in the same manner as in the Sin-offering for himself. According to the Mishna this and the Scape-goat were the only public acts of sacrifice in which there was the imposition of hands ('Menach,' IX. 7), while it was observed in all private sacrifices. See on i. 4. If this is correct, there was no such observance in the continual Burnt-offering nor in the Festival offerings.

16. *the priest that is anointed*] See on *v.* 3.

17. See *v.* 6.

finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if †any one of the †common people sin through ignorance, while he doeth *somewhat against* any

† Heb. *any soul.*
† Heb. *people of the land.*

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18. *the altar...in the tabernacle*] *i.e.* the Altar of incense (cf. *v.* 7).

20. *the bullock for a sin-offering*] "The bullock for **the** sin-offering," *i.e.* for his own sin-offering, *v.* 3.

21. See on *v.* 12.

The Sin-offering for the Ruler.
22—26.

22. *ruler*] The Hebrew word denoted either the head of a tribe (Num. i. 4—16), or the head of a division of a tribe (see Num. xxxiv. 18; cf. Josh. xxii. 30). It is variously rendered in our Bible by *prince* (Gen. xvii. 20, xxiii. 6; Num. i. 16, 44, vii. 2, 3, 10, 16, &c.), by *ruler* (Ex. xvi. 22, xxii. 28, &c.), by *captain* (Num. ii. 3, 5, 7, &c.), by *chief* (Num. iii. 24, 30, 32; 2 Chro. v. 2, &c.), by *governor* (2 Chro. i. 2).

through ignorance] See on *v.* 2.

23. *Or if his sin*] Rather, **And if** his sin.

come to his knowledge] *i.e.* when he has become conscious of his sin.

a kid of the goats] Strictly, a shaggy buck of the goats, that is, a **shaggy he-goat**. Our version seems to stand almost alone in rendering the Heb. *sa'eer* by kid. The word literally means a rough shaggy goat, in distinction from a smooth-haired he-goat, *'attud*, Gen. xxxi. 10, 12; Num. vii. 17, 23, 83, &c. *Sa'eer* occurs Lev. ix. 3, xvi. 5, xxiii. 19; Num. vii. 16, &c. It is rendered *devil*, Lev. xvii. 7, 2 Chro. xi. 15; *satyr*, Isa. xiii. 21, xxxiv. 14; *rough goat*, Dan. viii. 21; and is applied to Esau, Gen. xxvii. 11. Bochart supposed *sa'eer* and *'attud* to represent varieties of breed, and this seems most probable, see *v.* 28; but Knobel supposes the first to denote an old goat with a beard, and the latter a younger one. The *sa'eer* was the regular Sin-offering at the yearly Festivals, Lev. xvi. 9, 15, xxiii. 19; Num. xxviii. 15, 22, 30, xxix. 5, 16, &c., and at the consecration of the priests, Lev. ix. 3, 15, x. 16, while the *'attud* appears to have been generally offered for the other sacrifices, Ps. l. 9, 13, lxvi. 15; Isa. l. 11, xxxiv. 6; &c. Ezek. xxxix. 18, &c.

24. *where they kill the burnt-offering*] On the north side of the Altar. See on i. 11.

25. *the horns of the altar of burnt-offering*] See on *v.* 5.

The Sin-offering for one of the People.
27—35.

27. *any one of the common people*] Literally, any one of the people of the land. These words are so rendered Lev. xx. 2, 4; 2 K. xi. 18, 19, xvi. 15. It was the ordinary designation of the people, as distinguished from the priests and the rulers.

of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

[e] chap. 3. 14.

[f] Exod. 29. 18.

31 And [e]he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a [f]sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

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28. *Or if his sin*] **And if** his sin.

a kid of the goats] **A shaggy she-goat.** The word is the feminine of *sa'er*, *v.* 23.

31. *for a sweet savour*] See on i. 9.

32. *a lamb*] Rather, **a sheep**; one between one and three years old. See on iii. 7. Introd. § iv. Three points are to be observed in regard to the victims for Sin-offerings.—The common people had to offer a female, as the less valuable animal; they might present either a sheep or a goat to suit their convenience, while the rulers had always to offer a male-goat: and the goat was preferred to the sheep, unlike the victim for a Peace-offering or a Burnt-offering.

35. *according to the offerings made by fire*] Rather, **upon** the offerings made by fire. See on iii. 5.

It should be observed, that the Sin-offerings were not accompanied by Meat-offerings or Drink-offerings. See Num. xv. 3—11.

NOTE on CHAP. IV. 2.

ON SINNING THROUGH IGNORANCE.

This verse defines the kind of sin for which Sin-offerings were accepted. In the abridged rules for Sin-offerings in Numbers xv. this kind of sin is contrasted with that which cut off the perpetrator from among his people (cf. *v.* 22 with *v.* 30). The two classes are distinguished in the language of our Bible as sin through ignorance and presumptuous sin. The distinction is clearly recognized Ps. xix. 12, 13 and Heb. x. 26, 27. It seems evident that the classification thus indicated refers immediately to the relation of the conscience to God, not to outward penalties, nor, immediately, to outward actions. The presumptuous sinner, literally he who sinned "with a high hand," might or might not have committed such a crime as to incur punishment from the civil law: it was enough that he had with deliberate purpose, rebelled against God (see Prov. ii. 13—15), and *ipso facto* was "cut off from among his people" and alienated from the divine covenant (see on Ex. xxxi. 14; Lev. vii. 20; cf. Matt. xii. 31; 1 Joh. v. 16). But the other kind of sin, that for which the Sin-offering was appointed, was of a more complicated nature. It appears to have included the entire range of "sins, negligences and ignorances" for which we are accustomed to ask forgiveness. It is what the Psalmist spoke of, "Who can understand his errors? Cleanse thou me from secret faults." When he examined his heart,

he found his offences multiply to such extent that he felt them to be beyond calculation, and so prayed to be cleansed from those which were concealed not only from others, but from himself. It was not the outward form of the offence which determined the class to which it belonged. It might have been merely an indulgence of sinful thought. Or, on the other hand, it might have been a gross offence in its external aspect (see v. 1, 4, vi. 2, 3, 5); but if it was not clearly premeditated as a sin, if the offender now felt himself amenable to Jehovah and recognized the Covenant, becoming thereby the more conscious of his sin, he might bring the symbol of his repentance to the Altar, and the priest was to make atonement for him.

If we accept this view, the designation of "sin through ignorance" cannot be the right one. The Hebrew word rendered in our version "ignorance" comes from a root which signifies to err or go astray (see Ps. cxix. 67) (שגג, *shāgag*). The substantive is rendered error, Eccles. v. 6, x. 5, and used with a preposition, as an adverb, unawares, Num. xxxv. 11, 15; Josh. xx. 3, 9; it seems strictly to denote inadvertence. It is true that the writer of the Ep. to the Hebrews has ἀγνοήμα in the same sense (Heb. ix. 7). But ἀγνοήμα and ἄγνοια are used in Hellenistic Greek not merely to denote sins of ignorance but as general words for offences. (LXX. Gen. xxvi. 10; 2 Chro. xxviii. 15; Lev. xxii. 14. See Schl. 'Lex. in LXX.' Schweighæuser, 'Lex. Polyb.') The rendering, *through inadvertence*, would substantially agree with most of the versions ancient and modern. The LXX. have ἀκουσίως: the old Italic has *imprudenter*. Our translators followed the Vulgate and Onkelos.

It should however be observed that Sin-offerings were required not only when the conscience accused the offender of having yielded to temptation, but sometimes for what were breaches of the Law committed strictly in ignorance (v. 17, iv. 14, 23, 28), and sometimes on account of ceremonial pollution. They are thus to be regarded as protests against everything which is opposed to the holiness and purity of the divine Law. They were, in short, to be offered by the worshipper as a relief to the conscience whenever he felt the need of atonement.

The notion of Ebrard (on Heb. *v.* 1—10), and others, that the priest had to decide whether each particular case which came before him was one for which a Sin-offering was available, seems to be quite hostile to the idea of the Mosaic ritual and to what we know of the functions of the priesthood.

CHAPTER V.

1 He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6 His trespass offering, of the flock, 7 of fowls, 11 or of flour. 14 The trespass offering in sacrilege, 17 and in sins of ignorance.

AND if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

CHAP. V. 1—13] The subject of the Sin-offering is continued in this chapter to *v.* 14. See on *vv.* 6, 7. Special occasions are mentioned on which Sin-offerings are to be made with a particular confession of the offence for which atonement is sought (*v.* 5). These Sin-offerings are thus brought into a class clearly distinguished by this additional form from those prescribed in the preceding chapter.

1. *hear the voice of swearing*] Rather, "hear the voice of **adjuration**." The case appears to be that of one who has been put upon his oath as a witness by a magistrate and fails to utter all he has seen and heard (cf. Prov. xxix. 24; Numb. v. 21; Matt. xxvi. 63). The fabrication of what is false in giving evidence is not here mentioned (see Deut. xix. 16—19).

2, 3. Cases of ceremonial uncleanness.—If a person took immediate notice of his pollution from either of these sources, simple forms of purification were provided for him. Lev. xi. 24, 25, 28, 39, 40, xv. 5, 8, 21; Num. xix. 11, 22. But if the thing was "hid from him," either through forgetfulness or indifference, so that purification had been neglected, a Sin-offering was required. There had of course in such a case been a guilty negligence. But on the essential connection between impurity and the Sin-offering, see Note after ch. xv.

4 Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*:

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And if [†]he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

† Heb. *his hand cannot reach to the sufficiency of a lamb.*

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and [a]wring off his head from his neck, but shall not divide *it* asunder:

[a] chap. 1. 15.

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.

10 And he shall offer the second *for* a burnt offering, according to the [1]manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

[1] Or, *ordinance.*

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, [b]*even* a memorial thereof, and burn *it* on the altar, [c]according to the offerings made by fire unto the LORD: it *is* a sin offering.

[b] chap. 2. 2.
[c] chap. 4. 35.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these,

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4. The case of rash or forgotten oaths.—

pronouncing] Rather **idly speaking** (Ps. cvi. 33). The reference is to an oath to do something uttered in recklessness or passion and forgotten as soon as uttered.

5. The confession of the particular offence here spoken of appears to be no part of the sacrificial ceremony. Cf. Num. v. 6, 7. It is not therefore to be confounded with the general prayer or confession which, according to Jewish tradition, accompanied the imposition of hands on the head of the victim. See Introd. § v.

6. *his trespass-offering*] Rather, **as his forfeit**, that is, whatever is due for his offence. In its old use, *forfeit* seems to have answered exactly to the Heb. *āshām*, meaning either an offence, or the penalty for an offence. See the quotations in Richardson's Dict. The word *āshām* is generally translated Trespass-offering, and that rendering might have conveyed the sense here had not the term Trespass-offering become the current designation for a distinct kind of Sin-offering mentioned in the next section (see on *v.* 14).

a lamb or a kid of the goats] **a sheep** (iv. 32) **or a shaggy she-goat** (iv. 23).

7—10. See i. 14—16, xii. 8. In the larger offerings of the ox and the sheep, the fat which was burnt upon the Altar represented, like the Burnt-offering, the dedication of the worshipper; in this case, the same meaning was conveyed by one of the birds being treated as a distinct Burnt-offering (See Introd. § xvi.). According to Josephus ('Ant.' III. 9. § 3) and the Mishna ('Zebach,' VI. 4) the body of the bird for the Sin-offering was eaten by the priests, like the flesh of the larger Sin-offerings.

7. *a lamb*] **one of the flock**, either a sheep or a goat. See Introd. § iv.

for his trespass, which he hath committed] **as his forfeit for the sin he hath committed.**

11. *tenth part of an ephah*] *i.e.* "the tenth deal;" probably less than half a gallon. See on xix. 36. This Sin-offering of meal was distinguished from the ordinary Minchah by the absence of oil and frankincense. Cf. the absence of the Meat- and Drink-offerings in the animal Sin-offerings.

12. *according to the offerings made by fire*] Rather, **upon the Burnt-offerings.** See on Lev. iii. 5.

and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ And if a [d]soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

d Chap. 4.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: he hath certainly trespassed against the LORD.

CHAPTER VI.

1 The trespass offering for sins done wittingly. 8 The law of the burnt offering, 14 and of the meat offering. 19 The offering at the consecration of a priest. 24 The law of the sin offering.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie

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THE TRESPASS-OFFERINGS.

v. 14.—vi. 7.

14. The Trespass-offerings as they are described in this section and in vii. 1—7, are clearly distinguished from the ordinary Sin-offerings in these particulars:—

(1) They were offered on account of offences which involved an injury to some person (it might be the LORD Himself) in respect to property. See *v.* 16, vi. 4, 5.

(2) They were always accompanied by a pecuniary fine equal to the value of the injury done, with the addition of one-fifth. It has hence been proposed that they should be called "Fine-offerings." Cf. Num. v. 5—8.

(3) The treatment of the blood was more simple. It was disposed of in the same way as the blood of the Burnt-offerings and the Peace-offerings, none of it being put on the horns of the Altar.

(4) The victim was a ram, instead of a female sheep or goat.

(5) There was no such graduation of offerings to suit the rank or circumstances of the worshipper as is set forth iv. 3—35, v. 7—13, xii. 8, xiv. 21, 22.

It appears from the treatment of the blood that the Trespass-offering had less intimate connection with the conscience than the Sin-offering; and, from the absence of any graduation to suit the circumstances of the sacrificer, that it was regarded with a strict reference to the material injury inflicted. See on iv. 3.

15. *commit a trespass*] Rather, **perpetrate a wrong.** The word (*ma'al*) is different from that rendered trespass elsewhere in these chapters (*āshām*).

through ignorance] **through inadvertence.** See Note on iv. 2.

in the holy things of the LORD] The reference is to a failure in the payment of first-fruits, tithes or fees of any kind connected with the public service of religion by which the Sanctuary suffered loss; cf. Num. v. 6—8.

shekel of the sanctuary] See on Exod. xxxviii. 24.

17, 18. It has been conjectured that the Law of the Trespass-offering was first laid down in regard to frauds on the Sanctuary. It is here expanded so as to include all wrongs which could be compensated for by money. On the form of the law cf. iv. 2, 13, 27.

17. *these things*] It should be "**the** things."

though he wist it not] Ignorance of the Law, or even of the consequences of the act at the time it was committed, was not to excuse him from the obligation to offer the sacrifice.

18. *his ignorance*] **his inadvertence.**

CHAP. VI. 1. In the Hebrew Bible *vv.* 1—7 form part of Ch. v. It is evident that they ought to do so. See on *v.* 7. Our translators unfortunately adopted the division of the LXX. Cf. on vii. 1.

2. *commit a trespass against the LORD*] **perpetrate a wrong against Jehovah.**

unto his neighbour in that which was delivered him to keep, or ‖ in † fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

‖ Or, *in dealing*. † Heb. *putting of the hand*.

3 Or have found that which was lost, and lieth concerning it, and [a] sweareth falsely; in any of all these that a man doeth, sinning therein:

[a] Numb. 5. 6.

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [b] restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‖ in the day of his trespass offering.

[b] chap. 5. 16.

‖ Or, *in the day of his being found guilty*. Heb. *in the day of his trespass*.

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the [c] flock, with thy estimation, for a trespass offering, unto the priest:

[c] chap. 5. 15.

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, ‖ because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

‖ Or, *for the burning*.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

See on v. 15. The law expressed in its most compendious way in v. 17 is here carried out into detail. The distinct heading, "And the Lord spake" (*v.* 1), may suggest that it was written down somewhat later by way of explanation, or comment on v. 17, and inserted in its right place when the book of Leviticus was put together. The connection into which the offences named are here brought, placed the mulct which the civil law would have exacted (see Exod. xxii. 7—15, &c.) in direct relation with sacrificial devotion to Jehovah.

5. *in the day of his trespass offering*] The restitution was thus to be associated with the religious act by which the offender testified his penitence.

7. This is the proper conclusion of ch. v. See on *v.* 1.

The confusion which prevailed amongst the older critics regarding the distinction between the Trespass-offering and the ordinary Sin-offering was without doubt connected with the false division of the chapters in the LXX. and other versions. It was imagined that ch. v. 1—13 (which relates to the Sin-offering) related to the Trespass-offering. Neither Jewish traditions, nor the rendering of the old versions, throw much light on the subject. Josephus ('Ant.' III. 9. § 3), and Philo ('de Vict.' XI.) conceive that the Sin-offering was offered for open transgressions, the Trespass-offering for what was known only to the conscience of the offender: this view has been adopted by Reland and others. Many have supposed, with some countenance from the LXX., that the distinction was based upon that between sins of omission and sins of commission (Grotius, Michaelis, &c.). For the best views of the old state of the controversy, see Carpzov. "App. Crit." p. 707, Bähr, 'Symbolik,' II. p. 400.

INSTRUCTIONS ON THE OFFERINGS FOR THE PRIESTS. vi. 8—vii. 21.

9. *Command Aaron and his sons*] The Directions on sacrifices in previous chapters were intended for the guidance and instruction of those who brought their gifts to the Altar (see i. 2, IV. 2); those which follow were for the guidance of the priests who officiated at the Altar.

On the Burnt-offering and the Meat-offering. 8—18.

9. *It is the burnt offering, because of the burning upon the altar*, &c.] Rather, "**This, the Burnt-offering, shall be upon the fire on the Altar** all night unto the morning." This refers to the continual Burnt-offering which represented its class. See Exod. xxix. 38—46, with the notes. Introd. § xvi.

10. *linen garment*, &c.] See Ex. xxviii. 41—43.

which the fire hath consumed with the burnt-

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ [d] And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

[d] chap. 2. 1. Numb. 15. 4.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the [e] memorial of it, unto the LORD.

[e] chap. 2. 9.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: [f] every one that toucheth them shall be holy.

[f] Exod. 29. 37.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an [g] ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

[g] Exod. 16. 36.

21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons that

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offering] Rather, **to which the fire hath consumed the Burnt-offering.**

beside the altar] See on i. 16.

11. *clean place*] See iv. 12.

12. *burn thereon the fat*] The verb is different from that applied to the burning of the wood. See i. 9.

13. *The fire shall ever be burning*] This was a symbol of the never-ceasing worship which Jehovah required of His people. It was essentially connected with their acts of sacrifice, and was therefore clearly distinguished from the sacred fire of Vesta, that of the Persians, and of other heathen peoples with which it has often been compared.

14—18. These directions might relate to Minchahs in general. See ii. 1—10. But some would refer them more especially to the daily Minchahs mentioned Ex. xxix. 40, 41.

15. Cf. ii. 2.

16. *with unleavened bread it shall be eaten*] This should be, **it shall be eaten unleavened.**

in the holy place] See Note after Ex. xxvi. § v.

18. *All the males*] See xxi. 22.

The High-Priest's Minchah. 19—23.

20. *in the day when he is anointed*] See on iv. 3. As this must refer to a rite in the consecration of the High-priest, Aaron's sons here spoken of (as in *v.* 22) must be the succession of High-priests who succeeded him. See on Ex. xxviii. 4. The day of this offering was probably the eighth day of the ceremony of consecration (viii. 35, ix. 1), when the High-priest appears to have entered upon the duties of his office.

a meat offering perpetual] Jewish tradition is in favour of these words implying that this Minchah was offered by the High-priest as a daily rite from the time of his consecration (Philo, 'de Vict.' 15; Jos. 'Ant.' III. 10. § 7, Ecclus. xlv. 14; Saadia, Mishna, 'Menach,' IV. 5, xi. 3). This view is defended on probable grounds by Delitzsch (on Heb. vii. 27), Kurtz and others. But some understand the word *perpetual* to refer to the observance of the law at every time of consecration, and suppose the ceremony to have been performed but once by each High-priest. Knobel, Kiel, Kalisch.

21. *In a pan*] Rather, **Upon a flat plate.** See on ii. 5.

is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it *is* most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden [h] shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

[h] chap. 11. 33.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 [i] And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

[i] Heb. 13. 11.

CHAPTER VII.

1 *The law of the trespass offering,* 11 *and of the peace offerings,* 12 *whether it be for a thanksgiving,* 16 *or a vow, or a freewill offering.* 22 *The fat,* 26 *and the blood, are forbidden.* 28 *The priests' portion in the peace offerings.*

LIKEWISE this *is* the law of the trespass offering: it *is* most holy.

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22. *it shall be wholly burnt*] Literally, *it shall ascend in fire as a whole Burnt-offering.* The noun is *kāleel*. See Introd. § iii.

23. *it shall not be eaten*] Cf. *v.* 30. No sacrificer could eat of his own offering except in the case of the Peace-offerings. See on iv. 12.

On the Sin-Offering. 24—30.

25. *Where the burnt offering is killed*] See on i. 11.

it is most holy] On this phrase see ii. 3. Much has been written on the grounds of the peculiar sanctity of the flesh of the Sin-offering, as set forth in *vv.* 26—30. The key to the subject must, it would seem, be found in those words of Moses to the priests, in which he tells them that God required them to eat the flesh, in order that they might "bear the iniquity of the congregation, to make atonement for them before the Lord" (Lev. x. 17). The flesh of the victim, which represented the sinner for whom atonement was now made, was to be solemnly, and most exclusively, appropriated by those who were appointed to mediate between the sinner and the Lord. The far-reaching symbolism of the act met its perfect fulfilment in the One Mediator who took our nature upon Himself and was essentially "victima sacerdotii sui, et sacerdos suæ victimæ" (S. Paulinus). For a fuller treatment of the subject, see Thomson, 'Bampton Lectures,' Lect. III.; Hengstenberg, 'Sacrifices of Holy Scripture,' p. 379; Kurtz, 'Sacrificial Worship,' p. 239; Bähr, 'Symbolik,' Vol. I. p. 386.

28. *the earthen vessel*] Unglazed pottery would absorb some of the juices of the meat: cf. xi. 33, 35, where the case is of a vessel polluted, not, as here, of one made holy. In neither case could the vessel be put to any other purpose.

30. This refers to the Sin-offering for the High-priest and the Congregation (iv. 5—7, 16—18) and the Sin-offering of the Day of Atonement (xvi. 27). The priests were of course participants in all these as sacrificers. The law mentioned in the note on *v.* 23 would therefore apply here. Cf. Heb. xiii. 11.

to reconcile withal] The same word is generally rendered "to make atonement for."

the holy place] This denotes here the outer apartment of the Mishkan. See Ex. xxvi. 33; note on Lev. x. 18.

Instructions for the Priests continued. vii. 1—21.

CHAP. VII. **1—10.** In the LXX. these verses are part of Chap. vi. This is evidently the better arrangement. Our Bible follows the Hebrew here, and the LXX. in the commencement of Chap. vi. (see on vi. 1), in both cases for the worse.

On the Trespass-offering. 1—7.

1. *Likewise*] Rather, **And**, as in *v.* 11. The law of the Trespass-offering is here placed as co-ordinate with that of the Sin-offering (vi. 25—30) and that of the Peace-offerings (vii. 11—21).

it is most holy] Cf. *v.* 7, and see on vi. 25.

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and [1] in the pan, shall be the priest's that offereth it.

[1] Or, *on the flat plate*, or, *slice*.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out

2—7. See on v. 14. In *v.* 2 "sprinkle" should rather be **cast**. Introd. § vi. There is no mention here of the placing the hands on the head of the victim, but it is not likely (as Knobel and others have conjectured) that that rite was omitted. We may infer that such a point of difference between this and the Sin-offering, had it existed, would have been expressly mentioned.—Cf. on i. 10. It is worthy of remark that all the details regarding the parts put on the Altar are repeated for each kind of sacrifice, because the matter was one of paramount importance. See Introd. § xvi.

On the Burnt-offering and the Meat-offering.

8—10.

8. *the skin of the burnt-offering*] It is most likely that the skins of the Sin-offering and the Trespass-offering also fell to the lot of the officiating priest. The point is probably noticed in regard to the Burnt-offering alone, because all the rest of the victim was consigned to the Altar. In accordance with this view the Mishna says that the skins of the most holy victims were all given to the priests, those of the less holy (*i. e.* the Peace-offerings) were retained by the sacrificer. ('Zebach,' XII. 3).

9, 10. All that was left of every sort of Minchah after the offering of the *azkārāh* (ii. 2) belonged to the priests. But the remains of those that were baked or fried (see on ii. 4, 5, 7) belonged to the officiating priest, those of the others to the priests in general.

On the Peace-offerings.

11—21.

11. On the mode of offering the victim, see iii. 1—17. On the omission of the place of slaughter, as compared with vi. 25, vii. 2, see on iii. 2.—What is here added, relates to the accompanying Minchah, the classification of Peace-offerings into (1) Thank-offerings, (2) Vow-offerings and (3) Voluntary-offerings, and the conditions to be observed by the worshipper in eating the flesh. The portions for the priests are mentioned in a distinct section, *vv.* 28—36. Cf. with this section xxii. 17—25.

12. *for a thanksgiving*] That is, a Thank-offering for mercies received. On the three kinds of Minchah which formed parts of the offering, see ii. 4—11, viii. 26.

13. *for his offering*] The leavened bread was a distinct offering, not a part of the sacrifice for the Altar as the Minchahs were, of which the *azkārāh* was burned. See ii. 2, 9, 11.

of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, [a] having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, [b] Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the † beast that dieth of itself, and the fat of that

[a] chap. 15. 3.
[b] chap. 3. 17.
† Heb. *carcase*.

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14. *out of the whole oblation*] Rather, **out of each offering**. That is, one loaf or cake out of each kind of Meat-offering was to be a heave-offering (Introd. § ix) for the officiating priest. According to Jewish tradition, there were to be ten cakes of each kind of bread in every Thank-offering. The other cakes were returned to the sacrificer. In other Meat-offerings what was not put upon the Altar belonged to the priests. See *vv.* 9, 10, ii. 3, 10.

sprinkleth] **casteth forth**.

16. The Vow-offering appears to have been a Peace-offering vowed upon a certain condition; the Voluntary-offering, one offered as the simple tribute of a devout heart rejoicing in peace with God and man offered on no external occasion (cf. xxii. 17—25). Hengstenberg would identify the latter with the Thank-offering, and thus make but two classes of Peace-offerings. But this seems to be at variance with the distinction laid down in *vv.* 15, 16. That distinction marks these two kinds as inferior to, as well as distinct from, the Thank-offering, which in xix. 5—8 is called the Peace-offering *par excellence*.

18, 19. It was proper that the sacrificial meat should not be polluted by any approach to putrefaction. But Theodoret and many later commentators have supposed that the rule in regard to the Peace-offerings was in part, at least, intended to exclude the operation of a mean-spirited economy. This may have furnished the ground for the distinction between the Thank-offerings and the others. The most liberal distribution of the meat of the offering, particularly amongst the poor who were invited to partake, would plainly be becoming when the sacrifice was intended especially to express gratitude for mercies received. (Philo, Abarbanel, &c.)

21. *unclean beast*] That is, carrion of any kind. To touch an ass or a camel when alive would not have communicated pollution. See Note after ch. xi.

shall be cut off] See on Ex. xxxi. 14. It is here used as a stronger expression than "shall bear his iniquity" (*v.* 18), which is equivalent to, shall incur guilt.

INSTRUCTIONS FOR THE PEOPLE, 22—38.
On the fat and the blood, 22—27.

23. *Speak unto the children of Israel*] This is emphatically addressed to the people. The same command is succinctly given in iii. 17. Cf. xvii. 10. The subject may be introduced here as an especial caution for those who partook of the Peace-offerings. They were not to eat in their own meal what belonged to the Altar of Jehovah, nor what was the perquisite of the priests. See *vv.* 33—36.

fat] Heb. *chēlev*, **suet**, Introd. § viii.

24. Cf. xvii. 15, xxii. 8.

which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

[c] Gen. 9. 4. cap. 3. 17. & 17. 14.

26 [c] Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that [d] the breast may be waved *for* a wave offering before the LORD.

[d] Exod. 29. 24.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and

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25. This restriction included not merely the sacrificial fat of the animals which were actually brought to the Altar, but that of all animals of the same kinds which were slain for food, which were all to be offered before the Lord in the court. See xvii. 6. But it probably did not include the fat of animals which were eaten but not sacrificed, such as the roebuck and the hart. See on xi. 7.

26. *no manner of blood*] The prohibition of blood was more absolute and inclusive than that of fat for obvious reasons. See on Lev. xvii. 10.

On the Priests' portions of the Peace-offering.
28—34.

29, 30. He who brought a Peace-offering was, with his own hands, to present the parts destined for the Altar and for the priests. In the Sin-offering the priest appears to have taken a more active part: iv. 25, 26. Introd. xvi.

30. *a wave-offering*] See Introd. § ix.

32. *the right shoulder*] See Introd. § ix. The shoulder which was heaved, was for the officiating priest; the breast which was waved, for the priests in general and their families: *v.* 31. Cf. x. 14, 15. In Deut. xviii. 3, the shoulder, the two cheeks, and the maw are mentioned as the due of the priest, but not the breast. The Mishna ('Cholin,' x. 1) explains this apparent discrepancy by referring the law in Deuteronomy to animals slaughtered for food in the court (Lev. xvii. 3, 4), that in Leviticus to the sacrifices of the Altar.

Conclusion of the Law of the Offerings.
35—38.

35, 36. Whether this passage refers only to the wave-breast and the heave-shoulder (Knobel, Keil), or to all that belonged to the priests of the sacrifices, is not very important. The latter is the more probable. Cf. Num. xviii. 8—10.

35. *the portion of the anointing*] Rather, **the appointed share.** So Syriac, Saadia, and most modern critics. Our version follows the LXX., Vulg., Onk. So also in Num. xviii. 8.

37, 38. This is the formal conclusion of the whole section, i—vii.

37. *of the consecrations*] That is, of the

of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin offering.* 18 *Their burnt offering.* 22 *The ram of consecrations.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 [a]Take Aaron and his sons with him, and the garments, and [b]the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congre-

[a] Exod. 28. 2, 4.
[b] Exod. 30. 24.

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sacrifices which were to be offered in the Consecration of the priests. See Ex. xxix.

38. *wilderness of Sinai*] Cf. Ex. xix. 1, Num. i. 1 sq., xxvi. 63, 64.

THE SERVICE OF THE SANCTUARY INAUGURATED. Ch. viii. ix. x.

This is the only historical portion of the Book of Leviticus, with the exception of the short narrative of the execution of the blasphemer, xxiv. 10—23. The commandment to appoint Aaron and his sons to the priesthood, with directions for the preparation of the official dresses and for the mode of consecration, had been given in connection with the instructions respecting the construction and arrangement of the Tabernacle and its furniture, Ex. xxviii. 1—43, xxix. 1—37, xl. 9—16. But the ceremonial could not be properly carried out until the Law of the Offerings had been laid down, as it was necessary that each kind of sacrifice to be offered on the occasion should be duly defined.

THE CONSECRATION OF THE PRIESTS AND OF THE SANCTUARY AND ALTAR. viii. 1—36.

2. *a bullock...two rams...a basket*] The definite article should be placed before each of these words. **The bullock—the two rams—the basket** of unleavened bread are thus specifically mentioned in the Hebrew text as the offerings for which directions are given in Ex. xxix. 1—3. This shews the coherence of this part of Leviticus with the latter part of Exodus. The basket of unleavened bread used on this occasion appears, from *v.* 26 and Ex. xxix. 2, 3, 23, to have contained three sorts of bread; cakes or loaves of the ordinary unleavened bread; cakes of oiled bread, rather, **oil bread**, which appears to have been kneaded with oil (see Ex. xxix. 2, and note on Lev. ii. 4); and oiled wafers (see on ii. 4, 6). Rabbinical tradition says there were six cakes of each sort.

3. *gather thou all the congregation together unto the door of the tabernacle of the congregation*] **gather all the assembly together towards the entrance of the Tent of meeting** [see Note on Ex. xl. § II]. The word here rendered congregation is the same which is rendered assembly in *v.* 4. See on iv. 13. Keil and others suppose that "all the congregation" means the nation represented by its elders. But it appears that the whole body of the people were summoned on this occasion, though the elders may probably have occupied the first places. The elders are specially called together in an unequivocal manner to receive directions to provide the first sacrifices for the nation to be offered by the newly consecrated priests (ix. 1), and the body of the people afterwards assemble as they do here (ix. 5).—The spot designated was the portion of the court in front of the Tabernacle (see on i. 3). **Towards** this space the people were commanded to assemble to witness the great national ceremony of the Consecration of the priesthood, the solemn setting apart of one of their families, the members of which were henceforth to stand as mediators between them and Jehovah in carrying out the precepts of the ceremonial law. Those who could do so, may have come into the court, and a great number of others may have occupied the heights which overlooked the enclosure of the court. As the series of ceremonies was repeated every day during a week (*v.* 33), it is natural to suppose that some of the people attended on one day and some on another.

This is one of the passages which have presented a difficulty to the mind of a living writer, who strangely imagines that the ceremony was "to be performed inside the Tabernacle itself, and could only, therefore, be seen by those standing at the door." See on *v.* 33. The number who could be thus favoured at one time he calculates at not more than nine! On such ground he rejects the narrative as a fiction.

4. *unto the door*, &c.] **towards the entrance.** See the preceding note.

[c Exod. 29. 4.] gation, [c]This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he [d]put in the breastplate the Urim and the Thummim. [d Exod. 28. 30.]

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD [e]commanded Moses. [e Exod. 28. 39, &c.]

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he [f]poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. [f Ecclus. 45. 15. Psal. 133. 2.]

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and [†]put bonnets upon them; as the LORD commanded Moses. [† Heb. *bound*.]

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5. *This is the thing which the* LORD *commanded to be done.*] This refers to Ex. xxviii. 1—43, xxix. 1—37, xl. 9—16.

The Cleansing, Investing and Anointing. 6—13.

6. *washed them with water*] Moses caused them to bathe entirely (cf. xvi. 4), not merely to wash their hands and feet, as they were to do in their daily ministrations. See Ex. xxx. 19. This bathing, which the High-priest had also to go through on the Day of Atonement, was symbolical of the spiritual cleansing required of all (2 Cor. vii. 1), but especially of those who had to draw near to God to make reconciliation for the sins of the people (Heb. vii. 26; Matt. iii. 15).

7—9. On the parts of the High-priest's dress, with the breastplate and the Urim and the Thummim, see notes on Exod. xxviii.

9. *the holy crown*] The golden plate of the mitre was so called as the distinctive badge of the High-priest's consecration. See xxi. 12.

10—12.] Moses first anointed with the holy oil the Tabernacle (*mishkān*, not *ohel*, see Note on Ex. xxvi. § I.) and all that was therein, that is, the Ark of the Covenant, the Table of Shewbread, the Candlestick and the Golden Altar, with all the articles that belonged to them; he then sprinkled the Altar of Burnt-offering with the oil seven times and anointed it, with all its utensils, and the Laver with its foot; last of all, he poured some of the oil on the head of Aaron, and conferred on him "the crown of the anointing oil of his God," Lev. xxi. 12. The oil is spoken of as running down upon Aaron's beard and his garments to their skirts in Ps. cxxxiii. 2.

10. On the holy anointing oil, see Ex. xxx. 23—25.

11. *sprinkled...the altar seven times*] The Altar of Burnt-offering was distinguished by this sevenfold sprinkling with the holy oil. Cf. xvi. 14, 19. The number of the Covenant was thus brought into connection with those acts of sacrifice by which the Covenant between Jehovah and the worshipper was formally renewed and confirmed.

On the symbolical use of oil, see Note after Chap. ii. As investing the priest with official garments was a recognition before men of the official position of the person (see on Ex. xxviii. 3), the anointing him with oil was an acknowledgment that all fitness for his office, all the powers with which he would rightly fulfil its duties, must come from the Lord.

In the anointing of the Sanctuary with its contents and of the Altar with its utensils the same idea evidently held its place. As Aaron was sanctified by the act, so were they sanctified (*vv.* 10, 11, 12). The pouring the oil on the head of Aaron stands in the narrative as the culmination of the ceremony of anointing. All the holy things had been made after the heavenly patterns shewed to Moses in the mount (Ex. xxv. 40, Heb. ix. 23), and each of them was intended by divine wisdom to convey a spiritual meaning to the mind of man. They were means of grace to the devout worshipper. The oil poured upon them was a recognition of this fact, and at the same time it made them holy and set them apart from all profane and ordinary uses. On kindred grounds, though to express another idea, the Altar was to be sanctified also by blood. See on *v.* 15.—With the anointing of the holy things of the Sanctuary may be compared the anointing of memorial stones. Gen. xxviii. 18, xxxv. 14.

13. *Aaron's sons*] These were the common priests. On the articles of dress, see Ex. xxviii. 40. Nothing is here, or in Ex. xxix.

g Exod. 29. 1.

14 [g] And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

7—9, said of the anointing of the common priests, though it is expressly commanded, Ex. xxviii. 41, xl. 15, and is evidently implied as a fact, Lev. vii. 36, x. 7, Num. iii. 3. The simplest and best mode of explaining this appears to be to regard as the only anointing of the common priests the process described in *v.* 30, where it is said that Moses, at a later period of the ceremony of Consecration, sprinkled them, as well as Aaron himself, with the holy oil mixed with the blood of the Peace-offering. Many however would make a distinction between sprinkling with oil and anointing, and are inclined to follow the Jewish traditions, according to which the common priests were anointed immediately after their investiture, but the oil, instead of being poured upon the head as in the case of the High-priest, was only smeared on the forehead with the finger. Keil, Wordsworth, Selden, 'de Succ. in Pontif.' II. 9; Reland, 'Ant.' II. 5, 7; Carpzov. 'App. Crit.' p. 67. Some have held that the distinction lay in the fact that while each succeeding High-priest was anointed, the common priests were regarded as anointed once for all on this occasion in the persons of the immediate sons of Aaron. Outram, I. v. 7.—It is evidently assumed that the High-priest had a distinct anointing belonging peculiarly to his office in his common designation in Leviticus (see on Lev. iv. 3). But it would seem that the anointing of the common priests consisted in some rite common to them and the High-priest (Ex. xl. 15), and this can answer only to the sprinkling mentioned in *v.* 30. The same view seems to accord with a comparison of the expression regarding the High-priest, "the crown of the anointing oil of his God is upon him," Lev. xxi. 12, with that regarding the common priests, "the anointing oil of the Lord is upon you," Lev. x. 7.

The Sacrifices of Consecration.

14—36.

Moses as the mediator of the Covenant of the Law (Gal. iii. 19, Heb. viii. 6) was called to perform the priestly functions, in consecrating those on whom henceforth those functions were to devolve, and in inaugurating the legal order of sacrifices. In the same capacity he had performed the daily service of the Sanctuary from the day of the setting up of the Tabernacle and the Altar. See on Ex. xl. 23. The Sin-offering was now offered for the first time. The succession in which the sacrifices followed each other on this occasion, first the Sin-offering, then the Burnt-offering, and lastly the Peace-offering, has its ground in the meaning of each sacrifice, and became the established custom in later ages. See Introd. § xvi. But there are several points in which the mode of sacrificing the Sin-offering and the Peace-offering here described differed from the ordinary instructions of the Law. These differences were evidently designed to adapt the sacrifices to their special object as parts in the rite of Consecration.

14—17. Cf. the directions for the regular Sin-offering of the High-priest, iv. 3—12.

15. *And he slew it*] If we take this to refer to Moses he took on himself one of the duties generally performed by the sacrificer, though Aaron and his sons had pressed their hands upon the head of the victim. (See Introd. § v., cf. on *v.* 19.)

15—17. This Sin-offering was sacrificed in the usual manner as regards the blood and the fat. See iv. 25, 30, 34. But what was peculiar in it was that the flesh was not eaten, and though none of the blood was sprinkled in the Tabernacle, or put on the horns of the Altar of incense, as in the sacrifice of the Sin-offerings for the High-priest and the nation, the flesh was yet carried outside the camp to be consumed, *v.* 17. This burning does not therefore fall under the rule that "the bodies of those beasts whose blood is brought into the Sanctuary by the High-priest for sin are burned without the camp," Heb. xiii. 11; cf. Lev. x. 18. The ground of this distinction may be seen in the note on iv. 12. The flesh of the Sin-offering could not be eaten by any but a legally consecrated priest (on vi. 25). Moses therefore could not eat of it himself, though he was, for the occasion, performing the duties of a priest. Those whom he was consecrating could not eat it, not only because they were not yet duly installed, but because the sacrifice was offered on their behalf, and the body of the victim stood to them in the same relation as that of the regular Sin-offering afterwards stood to the High-priest.

15. *purified the altar...sanctified it, to make reconciliation upon it*] Atonement was thus made for the Altar itself as well as for the priests. The Altar had been sanctified by the

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD [h] commanded Moses.

[h] Exod. 29. 14.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And [i] he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

[i] Exod. 29. 31.

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

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anointing oil (*v.* 11) like the priests who were to officiate at it; it was now, like them, sanctified by blood. The anointing with oil consecrated it for its special purpose in the service of Jehovah, but it was now anointed with blood as an acknowledgment of the alienation of all nature, in itself, from God, and the need of a reconciliation to Him of all things by blood. Col. i. 20; Heb. ix. 21, 22. See on Ex. xxviii. 38 and on Lev. xvii. 11.

16. See Introd. § viii.

17. *burnt with fire without the camp*] See on iv. 12.

18—21. Atonement having been made, Aaron and his sons were now permitted, by the laying on of their hands, to make themselves one (see Introd. § xiii.) with the victim, which was to be sent up to Jehovah as "a burnt sacrifice for a sweet savour, an offering made by fire unto the Lord." There was no peculiarity in the mode of offering this sacrifice. All was done strictly according to the ritual (i. 3—9), except that Moses performed the duties of the priest.

19. *And he killed it*] **And it was slain.** See Introd. § v. So in *v.* 23.

sprinkled, &c.] Rather, **cast upon the Altar.** See Introd. § vi.

21. *legs*] See on i. 9.

burnt] See on i. 9.

22 *the ram of consecration*] The sacrifice of this ram was by far the most peculiar part of the whole ceremony. There was something marked in the fact of the victim being a ram. An ordinary Peace-offering might be either male or female, from the herd or from the flock, iii. 1, 6. But a ram was enjoined in this case, as it was also in the Peace-offerings for the nation, ix. 4, cp. *v.* 8; for the princes of the tribes, Num. vii. 17, and for the Nazarite, Num. vi. 14, 17. It is here called "the other ram," as being the second of the two rams mentioned in *v.* 2. The words rightly translated the "ram of consecration" may be literally rendered *the ram of the fillings*, and the name has been supposed to have reference to the ceremony in which Moses fills the hands of the priests; see *v.* 27. Luther calls it the ram of the fill-offering (*Füllopfer*). But the LXX. has ὁ κριὸς τῆς τελειώσεως, the old Italic, *aries perfectionis*, and St Augustin, *sacrificium consummationis*. The renderings of the Targums, the Syriac, and Saadia all mean "the ram of completion." The offering was in the highest sense *the sacrifice of completion* or *fulfilling*, as being the central point of the consecrating rite. The final perfection of the creature is Consecration to the LORD. With the τελείωσις of the LXX. in this connection may be compared the use which the writer of the Epistle to the Hebrews makes of the derivatives of τέλος: ii. 10, v. 9, vii. 28, x. 14, xii. 23.

23, 24. Before **casting forth the blood round the Altar** in the usual manner, Moses took a portion of the blood and put some of it on the right extremities of each of the priests. This, being performed with the blood of the Peace-offering, has been supposed to figure the readiness of the priest who is at peace with Jehovah to hear with the ear and obey the divine word, to perform

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all [k]upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

[k] Exod. 29. 24, &c.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' [l]part; as the LORD commanded Moses.

[l] Exod. 29. 26.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there [m]eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

[m] Exod. 29. 32.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the

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with the hand the sacred duties of his office, and to walk with the feet in the way of holiness. Had the ceremony been, as some have supposed, a symbolical cleansing of the natural powers of the priest, it seems more likely that it would have been performed with the blood of the Sin-offering than with that of the Peace-offering. (See Introd. § xv.). In the case of the cured Leper the same parts were touched with the blood of the Trespass-offering. See Lev. xiv. 14—17.

25—28. In the rite of filling the hands of the priests, Moses took the portions of the victim which usually belonged to the Altar, with the right shoulder (or leg; see Introd. § ix.), placed upon them one cake of each of the three kinds of unleavened bread contained in the basket (see on *v.* 2), and then put the whole first upon the hands of Aaron and in succession upon the hands of his sons, in each case, according to Jewish tradition, putting his own hands under the hands of the priest, moving them backwards and forwards, so as to wave the mass to and fro. See Introd. § ix. He then offered them on the Altar as a Burnt-offering.

In this remarkable ceremony the gifts of the people appear to have been made over to the priests, as if in trust, for the service of the Altar. The articles were presented to Jehovah and solemnly waved in the hands of the priests, but not by their own act and deed. The mediator of the Law, who was expressly commissioned on this occasion, was the agent in the process.

25. *the rump*] **The fat-tail.** See on iii. 9.

26. *unleavened cake*, &c.] See on *v.* 2.

29. The heave-shoulder was the ordinary perquisite of the officiating priest (Introd. § ix.), but the wave-breast appears to have been awarded to Moses as the servant of Jehovah now especially appointed for the priestly service.

30. In the instructions for the ceremony of Consecration in Exod. xxix. the sprinkling with the mingled blood and oil is mentioned immediately after the casting forth of the blood of the Peace-offering upon the Altar. See Exod. xxix. 21. But in its practical order the ceremony of Consecration was concluded with this ceremony. Whether it was the only anointing performed on the common priests or not, see on *v.* 13. The sprinkling was on their garments as well as their persons, because it belonged to them in reference to the office with which they had been formally invested by putting on the garments. (See on Exod. xxviii. 3.) The union of the two symbols of the atoning blood and the inspiring unction appears to be a fit conclusion of the entire rite.

31, 32. The prohibitions that none but the priests must eat of the flesh (Exod. xxix. 33), and that none but unleavened bread should

door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [a] seven days shall he consecrate you.

[a] Exod. 29. 35.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 *The first offerings of Aaron, for himself and the people.* 8 *The sin offering,* 12 *and the burnt offering for himself.* 15 *The offerings for the people.* 23 *Moses and Aaron bless the people.* 24 *Fire cometh from the Lord, upon the altar.*

AND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, [a] Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

[a] Exod. 29. 1.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

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be eaten with it, distinguished this from an ordinary sacrificial meal on the flesh of a Peace-offering, of which any invited guest might partake, and in which ordinary leavened bread might be eaten. See vii. 13.

33—36. The rites of Consecration were to last a whole week, and thus, like the longer of the annual festivals, were connected in an emphatic manner with the sabbatical number of the Covenant. During this period the priests were not to leave the holy precinct for the sake of any worldly business, and the whole series of ceremonies, including the sacrifice of the Ram of Consecration, was to be gone through on each day. Cf. Ex. xxix. 35, 36, 37.

33. *ye shall not go out of the door of the tabernacle*] Rather, **ye shall not go away from the entrance of the Tent.** With this agree Cranmer, the Geneva Bible, &c. The meaning is evidently that they were not to go out of the court, as is more clearly expressed in *v.* 35. The authorized version appears to have misled a recent writer (to whom reference has already been made) into the notion that the consecration was "performed inside the Tabernacle itself." See on *v.* 3.

shall be consecrate you, &c.] Rather, **shall ye be consecrated.** So Vulg., Syriac, Saadia, &c. On the original idiom, see on Ex. xxxvii. 1. Cf. *v.* 19. On the word *consecrate*, see on *v.* 22.

35. *at the door of the tabernacle*] See on *v.* 33.

that ye die not] See on Exod. xxviii. 35.

CHAP. IX.

THE PRIESTS ENTER UPON THEIR OFFICE. ix. 1—24.

1—6. *on the eighth day*] That is, on the first day after the week of Consecration.

2. *a young calf*] Literally, *a calf, the son of a bull.* See on i. 5. The meaning is not "a young calf," but **a bull calf** which might have been what we should call a yearling ox.

3. *a kid of the goats*] **a shaggy he-goat.** See on iv. 23.

both of the first year] Literally, sons of a year. See on xii. 6. This is the only instance in which the age of *a calf* is prescribed. The age of sheep and goats for sacrifice is very commonly stated. Exod. xxix. 38; Lev. xii. 6; Num. xxviii. 3, 9, 11, &c. Introd. § iv. The clear distinction between the words *'egel = calf*, and *par = ox*, may sufficiently account for this difference in usage.

4. *mingled with oil*] Rather, **with oil poured over it.** The offering was of the sort described ii. 1, consisting of fine flour with oil and frankincense.

6. *the glory of the LORD*] Cf. Exod. xvi. 7. See *v.* 23.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and

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Aaron offers sacrifice for himself.
7—14.

Moses now commands Aaron first to offer the sacrifices for himself and then those for the people. It is to be remarked that Aaron offers no Peace-offering for himself. The Sin-offering and the Burnt-offering have a more strict connexion with the person of the sacrificer: the Peace-offering, with its sacrificial feast, connects him as a reconciled believer with his brethren as well as with Jehovah. It appears therefore to have been enough that he should participate in the Peace-offerings of the Consecration, viii. 31, and in the two Peace-offerings about to be sacrificed for the people.

Aaron's Sin-offering being a calf was of inferior dignity to the Sin-offering of the Consecration ceremony, which was a bullock (viii. 14), and to that which the High-priest was commanded on subsequent occasions to offer for his own sins (iv. 3). This offering was probably regarded not so much as a sacrifice for his own actual sins as a typical acknowledgment of his sinful nature and of his future duty to offer for his own sins and those of the people. Heb. v. 3, vii. 27. That this offering and the Burnt-offering had some such broad and official signification as this, seems to be shewn in the words of Moses in *v.* 7, "offer thy Sin-offering, and thy Burnt-offering, and make an atonement for thyself and for the people: and offer the offering for the people, and make an atonement for them." The Septuagint has "make an atonement for thyself and thy house," (περὶ σεαυτοῦ καὶ τοῦ οἴκου σοῦ), but the meaning of the Hebrew text is plainly in accordance with our own version. It was a striking acknowledgment of the true character of the Levitical Priesthood, that the very first official act of the anointed priest should be to offer a sacrifice for his own sinful nature. "The law maketh men High-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated (in the margin, *perfected*, see on viii. 22) for evermore." Heb. vii. 28.

9. Aaron did not take the blood into the Tabernacle according to the ordinary Law of the Sin-offerings for the High-priest and for the people (iv. 5, 6, 7, 16, 17, 18), but he put some of it upon the horns of the brazen Altar, as in the sacrifice of the other Sin-offerings (iv. 25, 30, 34), and as Moses had done in the Sin-offering of the Consecration ceremony, viii. 15. The probable reason of this was that he had not yet been formally introduced as the High-priest into the Holy Place of the Tabernacle. See on *v.* 23.

brought the blood] They most likely held the basons in which the blood was received as it ran from the victim, and then handed them to their father. Introd. § v.

11. See iv. 11, 12.

12—14. In offering his Burnt-sacrifice, Aaron and his sons took the same respective parts as they had done in the Sin-offering, observing the Law in all particulars, i. 3—9.

12. *sprinkled*] rather **cast**, Introd. § vi.

13. *with the pieces thereof*] Rather, **piece by piece**, literally, according to its pieces.

No Meat-offering is said to have been offered with Aaron's own Burnt-offering. The Meat-offering may however have been made as a thing of course without being mentioned, or possibly the law of Num. xv. 3, 4, may not yet have been in full force.

Aaron offers the sacrifices for the People.
15—23.

In this first complete series of offerings made by the High-priest, the sacrifices take

slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the [1]manner.

[1] Or, *ordinance.*

17 And he brought the meat offering, and [†]took an handful thereof, and burnt *it* upon the altar, [b]beside the burnt sacrifice of the morning.

[†] Heb. *filled his hand out of it.*

[b] Exod. 29. 38.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And [c]there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

[c] Gen. 4. 4. 1 Kings 18. 38. 2 Chron. 7. 1. 2 Macc. 2. 10, 11.

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their appointed order; first, the Sin-Offering to make atonement, the Burnt-offering, to signify the surrender of the body, soul and spirit to Jehovah in heaven; and lastly the Peace-offering, to show forth the communion vouchsafed to those who are justified and sanctified. Introd. § xvi.

15. *the sin offering for the people*] In the regular Sin-offering for the people the High-priest offered also for his own sins as the head of the nation, and hence he was not allowed to eat of the flesh, which was burned without the camp (iv. 21). But on this occasion, as the priests had already offered a Sin-offering for themselves, the sacrifice was exclusively for the people, and the ordinary law should have taken effect, that they should eat the appointed portions of the victim (vi. 26). In consequence of their failing to do this, they were rebuked by Moses. (See x. 16—18.)

as the first] That is, as his own Sin-offering.

16. *according to the manner*] Rather as in the margin. He offered the Burnt-offering of the yearling calf and lamb, observing the Law in ch. i.

17. *the meat-offering*] See ii. 1, 2; vi. 14—16.

burnt sacrifice of the morning] See Ex. xxix. 39; also, Lev. iii. 5.

18. *sprinkled*] **cast**, Introd. § vi.

20. *the breasts*] *i.e.* the briskets of the bullock and the ram; vii. 30; Introd. § ix.

21. *right shoulder*] On the ceremony of waving, see Introd. § ix.

Nothing is said of the Meat-offering. See on *v.* 13.

22. Aaron having completed the offerings, before he came down from the stage surrounding the Altar on which the priests used to stand to officiate (see on Exod. xxvii. 8), turns toward the people, and blesses them; probably using the form which became the established one for the priests (Num. vi. 24—26), and which is still maintained in the synagogues (Stanley, *Jewish Church*, II. p. 419).

Aaron is inducted into the Tabernacle.
ix. 23—24.

23. Aaron, having now gone through the cycle of priestly duties connected with the Brazen Altar, accompanies Moses into the **Tent of Meeting**. It was reasonable that Moses, as the divinely appointed leader of the nation, should induct Aaron into the Tabernacle.

blessed the people] This joint blessing of the mediator of the Law and the High-priest was the solemn conclusion of the Consecration and Inauguration. (Cf. Solomon's blessing the people, 2 Chron. vi. 3—12.) According to one tradition the form used by Moses and Aaron resembled Ps. xc. 17. But another form is given in the Targum of Palestine, "May your offerings be accepted, and may the Lord dwell among you and forgive you your sins."

23—24. *the glory of the LORD appeared... there came a fire out from before the LORD*] Cf. Exod. xvi. 10, xl. 34; Num xiv. 10, xvi. 19, xx. 6; 2 Chron. vii. 1, &c. St Augustine characteristically says, "Quid dixerit, *a Domino*, quæri potest, utrum quia nutu et voluntate Domini factum est, an ab eo loco ignis exiit ubi erat arca testimonii. Non

CHAPTER X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine when they are to go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aaron's excuse for transgressing thereof.*

AND [a] Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

[a] Num. 3. 4. & 26. 61. 1 Chron. 24. 2.

2 And there went out fire from the

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enim in loco aliquo ita est Dominus, quasi alibi non sit." 'Quæst. in Lev.' xxx.

24. The very ancient Jewish tradition has been widely adopted that the sacred fire of the Altar originated in this divine act, and that it was afterwards preserved on the Altar of the Tabernacle until the dedication of the Temple, when fire again "came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house" (2 Chron. vii. 1). Some Jewish authorities allow that this sacred fire became extinct when the Babylonians sacked Jerusalem; but others say that it was miraculously kept alive during the captivity and restored to its use on the Altar of the second Temple by Nehemiah. 2 Macc. i. 19—22. See Fagius *in loc.*; Bochart, 'Hieroz.' II. 35.—But according to the sacred narrative the Altar-fire had been lighted in a natural way before this occasion. It had burned the morning and evening sacrifices (Exod. xl. 29) and the sacrifices of Consecration (Lev. viii. 16, 21, 28); and Aaron had previously employed it on this day for the offerings for himself and the people (*vv.* 10, 13, 14, 17, 20). It is evident that the fire of the morning sacrifice was burning at the time when the special sacrifices for the occasion were offered (see *v.* 17). It would therefore seem that the fire which "came out from before the Lord" manifested itself, according to the words of *v.* 24, not in kindling the fuel on the Altar, but in the sudden consuming of the victim. For the like testimony to the acceptance of a sacrifice, see Judg. vi. 21, xiii. 19, 20; 1 K. xviii. 38; 1 Chron. xxi. 26, and probably Gen. iv. 4. The phrase *to turn a sacrifice to ashes*, became equivalent to *accepting it* (Ps. xx. 3, see margin). The fire of the Altar was maintained in accordance with Lev. vi. 13,

CHAP. X.

The events recorded in this chapter must have occurred immediately after the offering of the sacrifices of inauguration, on the evening of the same day. See *v.* 19.

Nadab and Abihu are stricken: the priests are forbidden to mourn for them.

x. 1—7.

1. *Nadab and Abihu*] The two elder sons of Aaron (Exod. vi. 23, Num. iii. 2), who were amongst those invited to accompany Moses when he was going up Mount Sinai, but who were "to worship afar off," and not "come near the Lord." Exod. xxiv. 1, 2.

censer] See on Exod. xxv. 38.

strange fire] The particular offence which was perpetrated by Nadab and Abihu has been a subject of much discussion. The greater number of commentators, Jewish as well as Christian, have supposed that the "strange fire" was common fire, not taken from the holy fire of the Altar. See on ix. 24. But it should be observed that no law is found in the Pentateuch to forbid the burning of incense by means of ordinary fire: it is only for a single occasion in the year that the High-priest is commanded to fill his censer with coals from the Altar, Lev. xvi. 12. Some suppose that the offence lay in breaking the commandment of Exod. xxx. 9, and burning "strange incense," that is incense not prepared according to the instructions given in Exod. xxx. 34—38. Others have suggested that they offered incense at an unauthorized time, that is, not at either of the hours of the daily service: and this is favoured by the order of the narrative. Many have connected their sin with the prohibition of the use of wine and strong drink to those engaged in the service of the Sanctuary (see *vv.* 9, 10), and have supposed that they performed their sacred office in a state of intoxication [Targum of Palestine, de Lyra, Patrick, Rosenmüller, Herxheimer, Wordsworth]. But the outward point of their offence is evidently expressed in the term "strange fire." This may very probably mean that the incense was lighted at an unauthorized time. And we may reasonably unite with this the supposition that they were intoxicated, as well as the conjecture of Knobel's, that they made their offering of incense an accompaniment to the exultation of the people on the manifestation of the glory of the Lord, ix. 24. As they perished not within the Tabernacle, but in front of it, it seems likely that they may have been making an ostentatious and irreverent display of their ministration to accompany the shouts of the people, on their way towards the Tabernacle. The offence for which they were immediately visited with outward punishment was thus a flagrant outrage on the solemn order of the divine service, while the cause of their offence may have been their guilty excess.

before the LORD] These words might denote the whole space between the Ark of the Cove-

LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his

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nant and the Brazen Altar, both that within the Tabernacle and that without it. Cf. i. 5. The death of Nadab and Abihu occurred outside the Tabernacle "before the Sanctuary," *v.* 4. See the preceding note.

2. *fire from the LORD*] "The fire which had just before sanctified the ministry of Aaron as well pleasing to God, now brought to destruction his two eldest sons because they did not sanctify Jehovah in their hearts, but dared to perform a self-willed act of worship; just as the same Gospel is to one a savour of life unto life, and to another a savour of death unto death." 2 Cor. ii. 16. (Keil.) On the patristic applications of the sin of Nadab and Abihu, see especially Irenæus. 'Adv. Her.' IV. 43. Cyprian, 'de Unit. Ecc.' XVIII. Theod. 'Quæst. in Lev.' IX. Hesych. *in loc.* &c.

3. Moses now declares to Aaron the meaning of this visitation, and the father "holds his peace," not daring to gainsay the righteous judgment of Jehovah. Cf. Psalm xxxix. 9. His silence on this occasion may be compared with his reasonable and natural expostulation with Moses when his surviving sons are rebuked for not having eaten the flesh of the Sin-offering. *v.* 19.

I will be sanctified in them that come nigh me, and before all the people I will be glorified] The priests are often designated as those who draw near to the Lord (Exod. xix. 22; Num. xvi. 5; Ezek. xlii. 13; xliii. 19). If the verbs in this passage are rendered as reflexive rather than as passive it makes the connection with what had just happened more strict;—**I will sanctify myself in them that come near to me** (i.e. the priests), **and I will glorify myself before all the people.** [So de Wette, Luzzato, Keil, &c.] The Hebrew forms here used (like the kindred ones in many other languages ancient and modern) were originally reflexive, but came to be as commonly employed in a passive sense. The words used by Moses on this occasion are not found elsewhere in the Pentateuch: it has been supposed that they had been previously spoken to Moses, but that he had not committed them to writing. [St Augustin, 'Quæst. in Lev.' 31.] But the sense is implied in such passages as Exod. xix. 22, xxviii. 41, xxix. 1, 44.

4. Mishael and Elzaphan, the first cousins of Aaron (Exod. vi. 22), are selected by Moses to convey the bodies of Nadab and Abihu out of the camp, and, as we may presume, to bury them, probably because they were the nearest relations who were not priests. It has been conjectured by Blunt that they were the men who could not keep the Passover when it was observed on the 14th of Nisan at the beginning of the second year after the Exodus, because they were "defiled by the dead body of a man," and on whose account "the little Passover," to be observed on the 14th of the second month, Zif, was first instituted. Num. ix. 6. Blunt's 'Undesigned Coincidences,' I. 14.

brethren] *i.e.* near relations, as in Gen. xiii. 8, xiv. 16, xxix. 12, 15, &c.

from before the sanctuary] See on *v.* 1.

5. *coats*] The long white tunics, which were the most characteristic part of the priest's dress. See on Exod. xxviii. 40, 41. Life had been extinguished as if by a flash of lightning, but neither the bodies nor the dresses were destroyed.

6, 7. Aaron and his two surviving sons are forbidden to show the accustomed signs of mourning, or to leave the Court of the Tabernacle in order to attend the funeral, because, from their office, they were especially concerned as consecrated priests in outwardly maintaining the honour of Jehovah. They were to bear visible testimony to the righteousness of the punishment of Nadab and Abihu, lest they themselves should incur guilt by seeming personally to participate in the sin which had been committed. The claims of natural relationship were superseded by this consideration. The people, on the other hand, as not formally standing so near to Jehovah, were permitted to "bewail the burning which the Lord had kindled," as an acknowledgment that the nation had a share in the sin of its priests. (1 Cor. xii. 26.) It should be observed that the ground of the priests being forbidden to mourn on this particular occasion, appears not to be merely the same as that on which the general law was based prohibiting the High-priest from mourning even for his nearest relation, which was evidently designed to keep him entirely out of the way of defilement. See Lev. xxi. 10, 11.

sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat

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6. *Uncover not your heads*] Our version follows the LXX. and Vulgate. The word rendered "uncover" signifies, *to set free—to let go loose*. It was a custom to cut off or pluck out the hair as a sign of grief (Ezra ix. 3; Job i. 20; Is. xv. 2; Jer. xli. 5, xlviii. 37), and it has been supposed that this mode of uncovering the head is what is here meant. But it was also a custom to let the hair grow long and fall loosely over the head and face (xiii. 45; 2 Sam. xv. 30, xix. 4); and this is most likely what is expressed by the Hebrew word in this connection. The weight of authority is on this side. The substance of the command would thus be that they should not let the hair go dishevelled. It is so rendered by Saadia and others.—Rending the clothes in front so as to lay open the breast was one of the commonest manifestations of grief. Gen. xxxvii. 29, xliv. 13; 2 S. i. 11; Job i. 20; Joel ii. 13, &c. &c. The garments as well as the persons of the priests were consecrated; this appears to be the reason of the prohibition of these ordinary signs of mourning. Cf. Lev. xxi. 10.

lest ye die] See on Exod. xxviii. 35.

7. *out from the door*] **away from the entrance.** See on i. 3 and viii. 33.

the anointing oil...is upon you] See viii. 30. The holy oil, "the oil of gladness," Ps. xlv. 7, Heb. i. 9, as the symbol of the Holy Spirit, the Spirit of Life and immortality and joy, was the sign of the priests being brought near to Jehovah. See Note after ch. ii. It was therefore in its meaning connected both with the ground of the general law which forbad the High-priest ever to put on signs of mourning on account of death (xxi. 10—12), and with the more special reason for the prohibition on this occasion.

The priests are forbidden to drink wine, when officiating. x. 8—11.

9—11. This restraint is to be understood as relating to the entire cycle of priestly functions. When the priest was on duty he was to abstain from wine and strong drink, lest he should commit excess and so become disqualified for carrying out the precepts of the ceremonial Law.

9. *strong drink*] Heb. *shekār*, LXX. σίκερα (Luke i. 15). The Hebrew word is used as a general name for intoxicating drinks, including wine, Num. xxviii. 7. But it is more frequently employed as it is here, to denote strong drinks of any kind (the *vina ficticia* of Pliny) except wine made from the grape. St Jerome says that the Hebrews applied the name *shekār* to any drink prepared from wheat, barley (like the beer of the Egyptians, Herod. II. 77; Diod. I. 20), millet, the juice of apples, or dates. Hieron. in Is. xxviii. 7; Pliny, 'H. N.' xiv. 19.

lest ye die] See *v.* 6.

10. The Hebrew word rendered "holy" (*kodesh*) has no etymological relation to that rendered "unholy" (*chol*). The first denotes what is consecrated to the service of the Sanctuary, the latter, all which is not so consecrated and should therefore be called **common** rather than "unholy."

unclean] That is, what occasions defilement by being touched or eaten. All else is reckoned as *clean*. Cf. Acts x. 14.

11. That is, "that you may, by your example in your ministrations, preserve the minds of the Israelites from confusion in regard to the distinctions made by the divine Law."

The priests' share in the Meat-offerings and Peace-offerings. 12—15.

12—15. Moses now reminds the priests of the laws regarding the portions of the offerings which were awarded to them (vi. 16 18, 26, 29, &c.), probably in the way of warning in connection with what had just happened. This connection is the more plain, if we suppose that Nadab and Abihu had

offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy:

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And [b] the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

[b] Exod. 29. 24.

15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, [c] as I commanded.

[c] chap. 6. 26.

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indulged to excess in the Drink-offerings (see on *v.* 1). The argument would thus be, that as such meals were appointed in honour of Jehovah Himself, they ought to be conducted with due reverence and discretion.

12. *the meat-offering that remaineth*] See ii. 3.

beside the altar] What is called "the holy place" in *v.* 13: it should be rather, **a holy place**, any part of the holy precinct, as distinguished from a merely "clean place" (*v.* 14), either within or without the court of the Tabernacle. Cf. on *v.* 17.

most holy] See on ii. 3.

14. *wave breast and heave shoulder*] Introd. § ix.

thy sons and thy daughters] The priests' portions of the Peace-offerings were *holy*, but not *most holy*, and any member of their families, either male or female, might partake of them.

15. *wave offering*] Introd. § ix.

The Priests rebuked on account of the flesh of the Sin-offering. 16—20.

The Law had expressly commanded that the flesh of those Sin-offerings the blood of which was not carried into the Sanctuary should belong to the priests, and that it should be eaten by them alone in a holy place. See on ii. 3. The Sin-offerings of which the blood was carried into the Sanctuary were those for the High-priest and for the people, iv. 5, 16. But on this occasion, though the Sin-offering which had been offered by Aaron was for the people (ix. 15), its blood was not carried into the Tabernacle. See ix. 9, x. 18. The priests might therefore have too readily supposed that their eating the flesh, or burning it, was a matter of indifference. A doubt was in some way raised in the mind of Moses as to the fact, and he "diligently sought the goat of the Sin-offering, and, behold, it was burnt." In his rebuke he tells them that the flesh of the Sin-offering is given to the priests "to bear the iniquity of the congregation to make atonement for them before the Lord." The appropriation of the flesh by the priests is thus made an essential part of the act of atonement. See on vi. 25.

16. *the goat of the sin offering*] See ix. 15.

it was burnt] It was consumed by fire in an ordinary way, not in the fire of the Altar. See on i. 9.

Eleazar and Ithamar] Aaron is not mentioned, perhaps because it was the appointed duty of his sons to see to the sacrificial meals. But in his apology he appears to acknowledge that he participated in the offence.

17. *in the holy place*] *i.e.* within the holy precinct. See on *v.* 12.

to bear the iniquity] See on Exod. xxviii. 38; Lev. vi. 25.

18. *the holy place*] "The holy *place*," as it is called in our version, within the Tabernacle (see Exod. xxvi. 33, xxviii. 29, &c.) into which the blood was carried, is regularly called in Hebrew, simply, *the Holy* (as the innermost chamber is called *the Holy of Holies*), the adjective being used substantively; while the precinct in which the flesh of the Sin-offering was eaten is generally called in full *the Holy Place*, the substantive being expressed. But in this verse, in the second sentence, the usual Hebrew name of the former is given to the latter, to give point to the sense.—In a translation the ambiguity, which is awkward in many places, would be avoided by uniformly

19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

CHAPTER XI.

1 *What beasts may*, 4 *and what may not be eaten*. 9 *What fishes*. 13 *What fowls*. 29 *The creeping things which are unclean*.

AND the LORD spake unto Moses and to Aaron, saying unto them,

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calling one **the Holy precinct**, and the other **the Holy place**.

19. Aaron's apology appears to amount to this;—"Behold this very day, in which we have done our part in sacrificing Sin-offerings and Burnt-offerings to the Lord, this great calamity has befallen me. Could it have been well-pleasing to the Lord if those who have been so humbled as I and my sons have been by the sin of our relations and the divine judgment, had feasted on the most holy flesh of the Sin-offering?" He and his sons would seem to have been bowed down by a sense of self-humiliation and awe suggested by the fearful example which they had witnessed and by grief at the loss of their kindred. This working of natural feeling seems to be sufficient to account for their abstinence and for Aaron's words.—There is another view of the subject which may just be noticed. It has been conceived that Moses suspected that the priests had shrunk from eating the flesh of the Sin-offering as something awful containing the nature of a curse; that they might have been swayed by a superstitious notion derived from Egypt that the Sin-offering was a sort of Typhonic sacrifice (Ewald, Kurtz, &c.). But any such theory as this is quite gratuitous. Moses simply charges the priests with an obvious transgression of the Law.

It has been said that Aaron might have alleged in vindication of himself the Law that the carcase of the people's Sin-offering should be burned without the camp (Lev. iv. 21); and an argument has been based on this, that the narrative is inconsistent with the earlier chapters of Leviticus, and must have been written by a different author (Knobel). But it has been shown that this offering was sacrificed in a peculiar relation, in behalf of the people, *apart from the priest* (on ix. 15), and the flesh was therefore under the same conditions as that of the ordinary Sin-offering (see vi. 26). Aaron was not blamed for burning the flesh of his own Sin-offering of the calf (see ix. 2), because, being offered on his behalf, it fell under the Law of Lev. iv. 21. On the holiness of the flesh of the Sin-offering, see on vi. 25.

20. *he was content*] Moses admitted Aaron's plea, but it is not stated whether he was conscious that he had himself spoken hastily and now conceded the point at issue (as we find him doing on another occasion, in reference to the settlement of the two tribes and a half, Num. xxxii. 6), allowing that the priests had done what was in itself right, as S. Augustin, the later Targums, Kurtz, and others, interpret the passage; or whether he yielded out of sympathy with Aaron's natural feelings. The latter alternative is perhaps the more probable one.

CHAP. XI.

CLEAN AND UNCLEAN ANIMAL FOOD. 1—47.

Preliminary Note.

This chapter contains directions to regulate the animal food of the Israelites, and to keep them from defilement by contact with any sort of dead flesh which they were not permitted to eat. The instructions appear to have been given in the way which was most convenient, and most generally intelligible, at the time. Some animals are prohibited in easily defined classes; while others, with which the people were probably familiar as articles of food that had been eaten by themselves or were eaten by their neighbours, are forbidden in detail. The same rules are given with no important variations of meaning in Deut. xiv.

Of quadrupeds, those only might be eaten which completely divide the hoof and chew the cud, *vv.* 3—8.

Of fish, all those might be eaten which have both scales and fins, but no others, *vv.* 9—12.

Of birds, nineteen are prohibited by name which appear to comprise types of all sorts of birds of prey, along with the bat, which was classed as a bird, *vv.* 13—19.—From the words of Deut. xiv. 11, 20 we may infer that all birds which do not belong to the kinds here mentioned were to be regarded as clean.

Of flying insects, those only which are furnished with two long legs for leaping, like the grasshopper, were permitted to be eaten. *vv.* 20—23.

Of creeping things, or vermin (see on *v.* 20), including small quadrupeds, such as rats and mice, with reptiles, worms, mollusks and crawling insects, none might be eaten. *vv.* 29—38, *vv.* 41—44. The kinds of these are enumerated in *v.* 42, and eight of them are distinguished by name in *vv.* 29, 30.

No flesh could be lawfully eaten by an

2 Speak unto the children of Israel, saying, [a]These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

[a] Deut. 14. 4. Acts 10. 14.

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

Israelite, or even touched without defilement, unless it was that of a clean animal which had been properly slaughtered (*vv.* 8, 11, 24, 25, 27, 28, 31, 39, 40). On slaughtering, see xvii. 3—7, 13, 14.

It was unconditionally forbidden to taste the flesh of any unclean animal (*vv.* 8, 13, 41, 42, 47); but if anyone ate of the flesh of a clean animal which had not been properly slaughtered, he was to purify himself. See on *vv.* 39, 40.

It may be observed that the words of the Law are not so strong regarding the unclean quadrupeds as they are regarding the unclean fish, birds and creeping things. The flesh of the former is simply declared to be unclean (*vv.* 4—8, 26—28), that is, unfit for the food of the people of Jehovah (see on x. 10); but the flesh of the others is pronounced to be not only unclean but "an abomination," something to be cast away (*vv.* 10, 11, 12, 13, 20, 23, 41, 42, 43). See on *vv.* 41—43. It is not however clear that the different expressions mark any practical difference.

[On the grounds of this law, see Note at the end of the Chapter.]

CHAP. XI. 1. This is one of the places in Leviticus in which Jehovah speaks to Moses and Aaron conjointly. Others are xiii. 1, xv. 1. The High-priest, in regard to the legal purifications, is treated as coordinate with the legislator.

The Clean and Unclean Quadrupeds. 2—8.

2. *These are the beasts*, &c.] This should rather be "These are the **animals which ye may eat out of** all the beasts;" that is, out of the larger creatures, the quadrupeds, as distinguished from birds and reptiles. See Gen. i. 24.

3. *parteth the hoof, and is clovenfooted*] Rather, **is clovenfooted and completely separates the hoofs.**

4. *divideth not the hoof*] The toes of the camel are divided above, but they are united below in a sort of cushion or pad resting upon the hard bottom of the foot, which is "like the sole of a shoe." Bell 'On the Hand,' p. 94. The Moslems eat the flesh of the camel, and it is the most esteemed of the animals which they offer in sacrifice, the others being the cow, the goat, and the sheep (Lane's 'Modern Egyptians,' I. p. 134; 'Hedàya,' IV. p. 81; 'Koran,' Sura XXII.). The flesh and milk were eaten by the ancient Arabians, as we learn from St Jerome ('Adv. Jov.' II. 7). The flesh is however said not to be wholesome (Tennent's 'Ceylon,' I. p. 76).

5. *the coney*] In Hebrew, *shāphān*, *i.e.* the hider. Bruce appears to have been right in his conjecture that this is the animal called by the Southern Arabs *thofun* (the same word as *shāphān*), and by the Arabs in Syria and Palestine, *weber*. Naturalists call it *Hyrax Syriacus*. It is "about the size of a well-grown rabbit, with short ears, round head, long plantigrade foot, no tail, and nails instead of claws. With its weak teeth and short incisors, there seem few animals so entirely without the means for self-defence. But 'the stony rocks are a refuge for the coneys' (Prov. xxx. 26, Ps. civ. 18), and tolerably secure they are in such rocks as these (near Ain Feshkhah on the shore of the Dead Sea). No animal ever gave us so much trouble to secure." Tristram, 'Land of Israel,' p. 250. It is said to be more common in the Sinaitic Peninsula than in the Holy Land. The animal seems to bear some resemblance to the guinea-pig or the marmot, and in its general appearance and habits it might easily be taken for a rodent. But Cuvier discovered that it is, in its anatomy, a true pachyderm, allied to the rhinoceros and the tapir, inferior to them as it is in size. Its physiology is peculiarly interesting. See 'Penny Cyclo.' and the Duke of Argyll's 'Reign of Law,' p. 264; with Rödiger in Gesenius' 'Thes.' p. 1467. The LXX. render *shāphān* by χοιρογρύλλιος, a porcupine. Luther, following Jewish authorities, took it for a rabbit, and the English translators took the same line in translating it by *coney*, the ordinary old English name for a rabbit; but it is very doubtful whether the rabbit was known in South-Western Asia in ancient times.—Bochart supposed the name to denote the jerboa, an animal that abounds in the Holy Land, but which does not suit the Scripture notices of the *shāphān*, as it lives in the sand and not in the rocks. See on *v.* 29.

he cheweth the cud] Not one of the animals which have been taken for the *shāphān* (nor the hare mentioned in the next verse) chews the cud in the proper sense of the words. They have not the peculiar stomach of the true ruminants, which is essential to the act

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And [b] the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

[b] 2 Mac. 6. 18.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

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of rumination. But the Hyrax has the same habit as the hare, the rabbit, the guinea-pig, and some other rodents, of moving its jaws when it is at rest as if it was masticating. Mr Tristram says, "It is quite sufficient to watch the creature working and moving its jaws, as it sits in a chink of the rocks, to understand how anyone writing as an ordinary observer, and not as a comparative anatomist, would naturally thus speak of it; and this apart from the question whether the Hebrew word signifies anything more than re-chew." 'Land of Israel,' p. 251. The Hebrew phrase, according to its etymology, certainly does refer rather to the act of coughing up the half-masticated food than to that of moving the jaws. But by a process common enough in all languages, its meaning became expanded, and the rodents and pachyderms, which have the habit of grinding with their jaws, were familiarly spoken of as ruminating animals, as the bat was reckoned amongst birds because it flies (see *v.* 19), and as we might speak of whales and their congeners as fish, when there is no occasion for scientific accuracy. It was not the object of the legislator to give a scientific classification of animals nor formally to ground the law upon the facts of mastication and dividing the hoof. He had merely to furnish the people with a ready index by which they could recognise certain animals the flesh of which, for some reason, was not to be eaten. See Note at the end of this Chapter. It was enough for his purpose, in laying down a practical rule for the people, that the Hyrax and the hare with other animals allied to them were commonly known to move their jaws in the same manner as the ox, the sheep and the camel. The limits of the prohibition could in no way have been rendered more easily intelligible. See Prel. Note. It may also be observed that these creatures were excluded from the clean animals by the rule subsequently given in *v.* 27, as being comprised within "whatsoever goeth upon his paws." They are mentioned here only by way of illustration to enforce the caution that no beast should be regarded as clean which does not completely divide the hoof as well as chew the cud. The flesh of the Hyrax is said to be eaten by the Arabs of Mount Sinai, but not by the Moslems in general.

6. *the hare*] See the preceding note. There is no reasonable doubt as to the identity of the animal: the name (*arnebeth*) is the same in Arabic and other cognate languages. The Moslems have the express permission of their prophet to eat the flesh of the hare ('Hedàya,' IV. p. 75; Lane, I. 135); and the Arabs avail themselves of it, but according to Dr Russell (Vol. I. p. 158), not the Turks of Aleppo. The Parsees are said to abstain from it. Forbes, 'Orient. Mem.' II. p. 138. According to Cæsar, its flesh was not eaten by the ancient Britons ('de Bell. Gal.' V. 12).

7. *the swine, though he divide the hoof, and be clovenfooted*] Rather, "the swine, **though it is clovenfooted and completely separates the hoofs.**" See on *v.* 3. Of all the quadrupeds of which the Law forbids the flesh to be eaten, the pig seems to have been regarded as the most unclean. Is. lxv. 4, lxvi. 3, 17; 2 Macc. vi. 18, 19. Several other nations have agreed with the Hebrews in this respect. Though pigs were sacrificed by the ancient Egyptians at the yearly festival of the Moon and Bacchus, and their flesh on that occasion was eaten by the people, they were regarded at all other times with the utmost aversion, and swineherds were banished from society: the priests appear never to have eaten of their flesh, nor even to have taken part in sacrificing it. Herodot. II. 47, 48; Ælian, 'Hist. Anim.' X. 16; Joseph. 'Cont. Ap.' II. 14. The Brahmin is degraded immediately who intentionally tastes swine's flesh. 'Menu,' V. 19. The ancient Arabians held the animal in no better esteem. Solinus, XXXIII. 4; Hieron. 'Adv. Jov.' II. 7. Swine's flesh is singled out from the forbidden flesh of other animals by the Koran and named in several places along with "the flesh of that which dies of itself, and blood." Suras II., V., VI., XVI, &c. And according to the Moslem laws, the flesh of men and that of swine are the only kinds of flesh which cannot be rendered pure by *zabbah*, that is, by cutting the throat according to a prescribed form. 'Hedàya,' IV. pp. 62—75. See note after ch. xvii. The dirty habits and uncouth form of the creature may have no doubt tended to bring it into disrepute. There is a curious passage to this effect, too long for quotation, in Lactantius, 'Institut.' IV. 17. But a very general notion has prevailed that its flesh is unwholesome, especially in warm climates. According to a Jewish proverb, it promotes leprosy. Manetho speaks to the same purpose (ap. Ælian, 'H. A.' X. 16; cf. Tacitus, 'Hist.' V. 4), and there seems good reason to believe that it has under certain circumstances a tendency to produce diseases of the skin. Michaelis, 'Laws of Moses,'

9 ¶ These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they

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III. p. 230. Lord Clyde forbad the use of swine's flesh in the Indian army on sanitary grounds. Tennent's 'Ceylon,' I. p. 76. Sir Gardiner Wilkinson says, "the reason of the meat not being eaten (by the Egyptians) was its unwholesomeness, on which account it was forbidden to the Jews and Moslems; and the prejudice naturally extended from the animal to those who kept it, as at present in India and other parts of the East, where a Hindoo (that is, one of high caste) or a Moslem is, like an ancient Egyptian, defiled by the touch of a pig, and looks with horror on those who tend it and eat its flesh." Note on 'Herodotus,' II. 47. See also Lane, 'Mod. Egypt.' I. p. 134. Much curious learning has been expended on the causes of the disesteem in which the pig has been held amongst Eastern nations, by Spencer, 'De Leg. Heb.' I. 7, § 4, and by Bochart, 'Hieroz.' II. 57.

It should be noticed that the law regarding quadrupeds is given in a positive form in Deut. xiv. 3, 4, 5, "Thou shalt not eat any abominable thing. These are the beasts which ye shall eat: the ox, the sheep, and the goat," &c. Then follow seven names which appear to belong to the roebuck, the gazelle and four other kinds of antelope, with the wild sheep. (See notes in loc.) These most likely constituted the game with which the Israelites were familiar in the Wilderness and on the borders of the Holy Land. Cf. Lev. xvii. 13.

The Clean and Unclean Fish, 9—12.
(Deut. xiv. 9, 10.)

9. The rule here is simple and comprehensive. Any fish, either from salt water or fresh, might be eaten if it had both scales and fins, but no other creature that lives in the waters. Shellfish of all kinds, whether mollusks or crustaceans, and cetaceous animals, were therefore prohibited, as well as fish which appear to have no scales, like the eel.

Fish were generally forbidden to the Egyptian priests, but were largely eaten by the rest of the people. Wilkinson, I. p. 322; Porphyry, 'De Abstin.' IV. 7. The eel was held sacred in several parts of Egypt, and was not eaten. Sir Gardiner Wilkinson supposes that "the reason of its sanctity, like that of the Oxyrhynchus, was owing to its being unwholesome; and the best way of preventing its being eaten was to assign it a place among the sacred animals of the country," II. 192. This theory however is not easily reconciled with the consecration of such animals as the ox and the sheep; or of the fish called *Lepidotus*, which had large scales and must have been a wholesome fish, whether it was allied to the salmon, the carp, or the perch. See 'Herod.' II. 72; Wilkinson's 'Ancient Egypt.' II. p. 192. The modern Egyptians consider all fish without scales to be unwholesome. Lane, I. p. 135. The Moslem law, like the Hebrew, forbids the eating of shellfish, mollusks of all kinds, and, according to the best authorities, of seals and other marine beasts. "No animal that lives in water is lawful except fish." 'Hedàya,' IV. 75. It is said that Numa Pompilius made a law that no scaleless fish should be offered in sacrifice, though, if we are to trust the tradition in the form in which it has reached us, not in consequence of their being looked upon as impure. Plin. 'H. N.', XXXII. 10. Festus refers to a similar law (s. v. *pollucere*), and states that any fish having scales might be sacrificed except the Scarus.

There is probably a reference to the distinction between clean and unclean fishes in Matt. xiii. 48. See Trench 'on the Parables,' p. 137. The scaleless fish which most abounds in the Sea of Galilee is the Silurus; of those which have scales, some of the most abundant are the chub, the barbel and the bream. Robinson, 'Physical Geography of the Holy Land,' p. 182; Tristram, 'Land of Israel,' pp. 426, 428, 435, 575.

The Unclean Birds, 13—19.

No general rule is given for the distinction between clean and unclean birds, but there is merely a list of twenty which are prohibited, nothing being said of those which might be eaten. See Prel. Note. It will be seen that, as far as they can be identified, the birds here mentioned are such as live upon animal food. The Mishna ('Cholin,' III. 6) lays it down as a rule that every bird is unclean which strikes its talons into its prey; and quotes one authority which puts into the same class every bird which divides its toes equally in climb-

are an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

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ing, like the parrot and woodpecker. The distinction between birds in the Moslem law appears similarly to hinge upon their food. 'Hedàya,' IV. 74. According to Porphyry, the Egyptian priests also followed the same rule. 'De Abstin.' IV. 7. The list of species here given is evidently not intended to be an exhaustive one. It is likely that the birds which are distinguished by name were those which the Israelites might have been tempted to eat, either from their being easy to obtain, or from the example of other nations, and which served as types of the entire range of prohibited kinds.—In the notes which follow, the Hebrew names are, in general, followed by the names in the Septuagint and the Vulgate.

13. *the eagle*] *nesher; ἀετός; aquila.* Rather, **the great vulture**. It has been generally taken for the golden eagle, which is commonly called the king of birds. But Mr Tristram seems to prove that the bird which is meant is the Griffon Vulture, *Vultur fulvus*, called by the Arabs, *Nisr*. "The identity of the Hebrew and Arabic terms can scarcely be questioned. However degrading the substitution of the ignoble vulture for the royal eagle may at first sight appear in many passages, it must be borne in mind that the griffon is in all its movements and characteristics a majestic and royal bird, the largest and most powerful which is seen on the wing in Palestine, and far surpassing the eagle in size and power." Smith's 'Dict.' and 'Land of Israel,' p. 447. In Micah i. 16, baldness is ascribed to the *nesher*, which certainly does not belong to the eagle, but is appropriate to the griffon vulture. The Egyptians are known to have ranked the vulture as the first amongst birds. The *nesher* is mentioned 2 S. i. 23; Ps. ciii. 5; Prov. xxiii. 5, &c.

the ossifrage, and the ospray] The latter of these English words is but a corruption of the former, though they are used to distinguish different birds. The Hebrew words are *peres* and *'ozneeyāh*. The first, *peres*, is exactly rendered in its etymological sense by *ossifrage*, *i.e.* the bone-breaker, and the bird known as the ossifrage is probably the one here denoted. Smith's 'Dict.' s. v. It is sometimes called the lamergeyer, and by naturalists, *Gypaetus barbatus*, the bearded vulture. It is the rival of the griffon in strength and size, but is a much rarer bird. The other, *'ozneeyāh*, may be either the ospray, or sea-eagle (*Pandion Haliaëtus*), in accordance with the rendering of the Septuagint, ἁλιαίετος; or the short-toed eagle, *Circaëtus gallicus*, which feeds upon reptiles. Smith's 'Dict.'

14. *the vulture*] *dāāh; γύψ; milvus.* Rather, **the kite**. The English version has followed the Septuagint, but the Vulgate appears to be more correct. The Arabic name for a kite is *dayah*, the same as this Hebrew word. The species denoted is probably the black kite, *Milvus ater*, the gregarious habits of which agree with the mode in which the *dāyāh* is mentioned Isaiah xxxiv. 15. Tristram, 'Land of Israel,' p. 204.

the kite] *ayāh; ἴκτιν; vultur.* The Septuagint and our version are here probably more correct than the Vulgate. See on *v.* 18. The **red kite**, *Milvus regalis*, which is remarkable for its piercing sight, to which reference is made where the same bird is named in Job xxviii. 7, is supposed to be the bird here meant. Tristram in Smith's 'Dict.' The words "after his kind," might include all allied species.

15. *Every raven after his kind*] The names of the raven and the birds allied to it, in many languages, appear to be formed by onomatopœia, from the cry of the birds. Heb. *'orēb; κόραξ; corvus;* Germ. *rabe;* English, *raven, crow, rook.* There can be no doubt that the whole family of corvidæ are here designated. The raven, the rook, the crow and the jackdaw are very abundant in the neighbourhood of Jerusalem. 'Land of Israel,' p. 184. The raven and the crow are forbidden to be eaten by the Moslem law, but not rooks which feed on grain. 'Hedàya,' Vol. IV. p. 74.

16. *the owl*] *bath haya'anāh; στρουθός; struthio.* Most probably, **the ostrich**. The Hebrew name appears to mean "the daughter of greediness" (Gesenius), but others explain it as "the daughter of wailing" (Fürst). It is rendered ostrich in the margin in Job xxx. 29, Is. xxxiv. 13, xliii. 20, in agreement with the Septuagint, the Vulgate, the Targums, the Syriac, and Saadia. Though the name is formally feminine, it is to be taken to denote the species, and not necessarily, as some have imagined, the hen-bird. The flesh of the ostrich is eaten by some of the Arabs, but not by all. An African people called Struthophagi (ostrich-eaters), are mentioned by Strabo and other writers (Knobel). Our translators appear to have been misled in rendering the word in the text by the notion that *ya'anāh* means *shouting*, which they thought applied best to the owl. Neither Luther, Cranmer, nor the Geneva translators fell into the same mistake.

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

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night hawk] *tachmās* (literally, the violent one); γλαύξ; *noctua*. Rather, **the owl**. Some high authorities, rejecting the ancient versions, suppose the male ostrich to be intended, on the ground of the Arabs calling him by a name having the same meaning, and take *bath haya'anāh* exclusively for the female bird (Bochart, Gesenius). But it may be doubted whether the Hebrews gave radically different names to the male and female of the same species, except in the case of domesticated or familiarly known animals, like our own bull and cow, horse and mare, ram and ewe. By some *tachmās* has been taken for the cuckoo, from its well-known violence towards the eggs and the young of other birds (Knobel, Keil), and by some Jewish authors for the swallow (Saadia, Targ. Pal.). But it appears reasonable on the whole to follow the ancient versions, and to understand the word as denoting some species of owl, of ferocious habits, such as the *Strix orientalis* of Hasselquist. See Hasselquist, 'Travels,' p. 196.

the cuckow] *shāchaph;* λάρος; *larus*. Probably, **the gull**. There seems to be nothing to favour the claims of the cuckoo. The Greek name denotes a gull, and it is likely that some sea-bird is meant. See Lewysohn, 'Die Zoologie des Talmuds,' § 223. The Hebrew word is found nowhere else but in Deut. xiv. 15. Bochart and Gesenius are inclined to identify *shāchaph* with the κέπφος of Aristotle, the storm petrel. It may perhaps be "the light and elegant Andouini's gull" (*Larus Andouni*), which abounds on the shores of Syria (Tristram, 'Land of Israel,' p. 102, &c.), and is certainly a more likely bird to be the object of a prohibition than the storm petrel, which is so seldom seen on land.

the hawk after his kind] *neets;* ἱέραξ; *accipiter*. There is no reason to question that the whole family of hawks is here intended.

17. *the little owl*] *kos;* νυκτίκοραξ; *bubo*. Mr Tristram has no hesitation in identifying this with the small owl, *Athene meridionalis*, "which stands out on the coins of old Athens, the emblem of Minerva, dignified, yet occasionally grotesque, in its motions; with all the gravity, yet without the heaviness, of the owls of our own woods and towers; and it is the only kind universally distributed and everywhere common and familiar in Syria, Greece, and the Levant." 'Land of Israel,' p. 68. It is "the owl of the desert" mentioned in Ps. cii. 6.

the cormorant] *shālāk* (*i.e.* the diver); καταράκτης; *mergulus*. The name occurs only here and in Deut. xiv. 17. The καταρράκτης is mentioned by Aristotle ('Hist. Anim.' IX. 13, &c.), and has been supposed to be the gannet (*Sula bassana*). But it is doubted whether the gannet is to be found in or near Syria. It is as likely to have been the common cormorant (*Phalacrocorax carbo*), which is often seen in Syria, and occasionally visits the Sea of Galilee.

the great owl] *yanshuph;* Deut. xiv. 16; Is. xxxiv. 11. Our version is most likely right. The bird was probably the horned owl (*Bubo maximus*), well known in Egypt (Wilkinson, I. 249). According to the LXX., as its text stands (see the next note), the Vulg., and Onkelos, the *yanshuph* was the ibis, the sacred bird of the Egyptians, *Ibis religiosa*, which, although it is not found in Palestine, must have been familiar to the Hebrews in the wilderness. But the habits of the ibis do not agree with the reference to the *yanshuph* in Is. xxxiv. 11. The best Jewish authorities agree with our version (Lewysohn, § 188). The etymology of the name may connect it either with the twilight (Bochart), or with the act of puffing out the breath (Knobel). Either meaning would accord with the habits of the great owl.

18. *the swan*] *tinshemeth*. Our version follows the authority of the LXX. and Vulg. according to the present order of the texts. (κύκνος, *cygnus*.) But a more probable rendering is **the ibis**.—By comparing the Septuagint, the Vulgate, Onkelos, and the Hebrew text here and in Deut. xiv. 16, 17, and the various readings of the LXX., it becomes evident that the order of the names has been disturbed in the versions. There is a similar disturbance, though not such a complicated one, in verses 5 and 6. It appears highly probable that the word intended by the LXX. to answer to *tinshemeth* is ἶβις (as it stands in Deut. xiv. 16), and that the right bird is the *Ibis religiosa* mentioned in the preceding note. It is an unclean feeder, by no means good for food. It is difficult to suppose that the swan could have been reckoned amongst unclean birds: the LXX. and Vulg. were most likely wrong in introducing it anywhere into this list.—The name *tinshemeth* belongs to another unclean animal, most likely the chameleon. See on *v.* 30.

the pelican] *kāāth;* πελεκὰν; *onocratalus;* Deut. xiv. 17; Ps. cii. 6; Is. xxxiv. 11; Zeph. ii. 14. In the latter two places our version has cormorant in the text, but pelican in the margin. Two species of pelican are known in the Levant, *Pelicanus onocratalus* and *P. crispus*. There is reason to suppose that pelicans were formerly by far more numerous than they are at present, though they are

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

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frequently seen now on the upper Jordan. See 'The Rob Roy on the Jordan,' p. 286.

the gier eagle] *rāchām*. The bird here mentioned is most likely **the Egyptian vulture** (*Neophron percnopterus*), called *racham* by the modern Arabs. It is a bird of unprepossessing appearance and disgusting habits, but fostered by the Egyptians as a useful scavenger. Hasselquist has a lively description of its appearance and habits, p. 195. It is doubtful, according to the present state of the text, by what word the LXX. intended to render *rāchām*. All the best authorities appear to identify it with the Egyptian vulture.

19. *the stork*] *chaseedāh; ἐρωδιός; herodius;* Job xxxix. 13 (see the margin); Zech. v. 9. The Hebrew name appears to be derived from a root which signifies affection, and this answers to the well-known character of the stork in respect to its love of its offspring. The common white stork (*Ciconia alba*) is not so abundant in the Holy Land and the East as the black stork (*Ciconia nigra*).—Tristram, 'Land of Israel,' pp. 438, 539; 'Nat. Hist.' p. 244: but it was well-known in Egypt (Wilk. I. p. 25).—The word used by the Septuagint denotes, and has most likely furnished with its name, the common *heron*. See Ducange, sub *herodius*. The heron was a bird of omen with the ancient Greeks ('Iliad,' x. 274). As it is said to be very fond of its young and abounds in Palestine (Tristram, pp. 456, 587) as well as Egypt, it might perhaps answer as well as the stork to the meaning of *chaseedāh;* and if we accept it we should be able to account for the Septuagint not using the familiar word for the stork, πελαργός. But as regards the scope of the prohibition, to whichever of the birds in question the name strictly belongs, the two allied species would most likely here be included under it.

the heron] *anāphāh; χαραδριός; charadrius.* Rather, **the great plover.** Our version and the earlier English translators have followed a weak rabbinical authority in rendering *anāphah* by *heron*. See Lewysohn, § 200. Luther, following other Jewish authorities, has translated it by *jay*. The derivation of the Hebrew name is doubtful (see Fürst). The word of the Septuagint denotes some bird of which the name was a proverb for greediness amongst the Greeks (see Liddell and Scott). It is identified on pretty safe ground with the great or thick-kneed plover (*Charadrius œdicnemus*), a bird widely diffused in Europe, Asia, and North Africa, and well known to the ancient Egyptians (Wilkinson, I. p. 251). It lives on coarse food such as slugs, worms, frogs and toads. The *Charadrius* had magical qualities ascribed to it by the Egyptians. Heliodorus, 'Æthiop.' Lib. III.

the lapwing] *dukiphath; ἔποψ; upupa.* Rather **the hoopoe.** Our translators have followed the older English versions with no good authority. The Hebrew name cannot be satisfactorily explained (Fürst). There appears to be no reason for preferring any rendering to that of the Septuagint, the hoopoe (*Upupa epops*). Its peculiar cry or whoop is expressed in its name in most languages. It lives upon insects, and it is often found in Syria. Its flesh is said to be very good. But the bird has been generally regarded with superstitious feelings from early times, especially by the Egyptians. Ælian, 'H. A.' x. 16. Aristoph. 'Av.' 94. Mr Tristram says, "The Arabs have a superstitious reverence for this bird, which they believe to possess marvellous medicinal qualities, and they call it 'the doctor.' Its head is an indispensable ingredient in all charms and in the practice of witchcraft." The Bedouins are said to believe that it is inhabited by the spirits of the departed. 'Penny Cyclo.' Art. *Upupidæ*. Rabbinical authorities take the *dukiphath* for some kind of grouse. Lewysohn, § 267. But it is highly improbable that any bird allied to the grouse should have been deemed unclean.

the bat] *'batalleph; νυκτερίς; vespertilio.* There is no doubt that the bat is the animal here intended (see Fürst). Luther and Cranmer with some of the rabbinists have however preferred the swallow. The word *'batalleph* signifies a creature which flies in the dark. It is mentioned along with the mole as symbolical of darkness, Isaiah ii. 20. It is reckoned in this place amongst birds in accordance with popular notions, as the coney and the hare are placed amongst ruminants. See on *v.* 5.

Creeping things, 20—23.

The word rendered creeping things (*sheretz*) is applied to insects (*vv.* 20—23), reptiles, and small land animals of different kinds (see *v.* 29). In a general way, it may be regarded as coextensive with our word *vermin*. It is derived from a verb which signifies not only to creep, but to teem, or bring forth abundantly (Gen. i. 21, viii. 17; Exod. viii. 3; Ps. cv. 30), and so easily came to denote creatures which are apt to abound, to the annoyance of mankind.

20. *All fowls that creep, going upon all four*] This should rather be, "**All creeping things which have wings,** going

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

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upon all four." It has been considered that the words refer to the bat, spoken of in the preceding verse, and not to insects which have more than four legs (Gesenius). But it is not certain that the Hebrew expression, "going upon all four," is to be taken in its literal sense. It may be a general expression for walking upon feet with the body in a horizontal position (so far like a quadruped), as distinguished from flying, leaping or crawling. The Jewish writers appear thus to have understood the phrase here and in *v.* 23: they considered that it refers to such creatures as the fly and the wasp (see Targum of Palestine, and R. Levi quoted by Drusius).

21. *legs above their feet, to leap withal upon the earth*] There are three families of orthopterous insects furnished with a pair of long legs for leaping, distinguished by the name *Saltatoria.* The common cricket, the common grasshopper, and the migratory locust, may be taken as types of these three families. Several species of these creatures are eaten in the East at this day. They are formally permitted to be used as food by the Moslem law, 'Hedàya,' IV. p. 75. They are dressed in different ways. For the most part, they are thrown alive into boiling water with salt in it, and the heads, wings, and legs are pulled off. The bodies are then either roasted on hot plates, baked in ovens, stewed, or fried in butter, for immediate use, or dried and smoked to be kept in store. They are eaten either with salt or with spice and vinegar. The inhabitants of Senegal grind them, when dried, to powder, and mix them with flour to make cakes of the mixture. According to Hasselquist the Arabs of Mecca treat them in the same manner, p. 232. They are eaten by some of the Bedouin tribes, but not by all (Robinson, 'B. R.' Vol. II. p. 204). In Eastern Arabia, according to Mr Palgrave, a large reddish-brown locust is esteemed as a peculiar delicacy (Vol. II. p. 138). In some of the Arabian markets locusts are sold in a dried state either by measure, or by number, strung upon threads. Pliny speaks of a nation of Ethiopians who used to live entirely upon them ('H. N.' VI. 35. See also Arist. 'H. A. V.' 30; Aristoph. 'Acharn.' 1116; Solinus, XXX. 8). The field-cricket and the cicada are eaten by the native peoples of Western America (Lord, 'At home in the Wilderness,' p. 250).

22. *the locust*] *arbeh*; βροῦχος; *bruchus:* more frequently and more correctly rendered in the LXX. ἀκρίς: the βροῦχος was a wingless insect. Theophrastus, Fragm. 14. 4. *Arbeh* appears to be the name of one species of the migratory locusts, which are those best known in the East as the most destructive and the most generally eaten by the Arabs. There are three distinct species, called by naturalists *Œdipoda migratoria*, *Acrydium peregrinum*, and *Acrydium lineola.* The *arbeh* is the one commonly mentioned in the Old Testament. See Ex. x. 4; Job xxxix. 20; Ps. lxxviii. 46, cv. 34; Joel i. 4, &c. &c.

bald locust] *solʽām;* ἀττάκη; *attacus.* It is not mentioned elsewhere. The Hebrew name seems to be identical with the Egyptian name for the locust (Brugsch). There is no evidence to identify it with any known species. Our version has called it "the bald locust," in accordance with a mere rabbinical fancy. (See Drusius in loc.) It may have been one of the two migratory species mentioned above.

the beetle] *chargol;* ὀφιομάχης; *ophiomachus.* Neither is this mentioned elsewhere in the Old Testament. There seems to be no authority for calling it "the beetle." It must certainly be some species of the *Saltatoria.* No one of them appears to have been noticed which, from its enmity to the serpent, could have any claim to the name given in the Septuagint. The Mishna mentions the *chargol*, and says that its eggs were worn in the ears of women as a sort of charm. 'De Sabb.' VI. 10.

the grasshopper] *chāgāb;* ἀκρίς; *locusta.* This is mentioned Num. xiii. 33; 2 Chron. vii. 13; Eccles. xii. 5; Is. xl. 22. That this was one of the destructive locusts, is evident from 2 Chron. vii. 13; and that it is one of the smaller ones, is probable from Num. xiii. 33; Ecc. xii. 5.

In the uncertainty of identifying these four creatures, it has been suggested that some of the names may belong to locusts in an imperfect state of development; but this can hardly meet the case, since the larva of any insect would necessarily be unclean according to *v.* 42. Most versions in modern languages, including the older English versions, have taken a safer course than our translators, by retaining the Hebrew names. The Geneva Bible wisely adds in the margin, "These were certain kinds of grasshoppers which are not now properly known."

23. *four feet*] See on *v.* 20.

In the law given in Deut. xiv. 19, flying

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chame-

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insects are prohibited without qualification. Locusts are not mentioned as an exception, but they must have been so understood. That they were actually eaten by the Jews, we know from the case of St John the Baptist. This is of itself sufficient to confute the inference of Knobel, that the permission to eat locusts was withdrawn when Deuteronomy was written.

Contact with the carcases of unclean animals. 24—28.

The law is here laid down regarding contact with the dead bodies, (1) of unclean insects; (2) of quadrupeds unclean because they do not ruminate and divide the hoof; and (3) of quadrupeds unclean because they walk on their toes. See on *v.* 27. Whoever merely touched a carcase of either of these creatures was to be unclean until the evening of the day, but whoever carried one, was, besides this, to wash his clothes. If the due purification was omitted at the time, through negligence or forgetfulness, a Sin-offering was required. See on v. 2.

26. *every one that toucheth them*] *i.e.* not the living animals, but their carcases.

27. *goeth upon his paws*] Like the dog, cat, and all beasts of prey. These are included in the preceding class of those which do not ruminate and divide the hoof, but they appear to be mentioned for emphasis.

Unclean Creeping things, and the Pollution of domestic Utensils. 29—43.

29. *These also shall be unclean*, &c.] "The creeping things" (see on *vv.* 20—23) which are here named are most likely those which were occasionally eaten.

the weasel] *choled*; γαλῆ; *mustela*; so the Targums. The word *choled* occurs nowhere else in the O. T. According to its etymology, it would denote an animal that glides, or slips away. There can be no doubt that the Mishna uses it for a weasel, or some such animal, when it speaks of a creature which catches birds by the head or poll ('Cholin,' III. 4. See also 'Taharoth,' IV. 2; Buxt. 'Lex. Tal.' 756; Lewysohn, § 135). These authorities are strong in favour of the weasel. But Mr Tristram is inclined to follow Bochart in taking *choled* for the same as the Arabic *khlunt* or *khald*, which denotes the mole. 'Land of Israel,' p. 186. The regular Hebrew name for the mole appears to be *chephar*, Is. ii. 20.

the mouse] *akbār*; μῦς; *mus.* 1 S. vi. 4; Is. lxvi. 17. The word is said to mean a *waster of fields*. It has been supposed to be the jerboa or "jumping mouse" (*Dipus Ægyptius*) that abounds in Egypt and Syria, which is sometimes eaten and is very destructive to grain. Bochart, Gesenius, Knobel; see Hasselquist, p. 186. But Mr Tristram with great probability conjectures that *'akbār* may be the equivalent of the Arabic *farab*, which is applied to any small rodent.

the tortoise] *tzāb*. Rather, **the great lizard**. The Septuagint calls it *the land-crocodile* (which is mentioned by Herodotus, IV. 192, where see Sir G. Wilkinson's note), and the other ancient versions simply *the crocodile*. It is not mentioned elsewhere in the O. T. Bochart considers the Hebrew word to be allied to the Arabic *dhab*, the name of a large lizard, often two feet long, which abounds in Egypt and Syria. Tristram identifies it with the *Uromastix spinipes* ('Nat. Hist.' p. 255). According to Hasselquist, its flesh is dried by some of the Eastern nations as a charm or medicine, which in past ages was sent to Venice and Marseilles as an article of commerce. He adds that the Arabs make broth of its fresh flesh, p. 220. St Jerome, who calls it the land-crocodile, says that the Syrians in his time were accustomed to eat its flesh, 'Adv. Jovin.' II. 7, p. 334. Some have taken *tzab* for the toad. Lewysohn, § 281.

30. *the ferret*] *anākāb*; μυγάλη; *mygale.* Rather, **the gecko**. The Hebrew word appears to mean the squeaker or croaker. While the Septuagint and the Vulgate identify this with the shrew mouse, the Eastern versions take it on better ground for some sort of lizard. Bochart, Gesenius, Knobel, and Tris-

leon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [c]ye shall break it.

[c] chap. 6. 28.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

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tram agree with the latter. Rosenmüller supposes it to be the gecko (*Lacerta gecko*), which makes a noise something like the croaking of a frog, and has feet of a peculiar construction which enable it to walk on ceilings. It often intrudes into dwelling-rooms. The animal is not named in any other passage of the O. T.

the chameleon] *koach*. Our translators have here followed the Septuagint, Vulgate and Targums. But a word, to be noticed lower down, has better claims to denote the chameleon. Knobel, comparing *koach* with the Arab word *keek*, with κοάξ, the word by which Aristophanes represents the croaking of frogs, and the Latin *coaxare*, supposes it to denote **the frog**. According to its supposed etymological sense (the strong one) it might fairly belong to the frog, from the great muscular power which that animal exhibits in leaping. Gesenius, Robinson and Keil prefer to apply it to one of the Monitors, especially the *Lacerta Nilotica*.

the lizard] *letāāh*; ἀσκαλαβώτης; *stellio*. All the ancient versions take this to be a newt or lizard of some kind. The Septuagint identifies it with the gecko mentioned above. It may rather be one of the Monitors mentioned in the preceding note. The Talmud appears to use the word as a general name for lizards. Lewysohn, § 272.

the snail] *chomet*; σαύρα; *lacerta*. Our version here follows the Targum of Palestine and most Jewish authorities. The old versions in general take *chomet* for a **lizard** of some kind. The word appears to come from a root which signifies to lie flat. Some have supposed that the slow-worm (*Anguis fragilis*) is intended, which forms a link between the snakes and the lizards. The proper Hebrew word for "the snail" is *shavlūl*. Ps. lviii. 8.

the mole] Rather, **the chameleon**; *tinshemeth* (*i.e.* the breather or inflater); ἀσπάλαξ; *talpa*. The same Hebrew name is applied to a bird in *v.* 18. The ancient versions agree with ours in rendering the word *mole*, in this place. It is however supposed by most modern critics to denote the chameleon, to which the name might belong either from the old notion that it lives upon air or from its well-known habit of inflating the body when it is excited (Bochart, Gesenius, Knobel, Keil, Herxheimer, Tristram). Its flesh was supposed by the ancients to possess medicinal virtues. Pliny, 'H. N.' XXVIII. 29.

31. *when they be dead*] That is, whether they had died naturally or had been killed. Cf. *v.* 39.

32—35. These regulations seem to be given in consequence of its being more probable that the bodies of the animals which are mentioned in *vv.* 29, 30 should accidentally come into contact with cooking apparatus and other domestic furniture than the bodies of the other unclean animals. It may also have served as an emphatic caution in connection with the use that might have been made of such creatures in gravy or soup, "the broth of abominable things," Is. lxv. 4. The rule can hardly be intended to intimate, as some Jewish and other commentators (Maimonides, Kurtz, &c.) have imagined, that their flesh would communicate a peculiar degree of pollution, beyond that spoken of in *vv.* 11, 12, 13.

32. *vessel of wood...whatsoever vessel*] **utensil** rather than vessel. The word here and in *v.* 33 is a term of wide meaning like the Greek σκεῦος. See on Ex. xxvii. 19.

33. *earthen vessel*] See on vi. 28; cf. *v.* 34.

35. *oven, or ranges for pots*] The word here used for oven is *tanur*, the name for the earthenware oven in common use. See on Lev. ii. 4. The word rendered "ranges for pots" is a peculiar one, in the dual number. It has been conjectured to mean either an excavated fireplace, fitted to receive a pair of ovens (Kimchi, Gesenius, Rosenmüller, Herxheimer), a vessel consisting of two parts, like

36 Nevertheless a fountain or pit, † *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

† Heb. *a gathering together of waters.*

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever † hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

† Heb. *doth multiply feet.*

43 Ye shall not make your † selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

† Heb. *souls.*

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and [d] ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

[d] chap. 19. 2. & 20. 7. 1 Pet. 1. 15.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

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a stewpan and its cover (Knobel, Keil, the Targums), or a support to serve as a trevit (LXX.), perhaps like a pair of andirons. Mr Palgrave speaks of a contrivance found in the remoter parts of Arabia which may illustrate and confirm the last of these conjectures. He describes it as "an open fireplace hollowed in the ground-floor, with a raised stone border, and dog-irons for the fuel, and so forth, just like what may be seen in Spain and some old English manor-houses." 'Travels in Arabia,' Vol. I. p. 50.

36. That is, whatever touched the carcase, in the act of removing it, or otherwise, became unclean.

37, 38. If the seed had been wetted it would imbibe the pollution. The exemption applied exclusively to dry grain which was to be used for seed. That which was to be eaten required purification like other things.

39, 40. The carcase of a clean beast which had not been properly slaughtered (cf. Lev. xvii. 15) was under the same conditions, as regards mere contact, as the dead body of an unclean beast. But the eating of its flesh is treated as what might possibly occur, and the terms of purification for him who had eaten are given. This may have been to meet the probability of the body of an ox, a sheep, or a goat, being recovered from a wild beast and, from need or economy, eaten by its owner. See on xvii. 11, 15, 16.

41—43. But all "creeping things" are unconditionally forbidden, because "they are an abomination." In like manner the prohibitions to eat of the other unclean animals are expressed without condition, *vv.* 8, 11, 13. The command is, not that he who may eat of them should purify himself, but that they should not be eaten at all.

42. *Whatsoever goeth upon the belly*] That is, all footless reptiles, and mollusks, such as snakes of all kinds, snails, slugs, and worms. *Whatsoever goeth upon all four;* that is, of "creeping things," or vermin; such as the weasel, the mouse or the lizard. See on *vv.* 20—23. *Whatsoever hath more feet;* all insects, except the locust family (*v.* 22), myriapods, spiders, and caterpillars.

One letter in the Hebrew word which is rendered *belly* in this verse is said by the Jews to be the middle letter of the Pentateuch, and is printed in the Hebrew Bibles in a larger type than the rest.

44, 47. Then follows, in immediate connection with the prohibition of creeping things, a setting forth of the spiritual ground on which the distinction between clean and unclean is based. Cf. x. 10, xx. 25, 26; 1 Peter i. 15, 16.

NOTE on Chap. xi. 2—30.

On the Distinction between Clean and Unclean in respect to Food.

I. *The distinction made by the Law a special mark of the chosen people.* II. *Different theories of the details.* III. *The primary distinction, that between Life and Death.* IV. *Conditions of animal food.* V. *The distinction on its practical side not peculiar to the Law.* VI. *The wisdom of it on sanitary grounds.* VII. *In what was the Mosaic Law of distinction peculiar?*

I. The object of this law is declared in *vv.* 43, 47, and is emphatically repeated in ch. xx. 24—26, "I am the Lord your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine."

The basis of the obligation to maintain the prescribed distinction is thus declared to be the call of the Hebrews to be the peculiar people of Jehovah. It was to be something in their daily life to remind them of the Covenant which distinguished them from the nations of the world. It might so become an apt type of the call itself, the clean animals answering to the Israelites and the unclean to the Gentiles. St Peter's vision of the vessel like a sheet knit at the four corners, "wherein were all manner of foorfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air" (Acts x. 12), appears to recognize it in this way. It was at that time made known to the apostle that the revelation, which had broken down the middle wall of partition between Jew and Gentile, had pronounced every creature of God to be clean; that every creature of God is good, and nothing to be refused, if it be received with thanksgiving (1 Tim. iv. 4); that it is not that which goeth into the mouth which defileth a man, but that which cometh out of the mouth. Matt. xv. 11. The elect people were no longer to be tied by the letter of the Law in regard to their food, but were to be left to the exercise of a regenerated judgment. They were to learn that the kingdom of God is not eating, or abstaining, from meats and drinks; but righteousness, and truth, and peace, and joy in the Holy Ghost. Rom. xiv. 17.

II. Various opinions have been formed as to what considerations directed the line by which clean animals were separated from unclean.

It has been held, (1) That the food forbidden was such as was commonly eaten by the neighbouring nations, and that the prohibition served as a check to keep the people away from social intercourse with the Gentiles[1]. (2) That the flesh of certain animals from which the Egyptians abstained, because they held it to be sacred, was pronounced clean, and treated as common food; and that the flesh of other animals, which was associated with the practice of magic, was abominated as unclean, in order that the Israelites might in their daily life bear a testimony against idolatry and superstition[2]. (3) That it is impossible to refer the line of demarcation to anything but the arbitrary will of God[3]. (4) But the notion which has been accepted with most favour is that the distinction is based wholly or mainly upon symbolical ground. By some it has been connected with the degradation of all creation through the fall of man. The apparent reflection of moral depravity in the disposition of some animals has been identified in rather a loose way with the unclean creatures of the Law[4]. Following in the wake of many of the Fathers, or perhaps rather turning their figurative language into formal interpretation, some modern critics have attached symbolism also to the particulars in the form and physiology of animals, from which rules are laid down for distinguishing the classes of clean and unclean animals. The cloven hoof, standing firmly on the ground, and yet well adapted for locomotion, has been taken as a figure of the standing in the world and the walk in the road of life of the believer: the ruminating process is regarded as intended to remind the Israelites of the duty of forming a habit of meditating again and again on the divine counsels (Josh. i. 8). As the fins of a fish are intended to raise it out of the mud in which such creatures as the eel dwell, so prayer and faith are meant to raise the soul out of darkness and pollution[5]. (5) Many have considered that the prohibition of the unclean animals was based mainly or entirely upon sanitary grounds, their flesh being regarded as unwholesome[6].

[1] Davidson, 'Int. to O. T.' I. 258.

[2] Origen, 'Cont. Cels.' IV. p. 225. See on Lev. xi. 18, 19, 29.—It is surprising to find Ewald imagining that the Israelites ate oxen and other animals out of ridicule of the idolatry of those animals by the Egyptians. 'Hist. of Israel,' I. p. 573. Beef was eaten by the Egyptians as freely as by the Israelites. Wilkinson, I. p. 166.

[3] Cunæus, 'de Rep. Heb.' II. 24 in 'Critici Sacri.'

[4] Barnabas, 'Ep.' ch. x. Aristæus in Euseb. 'Prep. Evan.' VIII. 9. Jones of Nayland, 'Zoologia Ethica.' Keil.

[5] See Kurtz, 'Sac. Worship,' pp. 28, 29.

[6] Maimon. 'Mor. Nev.' III. 48. Spencer, 'de

The different views which have been held on the subject are discussed at length by Spencer and by Michaelis. We may briefly remark, in regard to the First view we have stated, that the animal food of the ancient Egyptians and Arabians appears to have been, with but little exception, the same as that of the Israelites[1]: in regard to the Second, that the clean ox, sheep, goat, and stag were amongst the animals which were held as most sacred by the Egyptians. On the Third nothing need be said, except that it is arbitrary and unsatisfactory In regard to the Fourth, it is strange that its advocates should overlook the facts that the morose and sulky bull and the capricious goat are clean, while the patient camel and the hare are unclean; and that the hoof of the unclean horse and the foot of the unclean camel seem to be better adapted to symbolize the outward life of the faithful believer than the foot of the ox or the sheep.

III. In order to come to anything like a satisfactory conclusion on the subject, it seems necessary to look more strictly than some have done at the way in which this law was regarded in the practical life of the Hebrews. The division which was the foundation of the law was not one of *living* animals. Uncleanness, as such, belonged to no creature while it was alive. The Hebrew treated his camel and his ass with as much care as he did his ox or his sheep, and came into contact with them as freely. And further, regarding them as authorized symbols of spiritual truth, the Lion and the Eagle were in the vision of the prophet coordinate with the Ox and the Man, Ezek. i. 10. But according to the whole spirit of the Law, as well as its letter, every dead body, whether of a human being, of an animal clean or unclean, if it had died of itself or had been killed in a common way, was a polluted thing, not to be touched. We have thus brought before us the great opposition between Life and Death. As every living animal was clean, so every dead animal, in its natural condition, was unclean.

IV. But it was necessary to make provision for human food. The Law therefore pointed out those animals which Divine wisdom decided to be the best for the purpose; and it ordained that, when they were required as food, they should be slaughtered in a particular manner and sanctified by being brought to the door of the Tabernacle (Lev. xvii. 3—6). They thus became ceremonially excepted from the general taint of death. The blood, in which was "the life of the flesh" (Lev. xvii. 11, see note), was carefully drawn off from the meat, which having been presented before Jehovah, was endowed with a new relation. It was made clean and fit to be the food of Jehovah's people. See Note after ch. xvii.

V. The distinction between clean and unclean animals was no new thing at the time of the giving of the Law. It had been recognized before the flood and immediately afterwards (Gen. vii. 2, 3, viii. 20). But we are not told how far the patriarchal rule coincided with the Mosaic.

The chief part of the animal food of cultivated nations has in all ages and in all parts of the world been taken from the same kinds of animals. The ruminating quadrupeds, the fishes with fins and scales, the gallinaceous birds and other birds which feed on vegetables, are evidently preferred by the general choice of mankind. Where there has been no prescribed law the common usage has tended to the same practical result. The ancient Gentile laws on the subject, as far as we are acquainted with them, are, with very inconsiderable exceptions, in agreement with this law of Moses. The Egyptian priests, we are told, abstained from the flesh of all solid-hoofed quadrupeds, all which have toes and all which have not horns; from birds of prey and from fish[1]. The Parsees are said to reject the flesh of all beasts and birds of prey and of the hare. The ancient Arabians, though, like the modern Moslems, they ate the flesh of the camel, carefully abstained from pork (see notes on *vv.* 4, 7). According to the Moslem law, all beasts and birds of prey, the ass, the mule, and (in the judgment of the best authorities) the horse, all insects except locusts, and all animals living in the water except true fish, are prohibited[2]. The Brahmin rule is based upon an appeal to a certain divine law which is infringed in the ordinary facts of nature. It is assumed to be right that only the higher creature should eat the flesh of the lower. When, as in the case of beasts and birds of prey, an animal feeds upon another in the same rank with itself, the order is disturbed, and its flesh becomes impure and unfit for the food of the Brahmin. Menu says, "for the sustenance of the vital spirit, Brahmâ created all this animal and vegetable system; and all that is moveable or immoveable that spirit devours. Things which do not move are eaten by creatures with locomotion; toothless animals, by animals with teeth; those without hands, by those to whom hands are given; and the timid, by the bold. He who eats according to (this) law commits no sin, even though every day he taste the flesh of such animals as may lawfully be tasted; since both the animals which may be eaten, and those who eat them, were equally created by Brahmâ[3]". It would seem that the flesh of the cow, from which nearly all modern Hindoos

Leg. Heb.' I. ch. 7. Michaelis, 'Laws of Moses,' No. CCII., &c.

[1] See below, § V.

[1] Chæremon, quoted by Porphyry, 'De Abst.' IV. 7.

[2] 'Hedàya,' Vol. IV. p. 74.

[3] 'Institutes of Menu,' ch. V. 28—35.

strictly abstain, was originally not excepted from the lawful diet of the Brahmins[1]. But beasts of prey, quadrupeds which have solid hoofs and those which have five toes (except the hare and a few others), the tame pig, carnivorous birds, webfooted birds, the heron, the raven, the parrot, and fish of all kinds, appear to have been expressly prohibited from the earliest times[2].

VI. It cannot be doubted that the distinction which is substantially recognized by these different nations is in agreement with the laws of our earthly life. All experience tends to shew that the animals generally recognized as clean are those which furnish the best and most wholesome sorts of food. The instinct of our nature points in the same direction. Every one dislikes the snake and the toad. No one likes the form and habits of the pig[3]. We shrink from the notion of eating the flesh of the hyæna or the vulture. When we are told of our fellow-creatures eating slugs, snails and earthworms, and accounting the grubs found in rotten wood a peculiar delicacy[4], the feeling of disgust which arises within us would not seem to be the offspring of mere conventional refinement. This conclusion is not invalidated by the fact that our own repugnant feelings have been subdued in the case of the oyster and the pig. In regard to the distinction as it is laid down in the Mosaic Law, Cyril appears to be amply justified in saying that it coincides with our natural instinct and observation[5].

It has indeed been alleged by modern critics that the Law "cannot be supposed to have a dietetic object." (Kurtz, Keil, &c.) But this is surely taking a very contracted view of the subject. He who gave the Law to Moses created the earth with all that it contains and man who lives upon it. It cannot have been beneath Him or His chosen servant to instruct His people to live in accordance with the harmony of which He is the author, and to obey His laws whether they relate to the body or the spirit.

VII. But if the distinction of animals laid down by Moses agreed in the main with that recognized by other nations than the Hebrews, we may ask what just claim has this law to the distinctive character ascribed to it in Lev. xi. 43—47, xx. 25, 26? In what way was it essentially connected with the separation of Israel from the nations of the world? The answer appears to be this;—the ordinance of Moses was for the *whole* nation. It was not, like the Egyptian law, intended for priests alone; nor like the Hindoo law, binding only on the twice-born Brahmin; nor like the Parsee law, to be apprehended and obeyed only by those disciplined in spiritual matters. It was a law for the people, for every man, woman and child of the race chosen to be "a kingdom of priests, an holy nation" (Exod. xix. 6). It was to be one of the foreshadows of the higher spiritual equality of the better seed of Abraham which was in later ages pronounced "a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Pet. ii. 9; cf. Is. lxi. 6, also 1 Cor. x. 17.

[1] Colebrooke, quoted in 'The Hindoos,' published by Knight, ch. VIII.
[2] Menu, v. 11—18.
[3] See note on Lev. xi. 7.
[4] See Hieron. 'adv. Jovin.' II. 7.
[5] 'Cont. Jul.' IX. p. 316.

CHAPTER XII.

1 *The purification of women after childbirth.* 6 *Her offerings for her purifying.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a [a]woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the [b]eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and

[a] chap. 15. 19.
[b] Luke 2. 21. John 7. 22.

CEREMONIAL PURIFICATIONS.

CHAPTERS XII.—XV.

The Purifications of the Law fall under three heads; (i) those for defilement arising from secretions; (ii) those for the Leprosy; (iii) those for pollution from corpses. The first and second classes are described in these chapters; the last, as relates to human corpses, in Num. xix., and as relates to the bodies of dead animals, in Lev. xi. 24—28, 31—40.

CHAPTER XII.

PURIFICATION AFTER CHILD-BIRTH.

It would seem that this chapter would more naturally follow the fifteenth. See Prel. Note to ch. xv.

1. *unto Moses*] The Lawgiver is now again addressed alone, not along with Aaron, as in the preceding chapter and the following one.

2. *according to*, &c.] Rather, "**the same as the days of separation.**" Her un-

thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb †of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

† Heb. *a son of his year.*

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

8 [c] And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

c Luke 2. 24.
† Heb. *her hand find not sufficiency of.*

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cleanness was accounted to be of the same degree as that described xv. 19 sq.

3. On circumcision, see Gen. xvii. 10, 13.

4. During the first period of seven days the mother was called "unclean" and communicated defilement to whomever, or to whatever, she touched. During the second period of thirty-three days she was said to be "in the blood of her purifying." Her impurity at this time was not infectious, but she was restrained from joining in the public religious services. It should be observed that the Levitical law ascribed impurity exclusively to the Mother, in no degree to the Child. See Note after ch. xv.

5. No very satisfactory reason appears to have been given for this doubling of each of the two periods. Some of the Fathers, and several modern writers, conceive that it was intended to remind the people of the fact that woman represents the lower side of human nature, and was the first to fall into temptation. 1 Tim. ii. 13—15; 1 Pet. iii. 7. But to whatever reason it is to be assigned, a notion appears to have prevailed amongst the ancients that the mother suffers for a longer time after the birth of a girl than after the birth of a boy. According to Hippocrates and Aristotle, the period required for the restoration of her health in the one case was thirty days, and in the other, it was forty or forty-two days. This notion may have been connected with a general custom of observing the distinction as early as the time of Moses. Arist. 'Hist. An.' VII. 3, § 2; 4, § 3; Hippoc. Vol. I. p. 392, edit. Kuhn; Hesychius in loc.

6—8. The purification of the mother is completed by a sacrificial act which expressed an acknowledgment of sin and a dedication of herself to Jehovah. The same was done by those who were purified from their issues (xv. 14, 15, 29, 30); and, with the addition of a Trespass-offering, by the cleansed Leper (xiv. 12—20), and the reconsecrated Nazarite (Num. vi. 11, 12). Every complete act of sacrificial worship under the Law began with a Sin-offering. See Introd. § xvi. That there is nothing emphatic in the Sin-offering in connection with childbirth (as some have imagined) is evidently shewn not only by these parallel cases, but by the inferiority of the victim for a Sin-offering compared with that for the Burnt-offering, the first being a bird, the other a lamb.—The Virgin Mary availed herself of the liberty which the Law allowed to the poor, and offered the inferior Burnt-offering, Luke ii. 24.

6. *of the first year*] Literally, as in the margin, *the son of his year;* cf. xiv. 10. This expression is supposed to mean one less than a year old, while *the son of a year* is one that has just completed its first year.

8. *a lamb*] Rather, **one of the flock**; either a sheep or a goat, Heb. *seb*; in *v.* 6, the word is *kebes*. See Introd. § IV.

two turtles, or two young pigeons] See on i. 14.

she shall be clean] Uncleanness was generally ascribed to childbirth, according to the usages of the most ancient nations. The Hindoo law pronounced the mother of a newborn child to be impure for forty days, required the father to bathe as soon as the birth had taken place, and debarred the whole family for a period from religious rites, while they were to "confine themselves to inward remembrances of the Deity:" in a Brahmin family this rule extended to all relations within the fourth degree, for ten days, at the end of which they had to bathe. According to the Parsee law, the mother and child were bathed, and the mother had to live in seclusion for forty days, after which she had to undergo other purifying rites. The Arabs are said, by Burckhardt, to regard the mother as unclean for forty days.

The ancient Greeks suffered neither childbirth, nor death, to take place within consecrated places: both the mother and child were bathed, and the mother was not allowed to approach an altar for forty days. The term of forty days, it is evident, was generally regarded as a critical one for both the mother and the child.— The day on which the Romans gave the name to the child, the eighth day for a girl and the ninth for a boy, was called *lustricus dies*, "the day of purification," because certain lustral rites in behalf of the child were performed on the occasion, and some sort of offering was made. The Amphidromia of the Greeks was a similar lustration for the child, when the name was given, probably between the seventh and tenth days (Menu, v. 62; Ayeen Akbery, Vol. II. p. 556; Zend Avesta, ap. Bähr; Thucyd. III. 104; Eurip. 'Iph. Taur.' 382; Callim. 'Hym. ad Jov.' 16, 'Hym. ad Del.' 123; Censorin. 'De Die Nat.' cap. xi. p. 51; Celsus, II. 1; Festus, s. *Lustrici Dies*, with the note in Lindemann II. 480; Smith, 'Dict. of Antiquities,' s. *Amphidromia*). On the essential distinction of the Mosaic purification, see Note at the end of ch. xv.

Chapters XIII. XIV.

The Laws relating to Leprosy.

Preliminary Note on the Character of the Disease.

I. *Importance of the subject.* II. *Names of the Disease.* III. *Its nature.* IV. *The Tuberculated variety.* V. *The Anæsthetic variety.* VI. *Each form recognized by the ancients.* VII. *Subordinate varieties.* VIII. *Is it incurable?* IX. *Is it hereditary?* X. *Is it endemic?* XI. *What circumstances foster it?* XII. *Is it contagious?*

I. The Leprosy is the most terrible of all the disorders to which the body of man is subject. There is no disease in which hope of recovery is so nearly extinguished. From a commencement slight in appearance, with but little pain or inconvenience, often in its earlier stage insidiously disappearing and reappearing, it goes on in its strong but sluggish course, generally in defiance of the efforts of medical skill, until it reduces the patient to a mutilated cripple with dulled or obliterated senses, the voice turned to a croak, and ghastly deformity of features. When it reaches some vital part it generally occasions what seem like the symptoms of a distinct disease (most often Dysentery), and so puts an end to the life of the sufferer.

Its mode of selecting its victims has something of the same mysterious deliberation as its mode of attack. It passes on slowly from country to country and from race to race, as little checked by variations of climate as by artificial remedies. If the type of disease is in some degree modified in different countries, or in particular cases, by local circumstances or constitutional peculiarities, it never fails to have its own way in the general character of the effect produced. From the time of Moses till the coming of Christ we know that it prevailed amongst the Hebrew race. At this time, that race, as a whole, does not seem to be especially subject to it. It has moved off and has in turn visited almost every other branch of the human family. On the most superficial view of the subject, it would seem that no disease could so well deserve to be singled out by Divine wisdom as the object of special laws[1].

Owing to the happy exemption in modern times of the greater part of Europe from the dreadful scourge, as well as to the lurking secrecy of its own nature, the subject in its bearing on the Levitical law has been beset with doubts until within the last few years. Our information respecting it was incoherent and unsatisfactory, being mainly derived from the insulated and imperfect reports of individual observers in distant lands, not one of whom had well examined a sufficient number of cases to furnish ground for fair generalization. Even to this day, the great question as to the disease being contagious cannot be answered with well-grounded confidence. It was not until the appearance of a Report on the Leprosy in Norway, drawn up under the sanction of the government by Dr Danielssen, chief physician of the leper hospital at Bergen, and Prof. Boeck (published in Paris, 1848), that there were materials for treating the inquiry in a methodical way. Recent medical writers, especially Mr Erasmus Wilson and Dr A. T. Thomson, have added some important observations. Mr Wilson has devoted a chapter of his book 'On Diseases of the Skin' to the illustration of Lev. xiii. (4th edit. p. 384). But since the publication that work, the College of Physicians have issued a series of questions regarding the nature of Leprosy, its prevalence, and its treatment, to which answers have been received from the best qualified persons in above fifty places on the shores of the Mediterranean, in India, China, our African and North American colonies and the West Indies: from these answers a Report has been drawn up. Mr E. Atkinson of Leeds, formerly surgeon to the Jews' hospital at Jerusalem, collected a valuable body of observations, in his visits to the leper houses from 1856 to 1860, with which the writer has been favoured in manuscript. Chiefly from these sources the information

[1] See Note on xiii. 45, 46.

contained in the following notes respecting the nature and symptoms of the disease has been drawn[1]. Not only the explanation of the Levitical law, but the importance which the Leprosy assumes in the history of the human race, and of the Israelites in particular, may justify the space which is here given to the subject.

II. Much confusion has arisen from the ambiguity of the name in popular use. The Hebrew word for the disease to which the Law relates is *tzāra'ath* (צרעת) or *nega' tzāra'ath* (נגע צרעת). In the English Bible *tzāra'ath* is always rendered Leprosy, *nega' tzāra'ath*, a plague of Leprosy. From its derivation, *tzāra'ath* has nearly the same meaning as *nega'*, *i.e.* a stroke. But *tzāra'ath* became the specific name of the disease, and is nowhere found in any other sense, except in so far as it is applied to a disease with similar aspect in Lev. xiii. 12. See note. *Nega'*, on the contrary, is a general name for plague, stroke, or wound. Gen. xii. 17; Deut. xvii. 8; 2 Chron. vi. 28; Ps. xxxviii. 11, lxxxix. 32; Is. liii. 8, &c. From the way in which its visitation was regarded, *nega'* is, however, frequently applied to it without *tzāra'ath*, as *stroke* is applied to paralysis among ourselves. Lev. xiii. 17, 22, 32, &c.

It is now considered by all the best authorities that *tzāra'ath* does not denote the disease which is more properly called the Leprosy[2], but that which is known to physicians as the Elephantiasis. As the right distinction in applying the names was clearly observed by the Greek and Latin medical writers[3], and as both the Elephantiasis and the Leprosy must have been familiarly known in Egypt, it is remarkable that the LXX. should have adopted λέπρα as the rendering of *tzāra'ath*. To them must be ascribed the fact that *Leprosy* has become the established scriptural name and that by which the disease was universally known in the middle ages.

It seems worth while to observe that Elephantiasis is often popularly used as the name of a disease, properly called *Bucnemia*, or, from the place in which it was first known to prevail, "the Barbadoes leg." Its distinguishing mark is an enlargement of the leg, and it is wanting in the more important features of the disease of which it sometimes usurps the name[4].

III. Elephantiasis is now considered by most observers to be quite distinct in its nature from any of those diseases with which it has often been supposed to be connected, such as the Lepra vulgaris, Psoriasis, Syphilis, Yaws, &c.[5] Its character seems indeed to be more strongly individualized than that of almost any other malady. Its origin is ascribed to "an animal poison generated in or received into the blood, accumulated therein probably by a process analogous to fermentation." (Wilson.) This poison primarily affects either the skin, by depositing in it a peculiar albuminous substance, or the nerves and nervous centres, at last destroying them so as to take away sensation. In this way, two forms of elephantiasis are distinguished, the *Tuberculated Elephantiasis*, and the *Anæsthetic* or *Non-tuberculated Elephantiasis*[6]. Some of the most obvious external effects of these forms, in well-marked cases, bear such different aspects that they might easily be taken to belong to two entirely distinct maladies. But the identity of their origin appears to be clearly proved by several facts. In many cases, the characteristic features of the two forms are combined[7]; instances occur in which one form changes entirely into the other[8]; and in hereditary transmission, the parent is sometimes afflicted with one form and the child with the other[9].

The numbers in brackets prefixed to the particulars described in the two following paragraphs are referred to in the notes on those expressions in Lev. xiii. which the particulars appear to illustrate.

IV. (1) The Tuberculated Elephantiasis is the more common form. It generally first shews itself by inflamed patches in the skin, on the face, ears or hands, of a dull red or purplish hue, from half an inch to two inches in diameter. (2) These soon change to a brownish or bronze colour, with a metallic or oily lustre, and a clearly-defined edge, and in this state they often remain for several weeks or months. (3) In some cases these external symptoms disappear altogether, and after a while again shew themselves. (4) By degrees the discoloured surface becomes hard, and rises here and there into tubercles at first reddish, but afterwards either bronzed or white. The scarf skin often scales off. The hardness and rising result from a thickening of the true skin by the injection of albuminous matter. (5) After another period, of weeks, or months, or even of years, many of the tubercles subside and leave a kind of cicatrix, thinner than the surrounding skin, which may remain either bronzed or white. (6) The tubercles which do not subside, or which break out again, may vary from the size of a pea to that of a pigeon's egg; and after continuing, it may be for years, with no external change, they ulcerate, discharging a whitish matter. The ulcers often eat into the

[1] To these may be added, 'Notes on the Leper Hospital at Granada,' by Dr Webster, in the 'Medico-Chirurgical Transactions,' Vol. XLIII.

[2] The proper Leprosy (*Lepra vulgaris*) is a disease of a different and much more superficial nature. See on xiii. 12.

[3] See § VI.

[4] 'Report of the College of Physicians,' p. viii.

[5] 'Report,' pp. xli., lxviii.

[6] 'Report,' p. lxix.

[7] 'Report,' pp. ix., xi., xv., &c.

[8] 'Report,' p. lxiv.

[9] 'Report,' p. lxviii., &c.

muscle till they expose the bones, or, occasionally, heal over and leave hard white cicatrices. (7) Should there be any hair on the tubercles, it either falls off, or turns white, and the hair of the head and eyebrows mostly disappears[1]. From the gradual swelling of the features the face assumes a sort of lion-like or satyr-like aspect, which suggested the names which have been sometimes applied to the disease, *Leontiasis* and *Satyriasis*. The change on the surface of the skin has given rise to other names, in more modern times, such as the Black Leprosy, and the Humid Leprosy. "When the disease is fully formed, the distorted face, and the livid, encrusted and ulcerated tubercles, the deformed, sightless and uncovered eyes, the hoarse, whispering voice, the fœtid breath and cutaneous excretion, the contorted joints, which are often buried in or absolutely dislocated by tubercles, the livid patches on those parts of the body not yet tuberculous, all form a picture which is not exceeded in the horror of its features by any other disease" (Dr A. T. Thomson). (8) The disease for the most part creeps on with irresistible progress until it attacks some vital organ and occasions death.

V. (1) The Anæsthetic Elephantiasis often commences in the forehead (see 2 Chron. xxvi. 19, 20), with shining white or copper-coloured patches and vesicles, technically called *bullæ*, which are developed suddenly without pain, soon burst, and discharge a milk-like matter. (2) An inflamed ulcerated surface is left, which is very tender, but heals after a time and leaves a smooth, white, insensible cicatrix without hair. The hair in some cases returns, but it is always white and fine. For a period, sometimes of years, fresh crops of bullæ arise. (3) The disease soon attacks the joints of the fingers and toes, and afterwards those of the larger limbs, which drop off bone by bone. In some cases the bones appear to be absorbed. The ulcers heal with wonderful celerity and completeness. It is said that amputation by Elephantiasis will often "bear comparison with the most finished performance of the surgeon." (4) The limbs which are affected but do not ulcerate become at last so completely devoid of sensation that portions of them may be burned, cut, or nibbled off by mice, without the person being conscious of it. (5) The face never becomes so utterly deformed as in Tuberculated Elephantiasis, but the skin is, for the most part, tightly strained over the features with a mummy-like aspect, the eyelids droop, tears continually flow, and the lower lip hangs down and exposes the teeth and gums. The taste, sight and smell fail, but the voice is not affected. (6) The eyebrows and lashes, and the other hair, generally fall or become white. (7) The progress of the disease is even much slower than that of Tuberculated Elephantiasis, and its fatal termination is not so nearly certain. The average duration of life after the first appearance of the disease in the one is ten years, in the other nearly twenty, or, in India, above thirty years[2]. In each of the two forms death is mostly preceded by an attack of Dysentery. See § I. (8) Anæsthetic Elephantiasis is sometimes called the Joint evil, and sometimes the Dry Leprosy: but it is still more frequently known as the White Leprosy, and under that name is confounded with what is more properly called the Leprosy, to which it bears, in its early stages, a superficial resemblance. See § II., and notes on Lev. xiii. 12, 38.

VI. Both these forms of Elephantiasis were well known to the ancient physicians and were accurately described by them, but they were treated as separate diseases. Aretæus and Celsus have well described the Tuberculated form under the name *Elephantiasis*. Celsus has described the Anæsthetic form under the name of *Vitiligo alba* or λεύκη. He has associated it, but not confounded it (as many moderns have done), with the common white Leprosy, which he calls by the name ἀλφός, the word which the LXX. have rightly used in Lev. xiii. 39. Herodotus also, with better knowledge than some of his commentators, distinguishes λεύκη from λέπρα (the latter appears to be the same as the ἀλφός of Celsus), both of which were regarded as unclean by the ancient Persians, not distinguished as they were in the Mosaic law[3].

VII. It has appeared desirable thus far to discriminate the two forms of Elephantiasis in order to explain the references to particular symptoms in this chapter of Leviticus. At this present time, that which prevails by far the most, especially in Egypt and Syria, is the Tuberculated form. But it should be kept in view that the two in a great number of cases work together (see § III.); and, as it did in the days of Moses, the disease appears occasionally in an ambiguous form on some one part of the body, with but little or no tendency to spread. One variety (*Morphæa alba*) sometimes affects a single limb with "a dead pearl-like whiteness." Mr Wilson likens the thigh of one of his patients to "a piece of beautiful white marble sculpture[4]." This reminds one of the hand of Moses, "leprous as snow," Ex. iv. 6, and of the application of the same expression to the leprosy of Miriam, Num. xii. 10, and to that of Gehazi, 2 K. v. 27. Other local varieties, to which reference appears to be made in the Law, will be noticed in the notes on Lev. xiii. 29—40. In some rare cases, the Tuberculated Ele-

[1] See on Lev. xiii. 3.

[2] 'Report,' p. lxv.; 'Abstract of Replies,' p. 116.

[3] Aretæus, p. 174 sq., edit. Kühn; Celsus, lib. III. p. 25; Festus, s. *Vitiligo*, with Lindemann's note, p. 742; Herodot. I. 138.

[4] 'Diseases of the Skin,' p. 376.

phantiasis becomes acute, the tubercles rapidly rise and become ulcerated, and the disease runs its course in a few weeks[1]. This may perhaps explain Job ii. 7, 8.

VIII. Medical skill appears to have been more completely foiled by Elephantiasis than by any other malady. That the Israelites regarded it as beyond the reach of natural remedies has been inferred from the words of the king of Israel, "Am I God to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" 2 K. v. 7. The ancient physicians prescribed treatment for it, but it appears to have been commonly regarded as incurable in the times of Cyril and Augustin[2]. Of modern physicians, a great number express themselves with entire hopelessness in regard to Tuberculated Elephantiasis; but the Anæsthetic form seems to be in some degree amenable to remedies and regimen. It has however been observed that, from the false shame usually felt by those who are afflicted with it, the disease in either form is rarely seen by the physician until it has passed the stage in which remedies might be applied with hope of success. Change of climate and habit of living, with certain medicines, chiefly preparations of iron, iodine and arsenic, seem to have done good in some cases[3]. The disease appears at times to stop of itself and to lie dormant for years, and some spontaneous cures are recorded[4]. It is a fact worthy of notice, that the people of Jerusalem and its neighbourhood do not send pure Anæsthetic cases to the leper houses, because they believe them to be curable (Mr Atkinson).

IX. It cannot reasonably be doubted that Elephantiasis is hereditary. (Cf. 2 K. v. 27.) There are families in which it has been handed down for ages. The lepers of New Brunswick afford a remarkable instance. The disease was brought into the settlement by a French emigrant family named Bredau, originally from St Malo. Of the twenty-two inmates of the leper house, every one is related by blood to that unfortunate stock[5]. It however frequently skips over a generation, and affects only one or two members of a family. The children of leprous parents are in infancy as fair, and seem to be as healthy, as others. The morbid symptoms generally make their first appearance about the age of puberty, and the work of destruction then creeps on until the comely child becomes a disfigured and mutilated man. But there are many cases in which the malady first appears in more advanced life, when there seems to be no hereditary transmission. Of 213 cases examined in Norway, 189 proved to be hereditary, and 24 of spontaneous origin. In Crete, out of 122 cases, 76 were hereditary, and 46 spontaneous[6]. —It is a well-established fact that in almost all places where the disease prevails, there are many more men affected with it than women.

X. The attachment of Elephantiasis to particular races may be regarded as subordinate to its hereditary transmission. The prevalence of the disease appears to be much more dependent on local or special circumstances than on race, which evidently does not circumscribe the instances of its spontaneous appearance. The evidence bearing on these points is remarkable. In Syria, Elephantiasis still keeps its ground, but it is said to be unknown among the Jews who live there[7]; Mr Atkinson, however, saw a *single* Jew leper at Jerusalem. No leper of Jewish race has been known for many years to die in the Presidency of Bombay, where the number of lepers is perhaps as great as in any part of the world. At Aden, where Arabs, Hindoos and Parsees all suffer from the disease, the Jews enjoy the same immunity as the Europeans[8]. Lower Egypt, the old seat of Elephantiasis, maintains its unhappy distinction in spite of the change in the races which inhabit it; but there it prevails more among the Jews than among the Arabs. As was probably the case in ancient times, in and near this same region, the Anæsthetic form more affects the Jews, and the Tuberculated form, the Arabs[9]. In Crete, where there are supposed to be a thousand lepers, it spares no race, but the Greeks have it in the most aggravated degree. It has been observed that in Crete, Cyprus and Scio, the Moslems are less subject to it than the Christians, and their exemption is ascribed to their abstaining from pork, and using frequent ablutions[10]. In the West Indies, the blacks and coloured races are the most affected, while the Jews appear to suffer in the next degree, and in some parts of Jamaica they suffer more than any[11]. The native races of India, and the Chinese, appear at the present time to be more subject to the disease than any other peoples. In the Presidency of Bombay, and the Deccan, there are villages in which the lepers exceed one per cent. of the population[12]. There are 900 in the leper asylum at Canton, and 2,500 are supposed to

[1] Wilson, p. 342.

[2] Cyril, 'Glaph. in Lev.' p. 36; August. 'Serm. ad Pop.' 78.—Aretæus (p. 341) considered that there was hope of cure if the disease was taken in its early stage, but that when advanced it was incurable. In accordance with the best results of modern experience, he chiefly recommended as remedies baths and attention to diet.

[3] 'Report,' pp. liv.—lvi., lxxi.

[4] 'Report,' pp. liv.—lvi., lxxi., lxxii.; Wilson, pp. 337, 338, 355.

[5] 'Report, 'Abstract of Replies,' p. 6.

[6] 'Report,' pp. xxxix., xli., lxvii.; 'Abstract of Replies,' p. 64.

[7] 'Report. Abstract,' 54—57. Cf. 'Report,' pp. xxix., lxvi.

[8] 'Abstract,' p. 110.

[9] 'Abstract,' p. 53.

[10] 'Abstract,' pp. 55—65.

[11] 'Report,' p. xxix.; 'Abstract,' pp. 9—15

[12] 'Abstract,' p. 112, &c.

be getting their living in the city as beggars and pedlars[1].

XI. The inquiry into the circumstances which may produce or foster Elephantiasis is connected with its local distribution. It was in Norway that it was first observed that the disease prevails most on the seacoast, where the people live chiefly upon fish. Extensive observations have since been made elsewhere, and it may be considered as well established, that those communities who live mainly upon fish, and those whose chief meat is the flesh of ill-fed pigs, are the most subject to Elephantiasis. The tendency is aggravated where the fish and pork are generally salted. The Jews of Jamaica, among whom the disease prevails, eat more fish than any other part of the population[2]. On the importance of these facts, as regards our present purpose, see notes on Lev. xi. 7, 9—12. Oil used as food in excess, or in a rancid state, also appears to encourage the disease[3].

An impression has prevailed that Elephantiasis prevails more amongst the poor than amongst those who are in comfortable circumstances. The habits of living which poverty is apt to engender might seem to make this reasonable. But there are some strong testimonies on the other side respecting the Jews of Jamaica and Constantinople, and respecting other races, in Mauritius, Tobago, and elsewhere: and it has been remarked that a large proportion of the lepers who are in good circumstances are kept out of sight, so that their number is probably underrated. The evidence from Barbadoes seems to favour the conclusion that Tuberculated Elephantiasis prevails equally amongst all classes, but that the Anæsthetic form is more common amongst the poor[4].

XII. But the question whether Elephantiasis is contagious or not, is the one of most peculiar interest in connection with the Levitical law. The Committee of the College of Physicians consider that the weight of evidence is decidedly on the negative side[5]. The freedom with which lepers often live with others in the closest domestic relation indicates that common opinion practically takes the same view. Several surgeons are said to have wounded themselves in the dissection of leprous bodies, without suffering any characteristic injury[6]. But many of those who have replied to the Leprosy Committee affirm their belief that the disease is contagious in a certain stage, when the ulcers are running[7]. It is evident that, if the disease is contagious, a very rare and critical concurrence of circumstances is required to develope the contagion. But it should not be overlooked that the contagiousness of a disease cannot be disproved by the multitude of escapes, if there are a few well-attested and well-observed facts in its favour. It cannot, at any rate, be doubted that the few Englishmen who have suffered from Elephantiasis have always, or nearly always, associated with leprous people, or lived in leprous countries[8]. The case of Dr Robertson, who while superintending the leper house in the Seychelles islands became a leper, is a very important one[9].—The recent investigations have not tended to confirm the popular opinion which in different ages has assigned the origin of cases of Leprosy to irregularities of life[10].

We have thus far given an outline of those particulars in the nature of the disease in question, which seem most likely to throw light upon the reasons and the forms of this portion of the Levitical law. Some few further details, which seem to be referred to in the text, will be given in the notes.—On the mode in which lepers have been treated in different ages and nations, see Note after chap. xiii. We believe that it will be found that modern observations and science not only tend to set forth the Divine wisdom which directed the mind of Moses, but that they also shew the precision of the terms used in the Law. It should however be carefully observed that the particular features of the disease which are here mentioned are those belonging to its earlier stages, at the time when its actual presence is more or less doubtful[11]. The object of these directions was to enable the priests to decide upon such cases. That the Israelites were familiar with the horrors of its more matured development is sufficiently shewn by Num. xii. 12, and, probably, by Job ii. 7, 8[12].

[1] 'Abstract,' p. 77.

[2] See 'Abstract of Replies,' from Norway, New Brunswick, China, Japan, India, Mauritius, &c. 'Report,' p. lxviii, and Dr Webster's 'Notes on the Granada Hospital.'

[3] 'Report,' p. lxvii. 'Abstract of Replies,' from Smyrna, Crete, the Ionian Islands.

[4] 'Abstract,' pp. 30, 31. [5] 'Report,' p. vii.

[6] 'Abstract,' pp. 32, 86, &c. Wilson, p. 356. But see on the other side Mr Wilson's cases described in the Appendix, pp. 235, 239; and 'Notes on the Granada Hospital.'

[7] 'Abstract,' pp. 25, 32, 36, 67, 77, 108.

[8] 'Observations,' by Mr Wilson, in the Appendix to the Report, p. 231. 'Notes on the Granada Hospital.'—An excellent observer in Mauritius, in a private letter, states that he has personally known only two Europeans affected with the disease. Each of these had married Creole women, apparently free from disease, but they have left leprous children.

[9] 'Abstract,' p. 90.

[10] See Theod. 'Quæst. in Lev.' 21; Otho, 'Rabb. Lex.' p. 367. 'Report,' pp. xli., xlii.

[11] A recent writer speaks of "the confused and imperfect account of the leprosy given in Leviticus." A more careful perusal of the text might have shewn him that Moses does not pretend to give *an account* of the disease, which must have been familiar enough, in its great features, to those for whose immediate use he wrote.

[12] Origen was most probably right in calling the disease of Job Elephantiasis. 'Cont. Cels.' p. 305.

CHAPTER XIII.

1 *The laws and tokens whereby the priest is to be guided in discerning the leprosy.*

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a [1] rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

[1] Or, *swelling.*

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

CHAPTER XIII.

THE SIGNS OF LEPROSY, 1—44.

1. Both Moses and Aaron are now addressed. See on xii. 1.

The first marks of the Disease. 2—8.

2. *the skin of his flesh*] This expression is found nowhere but in this chapter. The word rendered *skin* (*'ôr*) is commonly used for the external skin either of man or of an animal. See Ex. xxxiv. 29; Job vii. 5; Lev. iv. 11, vii. 8, &c. Mr Wilson has inferred from the nature of the case that, in this connection, the phrase "skin of his flesh" denotes the cuticle or scarf skin, as distinguished from the cutis or true skin. He observes that one of the most important distinctions between Elephantiasis and other diseases which outwardly resemble it in its early stages, is that it affects the cutis rather than the cuticle. See Prel. Note to this chap., § III., § IV. 4. We are thus to understand the expression in the next verse, and elsewhere in the chapter, "deeper than the skin of his flesh," as, **below the scarf skin.**

[1]*rising*—[2]*scab*—[3]*bright spot*] The Hebrew words thus fairly rendered according to their derivation, are used only in reference to the Leprosy. They are repeated in the same order in xiv. 56. They seem to be technical names applied to the common external signs of incipient Elephantiasis: (1) either the Tubercle of the Tuberculated form or the Bulla of the Anæsthetic (Prel. Note, § IV. 4, § V. 1), (2) the Cicatrix (§ IV. 5, § V. 2), and (3) the Glossy patch (§ IV. 2, § V. 1). The rendering of the LXX., though it is rather loose, appears to countenance this view of the words, which are summed up as, a symptomatic or shining scar—οὐλὴ σημασίας ἢ τηλαυγής.—The references on the word *scab*, in the margin of the later editions of our Authorized Version, belong more properly to verse 18, where the original word is different. See on *v.* 18.

like the plague of leprosy] **like a stroke of Leprosy.** There is no article.

3. *the hair in the plague is turned white*] The sparing growth of very fine whitish hair on leprous spots in the place of the natural hair, appears to have been always regarded as a characteristic symptom (Prel. Note, § IV. 7, § V. 6). Dr Davison, after carefully examining nearly a hundred lepers in Madagascar, says: "The hairs upon the part become yellow and stunted, and after a time fall off, leaving the hair bulbs empty and enlarged, especially on the face, so as to present *one of the most diagnostic signs* of the malady." (Appendix to 'Report,' p. 221.) Wilson speaks of the diseased hair as "so fine as to be hardly perceptible." Celsus, in reference to the Anæsthetic Elephantiasis, speaks of it as like pale down (in eaque albi pili sunt, et lanuginis similes). The "yellow thin hair" is mentioned in *v.* 30. The Arabs are said to regard a case of Elephantiasis as curable, if dark hairs are found on the spots. (Forskal, quoted by Keil.) It should however be kept in view that the hair of the head, even when this is not the part of the body visibly diseased, generally falls; and, if it returns, it is always whitish; see on *vv.* 29—37: sometimes the hair is white in patches. Hence a white head was regarded by the ancients as a common sign of the disease. Æschylus, 'Choeph.' 276; Æschines, 'Epist.' I.; Aristotle, 'Hist. An.' III. 10, § 5.

the plague in sight be deeper than the skin of his flesh] **the stroke appears to be deeper than the scarf skin.** See on *v.* 2. This symptom, along with the whitish hair, at once decided the case to be one of Leprosy.

4. *bright spot...not deeper than the skin*] See Prel. Note, § IV. 2, § V. 1.

5. *and the plague spread not*] Rather, **advance not**, so as to shew that the disease is under the cuticle and to assume the defined

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* †quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider:

† Heb. *the quickening of living flesh.*

edge and the glossy surface that are characteristic of leprous spots. See on *v.* 2 and Prel. Note, § IV. 2. The old English versions, instead of "spread not," have "grow not," and this rendering is more in accordance with the LXX. and Vulgate. The Hebrew verb (*pāsah*) occurs nowhere but in this and the following chapter. It is applied only to the progress made by a spot of Leprosy, and there is no reason why its meaning should be restricted to superficial extension.

6. *somewhat dark*] Rather, **somewhat dim**: that is, if the spot is dying away, or wanting either in the gloss or in the clearly defined outline by which leprous spots are distinguished. Prel. Note, § IV. 2.

spread not] *i.e.* **advance not.**

it is but a scab] If it was a mere common scab, not the result of Leprosy, the man had to wash his clothes in order that he might appear no longer as a leper.

7. *spread much abroad in the skin*] Rather, **advance much in the skin.**

seen of the priest for his cleansing] The purport of these words is doubtful. They probably mean "seen by the priest and pronounced clean." Taken in this way, they would refer to the visit of the suspected leper to the priest at the end of the second week. The direction here given would thus bear on a recurrence of the morbid symptoms after the case had been discharged (Prel. Note, § IV. 3). So Vulg., Luther, Geneva Fr. and Eng., Rosenmüller, Herxh., Luzzatto, Wogue. We are thus left to draw the inference that if, at the end of the first week, the spot was seen to have advanced, the person was at once declared a leper (cf. *v.* 32). But some have taken the words to mean "seen by the priest with a view to be pronounced clean" (de Wette, Knobel, Keil). Our Version has, perhaps rightly, preserved the ambiguity of the original. The Law according to the explanation here preferred regards the sentence of the priest as provisional, holding good only till the symptoms may appear to resume their progress. Cf. *v.* 35.

8. *spreadeth*] **advances.** See on *v.* 5.

Case of confirmed Leprosy. 9—11.

When the disease had become confirmed before the patient was brought to the priest, which might occur either through mistake, indifference, the natural unwillingness to undergo examination, or the rapid progress of the stroke (Prel. Note. § VII., § VIII.), the man was at once pronounced unclean.

10. *if the rising be white*] Rather, **if there be a white rising.** The term very probably denotes the white Bulla of Anæsthetic Elephantiasis when it has re-appeared. Prel. Note, § V. 1, 2.

quick raw flesh in the rising] The margin gives the literal rendering. The symptom here denoted exhibits a more advanced stage of the disease than those that have been previously mentioned. The expression might denote an ulcer or open sore with fungous granulations (or "proud flesh") appearing in it. If this is not the meaning, it may possibly be referred to that excessive tenderness (*hyperæsthesia*) which, especially in Anæsthetic Elephantiasis, affects the surface before it becomes insensible. Prel. Note, § V. 2, cf. § IV. 6. The interpretation of the LXX. and the Mishna, which some have adopted, that an insulated spot of sound flesh in the midst of a Tubercle is meant, must be a mistake.

Case of the Common Leprosy. 12—17.

If a great part of the surface of the body had turned white, with none of the proper symptoms of Elephantiasis, the man was to be pronounced clean. But if, after he had been discharged by the priest, ulceration made its appearance, he was to be regarded as a leper

and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a

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unless the ulceration proved to be but temporary.

12. *the leprosy*] The Hebrew word *tzāra'ath* appears to be here used with the same sort of breadth as *Leprosy*, in modern times, and *Vitiligo*, in ancient times. The disease indicated appears to be that now known as *Lepra vulgaris*, the common White Leprosy, or Dry Tetter. Prel. Note, § II., § VI. Cf. on *v.* 39. It first shews itself in reddish pimples, the surface of which becomes white and scaly, spreading in a circular form till they meet each other and cover large patches of the body. It scarcely affects the general health, and for the most part disappears of itself, though it often lasts for years.

from his head even to his foot, wheresoever the priest looketh] The first appearance of the Lepra vulgaris may take place in any part of the body, especially however at the larger joints of the limbs; but the spots of Elephantiasis are almost always first seen on those parts which are habitually exposed, the face, ears and hands.

16. *raw flesh*] See on *v.* 10. The existence of an open sore on the white surface might, it would seem, prove to be either the ulceration of Elephantiasis complicated with the milder disease, as described in *v.* 14, or a sore of a common sort that would soon heal.

Special cases of Leprosy. 18—28.

The first case of this sort is spoken of in *vv.* 18—23. The Hebrew word *shechīn* (*v.* 18), rendered "boil," is of doubtful origin. The most probable rendering of it here and in most other places is **ulcer**: so the LXX. and Vulg. It is applied (1) to the "boil" of Hezekiah, which might have been an abscess or carbuncle, Is. xxxviii. 21; 2 K. xx. 7; (2) to the "boils" of Job, Job ii. 7, 8; (3) to the "boils breaking forth with blains" (*i.e.* pustules) of the Egyptians, Ex. ix. 9; and (4) to "the botch of Egypt," Deut. xxviii. 27, 35. In these latter instances, but especially in the second and fourth, it would seem highly probable that the word expresses the ulcers of Elephantiasis: so Gesenius and Fürst. As Elephantiasis has certainly been from early times a characteristic disease of Egypt, see Note on xiii. 45, 46, § I., and as its nature is so dreadful, it seems most likely that it should be the first named of the diseases to which the Egyptians were subject in such a list as that given in Deut. xxviii. 27. Admitting this, there is probably reference to the special action of Anæsthetic Elephantiasis, "the Joint evil," in *v.* 35 of the same chapter: "The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed."

19—21. The passage appears to refer to one of the ordinary modes in which Elephantiasis is now known to reappear when tubercles, bullæ or glossy spots, white or reddish, appear in the scar of an ulcer. Prel. Note, § IV. 5, 6, § V. 2.

20. *lower than the skin*] Rather, **reaching below the scarf skin.** See on *v.* 2. The same correction should be made in *v.* 21. As compared with the word *deeper*, *vv.* 3, 4, &c., the word *lower* might justly represent the Hebrew. It would seem, however, that no distinction of meaning is intended.

boil] Rather, **ulcer.** Heb. *shechīn.*

burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* † a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

† Heb. *a burning of fire.*

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

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somewhat dark] Rather, **somewhat dim.**

22. *spread much abroad*] Rather, **advance much.** See on *v.* 7.

plague] i.e. *the stroke of leprosy.* Prel. Note, § II.

23. *a burning boil*] Rather, **the scar of the ulcer**; literally, *the burn of the ulcer.*

The second special case of Leprosy is spoken of in *vv.* 24—28. The main question here is, what is denoted by "a hot burning"? The Hebrew is literally rendered in the margin. The greater number of commentators, Jewish as well as Christian, take it as a burn, in the simple sense of the word. Some suppose it to be a Carbuncle. It may perhaps denote a place previously affected by any sort of inflammation resulting either from disease or injury. Such a spot may be either more liable to leprous development, or liable to be affected by the disease in such a peculiar way as to claim distinct notice. It should be observed that in each of the two special cases which have been mentioned, only a single period of quarantine is appointed, instead of the two periods which were provided when the disease came in its usual course.

24. The sense of this verse in accordance with the view we have given might be thus expressed:—*Or if there be flesh of which the skin has been affected by severe inflammation, and the sore of the inflammation has become a glossy spot, somewhat reddish or white.*

26. *no lower than the other skin*] The word *other* is here out of place. The Hebrew is the same as in *v.* 20, and means, **not beneath the scarf skin.**

somewhat dark] Rather, **somewhat dim.** See on *v.* 6.

27. *spread much abroad*] Rather, **have made much advance.** See on *v.* 5.

28. This verse might perhaps be rendered: —*And if the glossy spot continues unchanged and makes no advance in the skin, and is rather indistinct* (see on *v.* 6), *it is the mark of the inflammation, and the priest shall pronounce him clean, for it is the* (*mere*) *hurt of inflammation.*

The Leprosy upon the Head or Chin. 29—37.

The Leprosy which made its appearance amongst the hair of the head or of the beard, was formally distinguished from the Leprosy in other parts of the body (see also ch. xiv. 54), and was called *nethek*, which our translators have rendered a scall, or a dry scall. As *scall* is the name for another disease not allied to the Leprosy, it would have been better to retain the original word. The chief features of the disease are the same as those of ordinary Elephantiasis, the morbid affection of the entire depth of the skin and the yellow or whitish hairs. It is a true Elephantiasis, and is recognised by modern writers under the name of *Morphœa alopeciata*, or the Fox mange. It usually appears in one or two circular patches, from which the hair falls off either suddenly or by degrees. The hair sometimes appears again of its natural colour, and the disease is then subdued. See *v.* 37. But if the hair returns, as it often does, while the disease is advancing, it appears whitish and impoverished. A common seat of the *nethek* in adult men is the chin. It is sometimes permanent for life, but it more frequently passes away after a period of months or years (Wilson, p. 383). The ancients called this form of Elephantiasis, *Lichen*. Pliny uses the specific name, *Mentagra*, *i.e.* the beard evil, and describes an aggravated variety of it, which he says first appeared in the beard, often spread over the face, and at times over the breast and hands. It was brought into Italy from Asia in the time of Tiberius. The Lichen men-

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose † hair is

† Heb. *head is pilled.*

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tioned by Æschylus, in which the hair round the temples turned white, was probably of the same kind, still more aggravated, and was that which in the time of Æschines afflicted the people of Delos. Æsch. 'Choeph.' 276, Æschines, 'Ep.' I., Aretæus, p. 181, Plin. 'H. N.' XXVI. 2.

29. *a plague*] See Prel. Note, II.

30. *if it be in sight deeper than the skin*] **if it appears to be deeper than the scarf skin.** See on *v.* 5. The same correction is required in *vv.* 32, 34, 35, 36.

a yellow thin hair] The indefinite article should be omitted. See on *v.* 3.

31. *there is no black hair in it*] More probably, **there is no yellow hair in it.** In order to make sense with the context, we must either (1) change the copulative conjunction into an adversative one, so as to read, *if the spot is not seen to be deeper than the cuticle and yet there is no black hair in it.* This would imply that the presence of dark hair (see on *v.* 3) would be needful in order to save the person from quarantine (Drusius, several Jewish authorities, De Wette, Herxheimer); or (2) omit the negative before black. This would mean that the person should be shut up on account of the suspicious aspect of the spot, although it might appear only on the surface and the hair on it had not yet changed colour (Vulgate); or (3) read *yellow* instead of *black* (Septuagint, Luther, Knobel, Keil). This last gives the best sense, and it is likely that the LXX. and the old Italic represent the original reading of the Hebrew.

32. We must infer that if the diseased spot had advanced at the end of the first week, the person was immediately pronounced unclean. See on *v.* 7.

37. *be in his sight at a stay*] **does not alter in appearance.**

The Freckled spot. 38, 39.

39. *freckled spot*] The original word, *bōhak*, is said to be still used by the Arabs for a superficial skin disease, neither dangerous nor contagious. It appears that the Eastern and Southern Arabs call it *baras*, while they call Elephantiasis *djedam*. Palgrave, Vol. II. p. 34. Burton, Vol. II. p. 182. The LXX. use ἀλφός in this place. Prel. Note, VI. If *v.* 12 refers to the Lepra vulgaris, as seems most probable, the Hebrew *bōhak* may denote some kind of *Eczema*, a skin disease of a somewhat similar external character. (Wilson, p. 165.)

These verses (38, 39) seem to intrude between the Leprosy of the hairy head and that of the bald head. They would seem more in their natural place between *vv.* 17, 18.

fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; [a] without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any † thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

[a] Numb. 5. 2. 2 Kings 15. 5.

† Heb. *work of.*

† Heb. *vessel,* or, *instrument.*

The Leprosy in the Bald head. 40—44.

Baldness was no mark of unclean disease: but when signs which might be those of Elephantiasis appeared in a bald head, they were to be dealt with as in other cases. According to Jewish tradition, there were two periods of quarantine assigned for this form of Leprosy as in that of the hairy head. Mishna, 'Negaim,' x. 10.

42. *sore*] Rather, **stroke**. The word here and in *v.* 43 is *nega'*, which elsewhere in this and the next chapter is rendered plague. Prel. Note II.

43. *rising of the sore*] Rather **rising of the stroke**. See Prel. Note IV. 4.

The law for the Confirmed Leper. 45, 46.

45. The leper was to carry about with him the usual signs of mourning for the dead. Cf. Ezek. xxiv. 17; Lev. x. 6. He was to mourn for himself as one over whom death had already gained the victory. See Note at the end of the chap.

his head bare] Rather, "his head **neglected**." See on Lev. x. 6.

Unclean, unclean] Cf. Lam. iv. 14, 15.

46. *dwell alone*] More properly, **dwell apart**; that is, separated from the people.

without the camp] Cf. Num. v. 2—4, xii. 14, 15; 2 K. vii. 3, xv. 5; Luke xvii. 12. According to the Mishna, a leper polluted everything in the house which he entered. A separate space used to be provided for lepers in the Synagogues ('Kelim,' I. 4; 'Negaim,' XIII. 11, 12).

LEPROSY IN CLOTHING AND LEATHER.
CHAPTER XIII. 47—59.

47. *The garment*] Rather, **The clothing**, in a general sense of material. The word should be thus rendered throughout this section. The ordinary dress of the Israelites in the wilderness was probably like that of the Egyptians described by Herodotus (II. 81), consisting of a linen tunic with a fringe (Num. xv. 38) and a woollen cloak or blanket thrown on in colder weather. Wool and flax were the great materials for clothing also in later times (Hos. ii. 9; Prov. xxxi. 13). They could not be spun together. See on xix. 19.

47, 48. The meaning of these verses may be thus given:—*And the clothing in which there is a stroke of Leprosy, whether the stroke is in clothing of wool or in clothing of linen; or in yarn for warp or in yarn for woof, either for linen clothing or for woollen clothing; or in a skin of leather or in any article made of leather.*—The warp and the woof here and in *vv.* 49, 51, 52, 53, 56, cannot mean, as is implied in our version, the constituent parts of woven cloth. The original words would as well denote *yarn prepared for warp* and *yarn prepared for woof*, and the connection evidently requires this sense. So De Wette, Knobel, Keil, Wogue.

49, 51, 53. *either in the warp*] This expression in all these verses should be, "**or in the**

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward,[†] *whether* it *be* bare within or without.

† Heb. *whether it be bald in the head thereof, or in the forehead thereof.*

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

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warp." *In the warp* is coordinate with *in the clothing*, &c. See preceding note.

52. For the same reason, in this verse, "whether warp" should be "**or** warp."

51. *a fretting leprosy*] *i.e.* a malignant or corroding Leprosy. What was the nature of the Leprosy in clothing, which produced greenish or reddish spots, cannot be precisely determined. It was most likely destructive mildew, perhaps of more than one kind. Knobel and others are inclined to connect it with stains from leprous ulcers in the flesh. But there are no known facts to confirm this.

56. *somewhat dark*] Rather "somewhat **faint**."

57, 58, 59. *either*, in each of these verses, should be **or**. See on *vv.* 47, 49.

It should be noticed that no religious or symbolical rite is prescribed for Leprosy in clothing. The priest had only to decide whether the process of decay was at work in the article presented to him and to pronounce accordingly. Compare the Leprosy in houses, xiv. 33—53.

NOTE on CHAP. XIII. 45, 46.

ON THE TREATMENT OF LEPERS AND THE GROUNDS OF THE LAWS RESPECTING THEM.

I. *The Leprosy in Egypt.* II. *The way in which Lepers have been regarded.* III. *Their treatment according to the Law.* IV. *The Leprosy in Europe.* V. *Segregation of Lepers.* VI. *Its probable effects.* VII. *Objects of the Law respecting Leprosy.* VIII. *The Law was not cruel.*

I. Egypt was regarded in ancient times as the great seat of Elephantiasis. Lucretius says that the disease originated on the banks of the Nile, and Pliny repeats the statement, calling Egypt "genetrix talium vitiorum[1]." We know that the Israelites in Egypt lived upon nearly the same food as the Egyptians (Num. xi. 5; cf. Prel. Note, § XI.). We thus seem to have reason to infer that the disease must have prevailed considerably amongst the Hebrews while they were in Egypt. The legend repeated in a later age, which connects the Leprosy with the departure of the Israelites[2], may not be wholly with-

[1] Lucret. VI. 1112; Plin. 'H.N.' XXVI. 3, 5.

[2] Diod. Sic. Vol. II. p. 542; Tacitus, 'Hist.' V. 3, 4; Justin XXXVI. 2; Joseph. 'Ant.' III. 11. § 4; Chæremon and Manetho, quoted by Josephus, 'Cont. Ap.' I. 26, 32, 34.

out an element of truth in that form in which it is given by Manetho. The king of Egypt is said to have driven out from the country a multitude of Egyptian lepers along with the Israelites. If any such expulsion of lepers took place about the time of the Exodus, it seems very likely that a number of them joined the "mixed multitude," which travelled into the Wilderness along with the Israelites (Ex. xii. 38). That the people were in danger from Leprosy, and were very familiar with it, cannot be doubted, from the prominence which Moses has given to it in the Law.

II. The separation of Lepers from the familiar intercourse of social life has been common to nearly all nations and ages. The effect of the malady in disfiguring its victims, with the dread of contagion, whether justly founded or not (see Prel. Note to ch. xiii. § XII.), might sufficiently account for this practice. But at the same time must be noticed the all but universal impression that the Leprosy, above all other diseases, comes upon man as an irresistible stroke of superhuman power, either in the way of punishment for personal sin or of an infliction with some definite purpose. This natural suggestion was confirmed and realized upon several occasions in the history of the Israelites. A stroke of Leprosy was the mark of the divine displeasure at the slow faith of Moses, at the contumacy of Miriam, at the dishonesty of Gehazi, and at the impious presumption of Uzziah. One of the denunciations against Joab, on account of the death of Abner, was that his children should be lepers[1].

The ancient Persians did not allow their lepers to enter a city nor to have any dealings with other men, and they excluded foreign lepers from their country. According to Herodotus, they regarded the disease as a penalty for some offence committed against the Sun: according to the Zendavesta, it was a scourge sent by Ahriman. They had forms of prayer to be used by the devout when they happened to meet a leper[2]. The Greek writers speak of Leprosy as an infliction from Phœbus[3]. Aretæus says that lepers were avoided by all men, even their nearest relations, and that most of them withdrew into solitudes (p. 183). The Arabs will not sleep near a leper, nor eat with him, nor contract marriage with a family in which the Leprosy is known to exist. (Burckhardt, quoted by Knobel.) In China the disease is commonly spoken of as a retribution for sin, and lepers are excluded from society as objects of disgust and aversion: they often commit suicide, and there is a proverb common amongst Chinese lepers, "to die is to become clean:" intermarriage with leprous families is forbidden, though it sometimes takes place. In Japan, Madagascar and New Zealand, the disease is looked upon in the same light, and lepers are treated in nearly the same manner[4].

III. We are told in the Law that the lepers, during the period of their uncleanness, were to dwell apart, and to have their habitation without the camp. Though thus excluded from general intercourse with society, it is not likely that they ceased to be objects of sympathy and kindness, such as they now are in those Christian and Moslem countries in which the Leprosy prevails. That they associated together in the Holy Land, as they do at present, is evident from 2 K. vii. 3; Luke xvii. 12. It has been conjectured that a habitation was provided for them outside of Jerusalem, on the hill Gareb, which is mentioned only in Jer. xxxi. 40. It is mostly identified with Bezetha (Gesenius, Winer), the northern hill, which was brought within the city by the wall built by Agrippa. The name *Gareb* means, "the scabby hill;" and, assuming this to denote the hill of the lepers, it is supposed to be appropriately associated with Goath (on rather insecure ground identified with Golgotha), "the hill of the dead," and Tophet, "the valley of the dead bodies," as making up the three polluted spots that were to be purged and included within the limits of the renovated Holy City, according to the vision of Jeremiah[5].

IV. A few facts from the history of the Leprosy in Europe will not be out of place. Some of the varieties of Elephantiasis were known in Greece in the fourth century A.C., and probably in the fifth. But the disease appears not to have made its way into western Europe till the time of Pompey, when it was brought into Italy from Egypt. It is said to have disappeared soon afterwards, but it is likely that it lingered on from this time without spreading much[6]. A canon of the Council of Compiegne, A.D. 759, allows Leprosy to be a ground for divorce (Fleury). During the Crusades, in the eleventh and twelfth centuries, the disease appears to have spread all over Europe. At this time the public care of lepers was left exclusively to the ecclesiastical authorities[7]. At Constantinople, in the twelfth century,

[1] Ex. iv. 6; 2 K. v. 27; 2 Chron. xxvi. 19, 20; 2 S. iii. 29; Deut. xxiv. 8, xxviii. 27, with note on Lev. xiii. 18.

[2] Herodot. I. 138; Ctesias, 'Pers.' 41, with Bähr's note, p. 181.

[3] Æschylus, 'Choeph.' 276; Æschines, 'Ep.' I.

[4] 'Replies to the Leprosy Committee,' pp. 76, 79, 221, 223.

[5] Hengstenberg, 'Christology,' Vol. II. p. 450.

[6] Æschyl. 'Choeph.' 271; Æschines, 'Epist.' I.; Pliny, 'H. N.' XXVI. 1—5; Celsus, III. 25.

[7] After the rise of the Franciscan Order, they made lepers the object of their particular care. St Francis himself expressed his thankfulness that he had overcome his repugnance to come into contact with Leprosy. 'Monum. Francisc.' Appendix, p. 562.

lepers were admitted into the churches, and mixed in social life without restraint[1]. But in other places they were shut out of the churches, and did not mix in society. At the third Lateran Council, A.D. 1179, it was decreed, that wherever there was a sufficient number of lepers they should have a church, a priest, and a cemetery of their own, and that lepers should be exempted from paying tithe (Fleury). A similar canon was passed at the Synod of Westminster, A.D. 1200[2]. In the fifteenth century an ecclesiastical form was used, by which lepers were cut off from general intercourse, and were bound to wear a peculiar dress. On this ground, according to a canon passed at Nougarot, in Armagnac, A.D. 1290, they could not be brought before lay tribunals (Fleury). When a monk was stricken with Leprosy funeral obsequies were performed over him in the convent chapel, and he was taken in a sort of funeral procession to the abode of his relations (Ducange, s. *Leprosi*). In England the Leprosy was common from the tenth century to the beginning of the sixteenth[3]. Leper homes were numerous, but as most of them were found to be empty in the reign of Edward VI. they were destroyed, or turned to some other purpose[4]. The disease lingered longer in Scotland. A thanksgiving was celebrated in Shetland in 1742, on account of the disappearance of the Leprosy in the islands; but a Shetland leper survived in Edinburgh till 1798[5]. On the continent of Europe lepers became less numerous from the fifteenth century, but the disease maintained its ground in the northern maritime parts. In 1641 Evelyn saw "divers leprous poor creatures dwelling in solitary huts," between Delf and the Hague, who were supported by charity[6]. It would seem that in Iceland, and on the coast of Norway, Elephantiasis has rather increased during the present century; and the Anæsthetic form is more frequent there than elsewhere, unless some parts of India may be excepted. The disease appears to be slowly disappearing in the south of Spain[7].

V. The countries in which the Leprosy is known to have prevailed for the longest period are Egypt and Syria. No provision appears to have been made in Egypt for the segregation of lepers. In Syria, on the contrary, leper houses have existed from time immemorial, and it can hardly be unreasonable to connect this fact with the operation of the Law of Moses continued from age to age, even if we do not rest upon the conjecture regarding the appropriation of the hill Gareb (see § III.). There are at present such homes at Jerusalem, Damascus, Nablus and Ramleh. We are indebted to Mr Atkinson for the following particulars relating to the home at Jerusalem. It consists of a row of huts enclosed by a wall just within the south gate of the city. The lepers are maintained in part by a fund left by a pious Mussulman, but mainly by alms. Parties of four or five take their stand to beg at certain spots outside the city. Their receipts are equally shared. One of their number is appointed as Sheikh by the Pacha of Jerusalem to transact the business of the community. They are exempt from taxes. They are bound to reside within their quarter, but they are free to go into the city and to receive visits from their friends. The distinction between Christian and Moslem is wholly disregarded in their intercourse amongst themselves (cf. Luke xvii. 16). In 1860 the home contained 24 males and 9 females; all the latter were married except one. One of the women was in good health, and appeared to have suffered originally only from the Lepra vulgaris; but having been pronounced a leper, she could not be liberated owing to the want of some such provision as the purification of the Levitical Law. Compare the case of Simon the leper, Matt. xxvi. 6; Mark xiv. 3.

In modern times, since Elephantiasis has been more carefully observed, the segregation of lepers has become general. In the replies to the Committee of the College of Physicians it

[1] Balsamon, ap. Suicer, s. Λεπρός.

[2] Johnson's 'Canons,' Vol. II. p. 91, edit. 1851.—A small opening which is found in some old churches near the altar has been supposed to have been used to hand out the consecrated elements to leprous communicants, as they knelt outside. But this matter is involved in doubt. See 'Archæological Journal,' Vol. IV. p. 314.

[3] The gradual disappearance of the disease in England may be curiously traced in our literature. In Lydgate's 'Testament and Complaint of Creseide,' published in Speght's and other early editions of Chaucer, the most striking features of Elephantiasis are described in clear and graphic terms, and Creseide has to dwell as "a lazarous" in a "leper lodge," and to go about begging with "a cup and clapper." (See Nares' 'Glossary,' s. *Clapdish*.) The writer must have been familiar with what he describes. Shakspeare speaks of the Leprosy, but applies the name to a different disease. Milton does not mention it, even in that terrible vision of the diseases to come upon mankind which Michael sets before Adam. 'P. L.' XI. 470 sq.

[4] The largest leper house in England is said to have given the name to the village of Burton-lazars in Leicestershire. There were six in London; of which one, according to Pennant, occupied the site of St James's palace. Dugdale has given a list of eighty-five in different parts of England; but his list is far from complete.

[5] Simpson, 'Antiquarian Notices of Leprosy,' quoted by Wilson.

[6] 'Diary' Vol. I. p. 18. See also Howell's 'Letters,' Bk. I. § 2, Letter 13.

[7] Dr Webster's 'Notes on the Leper Hospital at Granada.'—There is a paper on the 'Geographical Distribution of Leprosy at the present time,' by Dr Gavin Milroy, in the Appendix to the 'Report on Leprosy' by the College of Physicians, p. 227.

is very generally recommended as the best way of checking the advance of the disease. Some striking facts bearing on this point are adduced. In Madagascar, the law has been relaxed within the last few years and the number of lepers has increased. The law has been stringently enforced at New Brunswick and the number has diminished. In most cases in which a diminished prevalence of the disease is reported, it is said to be connected with the same cause. Segregation has however been pronounced by the Committee as most probably inoperative in checking the progress of the disease[1]. It must of course be admitted that, from the nature of the malady, the results of any agencies to resist its operation can only be estimated by long and widely-spread observation.

VI. But without insisting on the probability that the Leprosy is, under certain rare conditions, contagious[2], it is obvious that segregation must have a salutary tendency in checking intermarriage between lepers and others. The Mosaic Law must have had this effect to the same extent as the modern usage of segregation. We know however that the disease continued to infest the Hebrew race as long as they dwelt in their own land, though probably in a diminishing degree. It is worthy of remark that the Jews at this day are much affected by Leprosy in the West Indies and in Egypt, while they are as free from it as any race in Syria, India and Europe. But whatever may be the state of existing facts, it is difficult to imagine that the exclusion of lepers from common intercourse, maintained during a very long period, can have failed to help in relieving the race of its terrible burden.

VII. Michaelis, in accordance with his general views of the Mosaic legislation, regarded the laws respecting Leprosy as based entirely upon sanitary considerations and the desirableness of keeping unsightly objects out of the way of common concourse: and on this ground he takes the rites enjoined for the healed leper as meant for little more than artificial sanctions to impress the minds of the people. Such a theory is neither consistent with the integrity of the Legislator nor with the dignity of the Law. But some writers seem to have erred in a contrary direction by denouncing a regard to sanitary results as unworthy of "an ambassador of God." (Cf. Note after ch. xi. § vi.) To believe that the Law took cognizance of the instincts which are common to our nature, and that its enactments were such as tended to promote the material benefit of the chosen people, in accordance with the dictates of sound political wisdom, is in nowise inconsistent with the belief that it also comprised a Spiritual meaning distinguishing it from ordinary legislation. The teaching of that which is invisible by means of visible objects cannot be less efficient when it consists in an appeal to real analogies in nature than when the sensible objects of illustration are arbitrarily chosen on account of their mere external appearance. The healing of the soul by the forgiveness of sins was revealed by the Son of God through the visible fact of the healing of the body. See Matt. ix. 2. In like manner, the proper treatment of Leprosy as a disease of the body became a type of the proper treatment of sin, not through a mere resemblance which might recommend itself to the fancy, but through the Law being an inspired interpretation of the Truths of nature.

That the Leprosy was entitled to the distinction with which it was treated in the ceremonial Law is indeed most obvious. Disease is the usher of death. Every sort of disease should convey a lesson not only to him that suffers from it, but to him that witnesses it. But it is evident that there could be no arrangement to make every case of disease bear its formal testimony, which would be feasible or compatible with the material welfare of the people. The malady which was most palpably expressive of the nature common to all disease became therefore the fit subject of special ordinances superadded to, or rather grafted upon, the sanitary regulations. The leper is one in whom it may be said "death lives" during the period of his leprous existence: he has been called "a walking tomb" (*sepulchrum ambulans*), "a parable of death." It was the sight first of a decrepit old man, then of a horribly deformed Leper, and lastly of a putrid corpse, which, according to the legend, confirmed Gótama Buddha in his resolution to retire from a world full of decay and death in order to lead the life of an ascetic. Hardy, 'Manual of Buddhism,' p. 154. The leper was thus the best parable in the world of the sin of which death was the wages; not the less so because his suffering might have been in no degree due to his own personal deserts. He bore about with him at once the deadly fruit and the symbol of the sin of his race. Ex. xx. 5. As his body slowly perished, first the skin, then the flesh, then the bone, and fell to pieces while yet the animal life survived, he was a terrible picture of the gradual corruption of the spirit wrought by sin. The best of all types of the healing of the Spirit, was the healing of the Leper. In his formal Cleansing, Consecration, and Atonement by sacrifice (see notes on xiv. 9—20), the ministers of the Sanctuary bore public witness that he was restored to the blessing of communion with his brethren and with Jehovah. Hence when the Son of God proved His divine mission by healing the lepers (Matt. xi. 5) He did not excuse them from going to the priest to "offer for the cleansing those things which Moses commanded" (Mark i. 44; Luke v. 14) "for a testimony to the people," Matt. viii. 4.

[1] 'Report,' p. vii.
[2] See Preliminary Note to ch. xiii., § XII.

How closely the Hebrews associated the Leprosy with Death is expressly shewn by the signs of mourning which the leper had to wear (Lev. xiii. 45), by Miriam being spoken of "as one dead" (Num. xii. 12), and by the words of Josephus, that the Law excludes lepers from civil life, as being "in no wise different from the dead"—νεκρῶν μηδὲν διαφέροντας[1].

The lower symbolical bearing of the law of Leprosy—that which related to Cleansing, as distinguished from Consecration (see on Lev. xiv. 9)—comes out in strong relief in what relates to that which was termed the Leprosy, in materials for clothing and shelter. The name appears to have been applied to certain processes of decay of which we cannot ascertain the precise nature (Lev. xiii. 47—59, xiv. 33—53). The rites ordained for cleansing evidently point to an analogy between that which slowly corrodes dead matter and the action of the poison of Leprosy on the body of man.

VIII. It has been objected that the treatment of lepers according to the Law was an inhuman confusion between sin and misfortune. It may seem that the leper had to endure a legal punishment in addition to the stroke of disease[2]. It was indeed, in itself, a hard condition that lepers were excluded from the Sanctuary. But the lesson which their disease was intended by Divine wisdom to teach the nation, could not be made complete without this. Not that the Leper was merely made use of for the sake of others: the lesson was for himself as well as for them, hard as it may have been for him to apply it. If he accepted it in faith and submission, though the ordinary means of grace were straitened for him, he might still have the spiritual satisfaction that he was fulfilling an ordained purpose of Self-sacrifice in acquiescing from his heart in the full meaning of the Divine Law. This mode of regarding the position of the outcast leper is remarkably shewn in a very ancient and widely-accepted interpretation of Isaiah liii. 4, according to which the prophet foresaw the Messiah *esteemed as a Leper, smitten of God, and afflicted* (*quasi leprosum et percussum a Deo et humiliatum*. Vulgate). This rendering has the authority of Symmachus, Aquila, St Jerome, Procopius, and many moderns.

But it may fairly be questioned whether the regulations of the Law lessened in any degree the amount of natural enjoyment of which the Leprosy left its victim capable. When we consider the loathsome outward effects of the disease, the consciousness in the leper that he was a marked and stricken man, and the fact that he was for the most part in no need of those attentions which relieve and solace ordinary invalids, he might have found his burden greater and more galling in the common intercourse of life than in the position marked out for him by the Law. If he was cut off from society which he might else have enjoyed, he was less frequently reminded that he was an object of aversion to his neighbours, and he probably had a much larger share of unqualified sympathy[3].

[1] 'Ant.' III. 11, § 3.—On the connection between the Leprosy and sin, see especially Theodoret, 'Quæst. in Lev.' xvi.; Hesych. *in loc.*; Cyril. Alex. 'Glaph.' *in loc.*

[2] Tertullian answers Marcion on this point, 'Adv. Marc.' IV. 35.

[3] This view of the effect of segregation on the happiness of lepers is strikingly confirmed by Mr Atkinson (MS. notes), Dr Webster ('Notes on the Hospital at Granada'), and in several of the Replies to the Leprosy Committee.

CHAPTER XIV.

1 *The rites and sacrifices in cleansing of the leper.* 33 *The signs of leprosy in a house.* 43 *The cleansing of that house.*

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He [a]shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command

[a] Matt. 8. 2. Mark 1. 40. Luke 5. 12.

CHAP. XIV.

THE PURIFICATION OF THE LEPER. 1—32.

1. *unto Moses*] The directions for the Purification are addressed to Moses alone, those for the Examination to Moses and Aaron conjointly, xiii. 1.

The Leper was excluded not only from the Sanctuary but from the Camp. The ceremony of restoration which he had to undergo was therefore twofold. The first part, performed outside the camp, entitled him to come within and to mix with his brethren, 3—9. The second part, performed in the court of the Tabernacle and separated from the first by an interval of seven days, restored him to all the privileges of the Covenant with Jehovah, 10—32.

The Rites performed without the Camp. 3—7.

2, 3. The priest had to go to the entrance

to take for him that is to be cleansed two [1]birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

[1] Or, *sparrows*.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

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of the camp at a time agreed on to meet and examine the cured Leper.

4. *two birds*] Our translators have inserted in the margin, "or sparrows," in accordance with the rendering of the Vulgate. There is no reason to doubt that the Hebrew word *tzippōr*, evidently formed from the sound of chirping or twittering, may often denote a sparrow (Ps. lxxxiv. 3, civ. 17, &c.); but it is for the most part used for a bird in the general sense. Gen. vii. 14, xv. 10; Deut. iv. 17, &c.—This ceremony of the two birds has been very generally regarded by Commentators as a sacrifice in the proper sense of the word, like the two goats of the Day of Atonement. On the objections to this, see Note at the end of the chapter.

cedar wood, and scarlet, and hyssop] These, with the two birds and the spring water, were employed in cleansing the leprous house in precisely the same manner as they were on this occasion. See *vv.* 49, 51, 52. In burning the Red heifer (Num. xix. 6), they were all three cast into the fire and burnt with the victim instead of being dipped in the blood. Hyssop was used in sprinkling the blood of the Paschal lamb upon the doorposts and lintels of the Israelites in the observance of the Passover in Egypt (Exod. xii. 22), and in sprinkling the water of purification on a tent, a person or a vessel polluted by the touch of a dead body, Num. xix. 18. The scarlet and the hyssop, as well as the water mixed with the blood of victims, are mentioned by the writer of the Epistle to the Hebrews (ix. 19, 20), as having been used by Moses in sprinkling the Book of the Covenant and the people, though only the blood is named in Ex. xxiv. 6. From these passages we may infer that the three substances were used as the common materials in rites of purification. How far their natural qualities may have recommended them for this purpose, will be seen in the following notes. In their being burned with the Red heifer (Num. xix. 6), their symbolical import was simply expressed by their presence in the fire. But they seem to have been generally employed as instruments in the act of sprinkling. See the next three notes. Their full meaning in its deepest relation is brought out in the expression of the Psalmist, "Purge me with hyssop (the name here represents the whole rite) and I shall be clean," li. 7.

cedar wood] According to the Mishna, this was a stick of cedar a cubit in length. 'Negaim,' XIV. 6. But the name cedar appears to have been given by the ancients not only to the well-known Cedar of Lebanon, but to a Juniper (*Juniperus oxycedrus*), and it is almost certainly this which is here meant. It should be distinguished from the juniper with the fragrant wood of which we are familiar as "the pencil cedar" (*Juniperus Bermudiana*), the qualities of which are somewhat similar. We are told by Pliny that the wood was burnt in temples as incense before the time of the Trojan war. Its smoke was probably used as a disinfectant. The resin or turpentine obtained from it (κεδρία, *cedria*) was employed to preserve various substances from decay, and in its application to books it made the name cedar into a common proverb for literary immortality (Horat. 'A.P.' 332; Ovid. 'Trist.' I. 'El.' I. 7; Martial, III. 'Epig.' II. 7; Pers. 'Sat.' I. 42). It was applied by the Egyptians to preserve dead bodies from decay. It preserved clothes from moth. The wood itself of this Juniper is so enduring that it was spoken of as everlasting, and the statues of deities were often made of it. Cf. Is. xl. 20. Medicines were made of the turpentine which were used in Elephantiasis and other skin diseases. Herodot. II. 87; Theophrastus, see Schneider's 'Index rerum,' s. v. κέδρος; Plin. 'H. N.' XIII. 1, 11, XVI. 21, 76, § 1, 79, XXIV. 11; Dioscorides, 'Mat. Med.' I. 105 with Kühn's note; cf. Is. xl. 19; Suicer, s. v. κέδρος, § III. These testimonies make sufficiently clear the meaning which was given to the cedar wood in its ceremonial use, and especially in cleansing the leper.

scarlet] If we may trust to the Mishna this was a "tongue," or band, of twice-dyed scarlet wool, with which the living bird, the hyssop, and the cedar wood were tied together when they were dipped into the blood and water. 'Negaim,' XIV. 1, with the notes. The scarlet wool is generally supposed to express the rosy colour which is associated with health and vital energy. (Bähr, Kurtz, Keil, &c.) It is worth notice that scarlet is used by the prophets with a contrary signification. Isa. i. 18; Nahum ii. 3. The Mishna says that "a tongue of scarlet" was attached to the horns of the Scapegoat when he was sent into the wilderness. Lev. xvi. 22.

hyssop] See Ex. xii. 22. It is very doubtful what plant is meant. The Hebrew name is *ezōb*, and that used by the LXX. ὕσσωπος. It is generally admitted that it cannot be the plant now called hyssop (*Hyssopus officinalis*), which appears to have been unknown in ancient Syria and Egypt. It is by no means certain to what plant the Greeks gave the name ὕσσωπος. The references to the Hyssop of the Scriptures would seem to require (1) that the plant should be found in Egypt, the desert, and the Holy Land; (2) that it should grow

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose †into the open field.

† Heb. *upon the face of the field.*

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb †of the first year without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.

† Heb. *the daughter of her year.*

11 And the priest that maketh *him*

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amongst stones and upon walls, and that it should be of low growth, so as to furnish a contrast when compared with the Cedar of Lebanon (1 K. iv. 33); (3) that it should have a stem capable of forming a stick of considerable length (Joh. xix. 29); and (4) that it should have such qualities as might fit it for use in the rites of purification.—The Jewish authorities, most of the older critics and some recent ones, are inclined to identify the *ezōb* of the Old Testament with some species of marjoram (*Origanum Ægyptiacum* or *O. Syriacum*). Several other well-known plants, most of them possessing aromatic, detergent, or disinfecting properties, such as rosemary, southernwood, thyme, and lavender, have been suggested. But no one of these is capable of producing a sufficiently long stick, to which the sponge could have been attached when it was raised to the lips of our Saviour. Bochart, who identifies the *ezōb* with marjoram of some kind, is in consequence driven to suppose that the Evangelist spoke of a different plant bearing the same Greek name. On the whole, it must be admitted that no single plant appears to meet all the conditions which Scripture seems to require so well as the Caper plant (*Capparis spinosa*), the claims of which were advanced by the late Prof. J. Forbes Royle. It grows freely in all the countries bordering on the Mediterranean Sea. One of the names that the Arabs give it is *asuf*, which comes very close to the Hebrew word. It is mentioned by Dean Stanley as a "bright green creeper, which climbs out of the fissures of the rocks." It commonly grows in the most barren soil, on rocks, ruins, and walls. Its stem will often furnish a stick of considerable length. Its cleansing virtues as a medicine, and its use in the treatment of ulcers and diseases of the skin allied to Leprosy, are noticed by Pliny ('H. N.' xx. 59). See a paper, 'On the Hyssop of Scripture,' by Prof. J. Forbes Royle, in the 'Journal of the Asiatic Society,' Vol. VIII.; Stanley, 'S. and P.' p. 21; Smith's 'Dict.' s. v.—The Jews say that the sprig of hyssop used for sprinkling was eight or nine inches in length. Maimon. in 'Negaim,' XIV. 6. It has been conjectured that the scarlet band was used to tie the hyssop upon the cedar, so as to make a sort of brush, such as would be convenient for sprinkling.

5. *running water*] Literally, living water, *i.e.* water fresh from the spring (Gen. xxvi. 19), such as was used with the ashes of the Red heifer for the water of purification. Num. xix. 17.

7. *seven times*] The seal of the Covenant, expressed in the number seven, was renewed in sprinkling him who, during his Leprosy, had lived as an outcast.

9. He was again reminded of the number of the Covenant by the seventh day of his exclusion from domestic life, on which he had to wash and to cut off his hair more thoroughly than he had been previously required to do.

he shall be clean] What was strictly the Purification of the leper was completed within the week of his first entrance into the camp, while he was still excluded from the Sanctuary, and from his own abode. That which followed was a Consecration, by which he was reinstated in his position as one of the "holy nation" (Ex. xix. 6). Hence the ceremonial bore a strong resemblance to that of the Consecration of Aaron and his sons to the priesthood (Lev. viii.). The points of distinction will be noticed below.

The Rites within the Court. 10—32.

10, 11. On the eighth day, the cleansed leper had to bring to the priest who had received him into the camp two **young rams** from one to three years old (not lambs), a ewe lamb in her first year (see xii. 6), three tenth parts of an ephah (something over ten

clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and [b]wave them *for* a wave offering before the LORD:

[b] Exod. 29. 24.

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for [c]as the sin offering *is* the priest's, *so is* the trespass offering: it *is* most holy:

[c] chap. 7. 7.

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering

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pints and a-half) of fine flour mingled with oil, and a log (about half-a-pint, see on xix. 35) of oil. The priest presented both the man and his offerings to Jehovah **at the entrance of the Tent of meeting.** See on i. 3.

12. *a wave offering*] One of the young rams was taken by the priest for a Trespass offering, and, along with the log of oil, was solemnly made over to Jehovah by the ceremony of waving. This Trespass-offering, with its blood and the oil, must be regarded as the main feature in the ceremony. There appears to be no other case in which an entire victim was waved before Jehovah. Introduct. § IX. The Levites are spoken of as "a wave offering," Num. viii. 11—15 (see margin). The man in this case, represented by his Trespass-offering, was dedicated as a Wave-offering in like manner.

13. The Trespass-offering was sacrificed in the usual manner. See Note at the end of this chapter.

it is most holy] See on vi. 25, cf. vii. 7.

14. The priest applied the blood of the Trespass-offering to the person of the cleansed Leper, in the same way as the blood of the Ram of Consecration was applied to the priests, and with the same significance. See Lev. viii. 23. It is said that a portion of the blood was caught by the priest in the palm of his hand as it ran from the victim. It was no doubt applied with the finger. 'Negaim,' XIV. 8.

15—17. Having sprinkled seven drops of the oil in succession towards the entrance of the Tabernacle, the priest touched with the oil the spots on the person of the cleansed Leper, which he had already stained with the blood of the Trespass-offering. The sevenfold sprinkling of the oil before the Sanctuary, in addition to the waving of it, seems to have been intended to consecrate it to represent the spiritual gift (see Note after Lev. ii.) consequent upon the Covenant, the sealing of which had been figured by the sacramental blood of the offering.

17. *him that is to be cleansed*] Rather, **of him that has been cleansed.** The Hebrew would bear either rendering, but the fact spoken of here is a completed one; see on *v.* 9. The same correction is needed *v.* 19.

18. *pour*] More properly, **put**; literally, *give*. The quantity left in the hand could hardly have been sufficient to pour.

19. *the sin offering*] *i.e.* the ewe lamb, *v.* 10.
him that is to be cleansed] See on *v.* 17.

19, 20. The work of the priest connected with the Trespass-offering and the oil brought the cleansed Leper into that position

upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* poor, and †cannot get so much; then he shall take one lamb *for* a trespass offering †to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

† Heb. *his hand reach not.*
† Heb. *for a waving.*

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a

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in which he could avail himself of the accustomed law of sacrifice as one completely restored. The ewe lamb was now offered in his behalf as a Sin-offering, one of the young rams as a Burnt-offering, and the fine flour mingled with oil as a Meat-offering. From the mode in which the Meat-offering is here mentioned, it seems evident that it constituted a distinct sacrifice. See on ii. 1.

21—23. A cleansed Leper who was poor might bring birds for the Sin- and Burnt-offerings (cf. on i. 14), and one-tenth of an ephah of fine flour instead of three-tenths; but no alteration was permitted in the Trespass-offering or in the log of oil, which constituted the characteristic part of the ceremony of Consecration. The directions respecting these in *vv.* 24—29 are repeated from *vv.* 12—18.

It may be observed that the consecrating rites for the priests (ch. viii.), which bore most resemblance to those for the cleansed Leper, differed from them in the following particulars:—(1) In the order in which they were performed: the blood was put upon the priest after the sacrifice of the Sin- and Burnt-offerings, it was put upon the cleansed Leper before these sacrifices. (2) In the character of the victim from which the consecrating blood was taken: the Ram of Consecration partook of the nature of a Peace-offering (Lev. viii. 22), the Leper was touched with the blood of a Trespass-offering. (3) In the oil for anointing and the mode of using it: the priest was anointed on his garments as well as his person with the holy oil of the Sanctuary (Lev. viii. 12, 30), the cleansed Leper only on specified parts of his person, with common oil supplied by himself.

THE LEPROSY IN THE HOUSE. 33—53.

33. *Moses and...Aaron*] This law is addressed to them conjointly, that relating to human Leprosy to Moses alone.

34. *When ye be come into the land of Ca-*

possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they [1]empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest [†]shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

[1] Or, *prepare*.

[†] Heb. *in coming in shall come in*, &c.

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naan] This section is separated from that on Leprosy in clothing (xiii. 47—59) with which it would seem to be naturally connected, and is placed last of all the laws concerning Leprosy, probably on account of its being wholly prospective. While the Israelites were in the Wilderness, the materials of their dwellings were of nearly the same nature as those of their clothing, and would be liable to the same sort of decay. They were therefore included under the same law.

I put the plague] Jehovah here speaks as the Lord of all created things, determining their decay and destruction as well as their production. Cf. Isa. xlv. 6, 7; Jonah iv. 7; Matt. xxi. 20.

36. The removal of the furniture shews that the law of the Leprosy in the house was not based on the fear of infection.

37. *hollow strakes, greenish or reddish,...in sight lower than the wall*] Rather, **depressed spots of dark green or dark red, appearing beneath** (the surface of) **the wall.** See Note at end of the chapter.

49—53. This ceremony with the two birds is exactly the same as that performed on behalf of the healed Leper outside the camp or city (*vv.* 3—6).

49. *cleanse the house*] Strictly, *purge the house from sin*. The same word is used in *v.* 52; and in *v.* 53 it is said, "and make an atonement for it." Cf. Exod. xxix. 36, Ezek. xliii. 22, where the Hebrew is the same. Such language must of course be used figuratively

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and [d] scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach [†] when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

[d] chap. 13. 30.

[†] Heb. *in the day of the unclean, and in the day of the clean.*

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when it is applied to things, not to persons. See Note at the end of the chapter.

54—57. These verses are a formal conclusion to the laws of Leprosy contained in chaps. xiii., xiv. The technical names of the first external symptoms of Leprosy of the person are repeated in *v.* 56 from xiii. 2.

NOTES on CHAP. XIV.

I. ON THE TWO BIRDS OF THE HEALED LEPER. *vv.* 4—7.

These birds were provided by the priest for the man. They were not, like the offerings for the Altar, brought by the man himself (cf. *v.* 4 with *v.* 10), they were not presented nor brought near the Sanctuary, nor was any portion of them offered on the Altar. It has been usual with commentators, Jewish and Christian, ancient and modern, to liken them to the two goats of the Day of Atonement. But it should be kept in view that the resemblance is only on the surface. It seems hardly to extend beyond the fact that the two creatures in each case go to make up a single type. The significance of the two goats is obviously sacrificial, and holds a quite different place in the scope of the ceremony to which it belongs See on xvi. 8. The slain goat was a Sin-offering, the slain bird was no sacrifice at all; the Scape-goat typically bore away a burden of sin, the bird let loose figured a man restored to freedom.

The older Jewish writers allegorized each particular connected with the two birds in such a way that Maimonides condemns all their explanations as inconsistent with the spirit of the Hebrew Law, and gives up the matter in despair. Abarbanel appears to have come near to the truth in taking the ceremony as symbolizing, in its immediate bearing, no more than the renewed health of the Leper. The living bird, according to him, represented the restored vigour and freedom of the vital functions; the cedar wood, the flesh redeemed from decay and putrefaction; the scarlet, the purged blood giving the hue of health to the complexion; and the hyssop, deliverance from the fetor which is characteristic of the disease. The details of a restoration to health and freedom appear to be well expressed in the whole ceremony. Each of the birds represented the Leper. They were to be of a clean kind, because they stood for one of the chosen race. The death-like state of the Leper during his exclusion from the camp was expressed by the killing of one of the birds. The living bird was identified with the slain one by being dipped in his blood mixed with the spring water that figured the process of purification, while the cured Leper was identified with the rite by having the same water and blood sprinkled over him. The bird then liberated leaves behind him all the symbols of the death disease and of the remedies associated with it, and is free to enjoy health and social freedom with his kind.

The natural image thus presented to the mind easily suggests the way in which St Paul speaks of the better resurrection—"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The Fathers, especially Origen, Cyril, Theodoret and Hesychius, have freely followed out this thought. Many modern writers have taken the same line. Bochart has enumerated eighteen particulars in which the ceremony appears to supply figures of spiritual truth connected with our redemption. ('Opera,' Vol. III. p. 151.) If regarded merely as figures of speech and kept within proper bounds, such applications are allowable. But they do not come within the legitimate range of scriptural interpretation. They should not be permitted to divert our minds from the obvious scope of this particular observance of the Law, the meaning of which was realized

in visible fact, and which should not be placed on the same ground as the rites of the Altar, which pointed directly and exclusively to spiritual antitypes. If we fail to observe this distinction, we lose the edifying lesson conveyed by the two parts of the Leper's restoration to his position as one of the chosen people, confusing what properly belonged to the outside of the Camp with that which could only be performed within the court of the Sanctuary.

II. ON THE TRESPASS-OFFERING OF THE LEPER. *vv.* 12—18.

The sacrifice of a Trespass-offering formed a point of resemblance between the consecration of the Leper and the reconsecration of the Nazarite who had incurred defilement by contact with the dead; but the latter was not touched with the blood of the victim. In his case, as in that of the priests, a Sin-offering and a Burnt-offering were sacrificed before the Consecration. After directing the priest to offer in the defiled Nazarite's behalf the two birds for Sin- and Burnt-offerings, the words of the Law are;—"for that he sinned by the dead, and shall hallow his head that same day. And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-offering." Num. vi. 11, 12.

As regards the sequence of the rites, it is obvious that the starting-point of the Leper was different from that either of the Priest or of the Nazarite. Though the Nazarite had been defiled in respect to his Nazarite vow, he had in no degree lost his position as an Israelite. In his national relation he stood on a par with a son of Aaron before he was consecrated: both were in the full sense members of the priestly people. The Consecration of the priest was to qualify him for the service of the Altar; that of the Nazarite, to distinguish him from his brethren as a devoted person. But the Leper was in a very different position. He had to begin the ceremony, not indeed quite as an alien—for he was a circumcised son of Israel and had been readmitted into the camp by a formal act—but as one cut off from his people on account of personal defilement, with whom the Covenant with Jehovah required to be resealed. Until this was done, until his Consecration had taken place, he could not bring as an accepted worshipper the offerings which were to testify his sense of sin, his devotion of body, soul and spirit to Jehovah, and his faith in atonement by sacrifice.

The Peace-offering seems to have been the natural Consecration-sacrifice for the priest. The blood of no other victim could have been so clearly significant of the work of him who was to administer the symbols of reconciliation between Jehovah and His people. But the connection between the Trespass-offering of the Consecrations of the defiled Nazarite and the cleansed Leper is not quite so obvious.

We have seen that the Trespass-offering appears to have been a forfeit for the violated rights of others, whether of Jehovah as the head of the nation or of a fellow mortal. See on Lev. v. 14 seq. It related more immediately to the consequence of sin than to sin itself in the heart of the sinner. Now this perhaps brings us to a point at which we can see the reason of the connection of the Trespass-offering with these two Consecrations. The Trespass-offering, though it was not immediately connected with the special personal sin of the Nazarite or the Leper, expressed the share which each bore of the consequence of sin in general; it bore witness that disease and death and the defilements connected with them (see Note after ch. xv.) are the wages of sin for the whole race.

The notion of Keil that the Trespass-offering was not sacrificed in its proper signification; and that of Knobel, that it was a forfeit for the Leper's non-attendance at the Sanctuary, seem to be not worth much.

III. ON THE LEPROSY IN THE HOUSE. *vv.* 33—53.

Many of the old commentators, and some of later times, have imagined that the house Leprosy (as well as the Leprosy in clothing) was in some way connected with the human disease. The prevailing Jewish notion seems to have been that it was something peculiar to the Holy Land, and to the time of the Law, divinely purposed as a punishment for an evil tongue. It was regarded as a first warning; if it did not take effect, the Leprosy attacked the garments; and if the transgressor still persisted, he was smitten with the disease in his person[1]. The Targum of Palestine, with rather more aptness, makes it a visitation on a house that has been built by means of unjust gains.

It seems, however, more probable that it was some form of ordinary decay which was familiarly known. Some have considered that the object of the law respecting it was chiefly or wholly practical utility, in order to secure for the Israelites sound and wholesome houses[2]. That it may have tended towards this end, by inducing a care in the selection of materials and a habit of keeping the house clean and in good repair, is probable. But the form in which the law is expressed in *vv.* 49, 53, appears to intimate that its meaning was primarily symbolical. Leprosy in the person, above all other affections of living bodies, represented decay and corruption. Decay in all material substances has a common ground. In everything it is the dissolution, the falling to pieces, of that which is naturally one. But decay in what covers the body and what

[1] Maimon. 'More Nev.' III. 47. Abarbanel and others quoted by Patrick.

[2] Michaelis, 'L. of M.' Vol. III. p. 303. Davidson, 'Introd. to O. T.' Vol. I. p. 260.

shelters it must bear the nearest relationship to the decay of the body itself. The Leprosy in houses, the Leprosy in clothing, and the terrible disease in the human body, were representative forms of decay which taught the lesson that all created things, in their own nature, are passing away, and are only maintained for their destined uses during an appointed period, by the power of Jehovah. See Note after chap. xiii. § VII.

Several of the Fathers have applied the Leprosy in the house as an apt figure to illustrate the histories of the Jewish nation and of the Christian Church. See Theod. 'Quæst. in Lev.' xviii.; Cyril, 'Glaph.' *in loc.*; Hieron. in Zeph. i. 13; Hesychius *in loc.*

CHAPTER XV.

1 *The uncleanness of men in their issues.* 13 *The cleansing of them.* 19 *The uncleanness of women in their issues.* 28 *Their cleansing.*

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a [1] running issue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every [†] thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the [a] vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the

[1] Or, *running of the reins.*

[†] Heb. *vessel.*

[a] chap. 6. 28.

CHAPTER XV.

UNCLEANNESS FROM SECRETIONS. 1—33.

This chapter would seem to take its place more naturally before the Twelfth, with the subject of which it is immediately connected. Cf. especially xii. 2 with xv. 19. It stands here between two chapters, with neither of which has it any close connection.

1. This law is addressed to Moses and Aaron.

2. *running issue*] See Jos. 'Ant.' III. 11, § 3; Maimon., Note on 'Zabim,' II. 2, &c., &c.

13. The mere cessation of the issue does not make him clean: he must wait seven days, and then bathe and wash his clothes preparatory to his offering sacrifice (*vv.* 13, 14). As long as the cause of his uncleanness continued, he communicated a degree of pollution to any person or thing with which he might come into contact.—On the distinction between earthen and wooden utensils (*v.* 12), see on vi. 28, xi. 33, 35.

LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be † put apart seven days: and whosoever toucheth her shall be unclean until the even.

† Heb. *in her separation.*

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her be-

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16—18. Most of the ancient religions made a similar recognition of impurity and of the need of purification. On the Babylonians, Egyptians, Greeks and Romans, see Herodot. I. 198, II. 64; Strabo, XVI. p. 745; Hesiod. 'Op. et Dies' 731; Eurip. 'Ion' 150; Pers. 'Sat.' II. 15; Tibull. Lib. II. I. I. On the Hindoos, 'Menu' v. 63. On the Parsees, Zendavesta ap. Bähr; 'Symb.' II. p. 466. On the Moslems, Koran, IV, V. See also a remarkable passage in Porph. 'de Abst.' IV. 7, 20.

17. *every garment*] Cf. Jude *v.* 23.

19—24. From the commencement of the period uncleanness was to last seven days, 20—23.

24. This must refer to an unexpected occurrence. Intercourse during the acknowledged period was a heavy crime, and was to be punished by "cutting off." Lev. xviii. 19, xx. 18; Ezek. xviii. 6. It is so regarded in the Hindoo, Parsee, and Moslem Laws. 'Menu,' IV. 40, V. 8; 'Koran' II.; 'Hedáya,' Vol. IV. p. 103, II. 620; Bähr, II. p. 466; cf. Porph. 'De Abst.' II. 50.

25—30. If the period was irregular, the uncleanness was in all respects equal to that of him who had an issue (*vv.* 2—15), each state being one of disease. See Note at the end of the chapter, § ii.

fore the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

31—33. This solemn admonition is addressed to Moses and Aaron, see *v.* 1.

31. *my tabernacle*] Strictly, *my dwelling-place* (*mishkān*), as in Lev. viii. 10, xvii. 4, xxvi. 11. The word rendered "tabernacle" elsewhere in Leviticus is properly **Tent** (*ōhel*). See on Ex. xxvi. 1.

NOTE on CHAPS. XII.—XV.

ON THE PURIFICATIONS OF THE LAW IN GENERAL.

i. Legal pollution was not in any mode or degree connected with the personal sin of the individual by whom it was occasioned or contracted. It originated only in certain physical conditions. The corpse of a saint was as impure as that of the most degraded criminal, and any human corpse communicated even a greater degree of impurity by contact or approximation than the body of an animal. The Law made no distinction between the Leprosy which an unoffending child inherited from its parents and that which might have been inflicted as a visitation for crime.

We have already had occasion to speak of the strong light in which the Law places the difference between Life and Death. Note after chap. xi. It has also been observed that the defilement of the Leprosy arose from the Leper being regarded as already amongst the dead. Note after chap. xiii. § VII. The conclusion follows that two out of the three kinds of pollution obviously hinge upon the idea of the uncleanness of Death. A question remains as to the defilement resulting from the secretions. Why should those mentioned in the Law be distinguished from the other secretions of the body?

It has been assumed that, as human life ends in corruption, leaving behind an unclean corpse, so it must begin in corruption. The sinfulness of human nature would thus be represented by the uncleanness of its two poles, Birth and Death (Bähr). But this, which refers immediately to purification after childbirth, falls to the ground as an explanation, if we consider that it was not the newborn child who was recognized as unclean, but its mother[1]. The defilement of childbirth is thus brought into close relationship with the defilements mentioned in ch. xv.

The inquiry into the meaning of this sort of uncleanness must, it would seem, remain involved in a share of that mystery which shrouds the whole of the subject with which it is connected. The best clue we can get towards a solution appears to be that furnished by such passages as Gen. iii. 16, Rom. vii. 24, viii. 21, in connexion with that feeling of shame which is common to all human beings not entirely debased, of which we gather the history from Gen. ii. 25, iii. 7, 10, 11.

ii. All need of purification without doubt took its rise in a sense of the sinfulness of man. Legal uncleanness would not else have excluded the person from participation in the service of the Sanctuary. But the connection between sin and uncleanness is not immediate. The connecting links between them are the disease and death which are the offspring of sin. The pains of childbirth and the suffering of death were the two sentences pronounced by God upon mankind after the first sin[2]. The case seems to be strengthened by the fact that the diseased conditions of uncleanness (xv. 2, 25), compared with the healthy ones, are treated as if they had a double ground of pollution; they alone require sacrificial atonement. The conclusion then appears to be reasonable that all the rites of purification were intended to remind the Israelite that he belonged to a fallen race and that he needed a Purification and Atonement which he could not effect for himself.

It is worthy of remark that the same causes of uncleanness have been generally recognized by the ancient nations. Some authorities on this point as to details have been given in the preceding notes. It would seem that the law of purifications, in its three great lines of application (see note before ch. xii.), coincides with the suggestions of the common instinct, or of the common tradition, of the human race.

iii. But it is important to observe in the way of contrast with what completeness and

[1] See on xii. 4, 6—8.

[2] Gen. ii. 17, iii. 16, 19; Rom. v. 12; Heb. ii. 14, 15; 1 Tim. ii. 15.

logical consistency the Law of Moses treats the subject, and how it raises it above the level of natural feeling to a higher sphere. When the Law in later ages was misrepresented by the rabbinical teachers, its logical distinctions were crumbled away, and attention to minute artificial rules became the badge of the self-righteous Jew. The deep significance of the ceremonial purifications was confounded with the mere forms, not necessarily with the reality, of cleanliness. Hence came in the washing of hands and "of cups and pots, brazen vessels and of tables." Mark vii. 2—8. Just the same kind of confusion is to be traced in all the Gentile systems of purification. The Hindoos, for example, put into the same category of pollution a corpse, an outcast for deadly sin, and a newborn child with all its relations within a certain degree of consanguinity, which is specially extended beyond the common limits for the Brahmin[1]. But the rules of the Moslems bear a yet closer outward resemblance to those of the rabbinical Jews denounced by our Saviour[2].

[1] 'Menu,' v. 62, 85; note on Lev. xii. 8.
[2] See Koran v.; Lane, 'Mod. Egypt.' ch. III.

The original character of the Mosaic law of purifications is remarkably shewn in its belonging to every member of the nation without distinction, so testifying to his position before Jehovah (cf. Note after chap. xi. § VII.), and by its clearness and practical method. In all cases, a period of uncleanness was defined—in ordinary defilements, either one day or seven days—at the end of which a formal washing of the person, and in certain prescribed instances of the clothes also, was to take place. The purifying rite could thus never be hurried so as to impair its solemnity; the person was to have time to realize the sense of his uncleanness. It could not, like most of the Gentile purifications, be performed immediately when the occasion for it occurred, as if the object were mainly to cleanse the flesh. But above all, it should be observed that every Levitical purification of a graver kind culminated in a Sin-offering and a Burnt-offering sacrificed to Jehovah according to the general law of sacrificial worship. And the atoning act of the priest gave its meaning not merely to the single occasion on which the sacrifices were offered, but to every rite of purification, whether great or small, which was prescribed by the Law.

CHAPTER XVI.

1 *How the high priest must enter into the holy place.* 11 *The sin offering for himself.* 15 *The sin offering for the people.* 20 *The scapegoat.* 29 *The yearly feast of the expiations.*

AND the LORD spake unto Moses after [a]the death of the two sons of Aaron, when they offered before the LORD, and died;

[a] chap. 10. 2.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [b]come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

[b] Exod. 30. 10. Heb. 9. 7.

3 Thus shall Aaron come into the holy *place:* with a young bullock for a sin offering, and a ram for a burnt offering.

CHAP. XVI.

THE DAY OF ATONEMENT. 1—34.

The Day of Atonement, or, as it is in the Hebrew, the Day of Atonements (*Yōm Kippurim*), is called by the Rabbins *Yōma*, *i.e.* the Day, which is the title of the treatise on it in the Mishna. Philo calls it "the Festival of Fasting," and St Luke (probably) "the Fast." See Acts xxvii. 9. The purpose of the observance of the day is expressly stated in the Law: "to make an atonement for the children of Israel for all their sins (and uncleanness) once a year." See *vv.* 34 and 16.—Cf. with this chap., xxiii. 26—32.

1. The instructions for observing this day seem naturally to follow the laws of Sacrifices and Purifications. See on *vv.* 33, 34. The chapter would on this ground appear to hold its proper place. The reference to the death of Nadab and Abihu is not therefore to be regarded as a resuming of the historical narrative from ch. x. 20, but as a notice of the occasion on which the instructions were given, well calculated to add point and emphasis to the solemn admonition to the High priest in the second verse. The death of his sons, for drawing nigh to Jehovah in an unauthorized manner, was to serve as a warning to Aaron himself never to transgress in this respect.

2. *the holy place within the vail*] See Ex. xxvi. 33; Heb. ix. 3.

the cloud] Cf. Ex. xvi. 10, xix. 9, xl. 34; Num. ix. 15; 1 K. viii. 10. See *v.* 13.

the mercy seat] See Note on Ex. xxv. 17.

3. *Thus*] More strictly, **With this**; that is, with the offerings about to be mentioned.

holy place] This name here denotes **the Sanctuary**, the whole sacred enclosure, the

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and [c] make an atonement for himself, and for his house.

[c] Heb. 9. 7.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

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court of the Tabernacle. The offerings were for Aaron and his sons, supplied by himself. See *v.* 6.

4. In preparing for the ordinary ministrations the priest had to wash only his feet and hands; Ex. xxx. 19—21, xl. 31. But the High priest when he changed his dress on this day was required **to bathe himself.** This was done when he resumed his "golden garments" (Ex. xxviii.), as well as on this occasion. See *v.* 24. According to Jewish tradition the High priest himself in his golden garments had, on this day, and for the previous week, to offer the regular daily sacrifices, and to perform the other sacerdotal duties of the Sanctuary, which were usually performed by a common priest.—The dress of white linen, which he now put on, appears to have been like the ordinary dress of the common priests, except in the substitution of a linen mitre for the bonnet (or **cap**), and of a plain linen girdle for the variegated one. Ex. xxviii. 40—43, with notes. The mitre still distinguished him as the High priest, and the plain white girdle was in exact keeping with the other parts of the dress. It has been supposed by many that this white dress was worn by the High priest to mark that he reduced himself on this occasion to the level of a common priest, as an act of humiliation becoming the character of the Day of Atonement. It is alleged that he could have worn these peculiar garments only as a humbled penitent asking for forgiveness when he offered the Sin-offering for himself, *v.* 6. (Several Jewish authorities, quoted by Drusius, Cyril Alex., a Lapide, Grotius, Rosenmüller, Knobel, Kurtz, &c.) But it seems to be justly urged against this: (1) that the dress, though it was like that of the common priests in being white, was still distinguished by the insignia of the High-priesthood; (2) that these garments are emphatically called *holy* (*vv.* 4, 32), in virtue, it would seem, of their special significance, not merely in the same sense as the golden garments, which were consecrated by the anointing oil, Ex. xxviii. 2, xxix. 21; Lev. viii. 30; (3) that even admitting that they were intended to assimilate to the dress of the common priests, they were not the more symbolical of humiliation, for this dress was appointed "for glory and beauty" as much as the golden garments of the High priest. See Ex. xxviii., cf. *v.* 2 with *v.* 40; (4) and, above all, that whiteness never appears to have been connected by the Hebrews with mourning or penitence; on the contrary, all the evidence we have appears to make it significant of triumphant holiness. See Eccles. ix. 8; Ezek. ix. 2, x. 2; Dan. x. 5, xii. 6; Matt. xvii. 2, xxviii. 3; Mark ix. 3; Luke ix. 29; Rev. iii. 4, iv. 4, vi. 11, xix. 14, &c. &c. Hence it seems most probable that the High priest, in preparing to enter the Holy of holies, attired himself in spotless white as a token of the holiness without which none, in a spiritual sense, can enter the divine presence. So Origen, Hesychius, Keil, Wogue. He thus became a more distinct foreshadow of the greater High Priest, who is "holy, harmless, undefiled, separate from sinners;" who has once for all "entered into that within the vail," Heb. vii. 26, vi. 19, 20. This significance belonged to the High priest only in his official capacity as mediator: in his own person he had infirmity, and was required "to offer up sacrifice, *first* for his own sins, and then for the people's." Heb. vii. 27. See on ix. 7—14. On the same ground it was that, although as a mediator he had to enter the Most Holy place, as sinful flesh he needed the cloud of incense as a vail to come between him and the holiness of Jehovah. See *v.* 13.

5. *take of the congregation*] The two goats for the Sin-offering for the people, and the ram for their Burnt-offering, were to be supplied at the public cost, as the Sin-offering and the Burnt-offering for the priests were to be supplied by the High priest. See *v.* 3.

two kids of the goats] This should be, **two shaggy he-goats.** See on iv. 23. According to the Mishna these were to be of the same colour, size, and value ('Yoma,' VI. 1).

6. *shall offer*] Rather, **shall present,** as in *vv.* 7, 10, &c. The word expresses the formal act of placing the victims in front of the entrance of the Tabernacle. Introd. § v.

for himself, and for his house] That is, for himself as the High priest and all the common priests. Cf. on ix. 7—14.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the †scapegoat.

† Heb. *Azazel.*

9 And Aaron shall bring the goat upon which the LORD'S lot †fell, and offer him *for* a sin offering.

† Heb. *went up.*

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

14 And [d]he shall take of the blood of the bullock, and [e]sprinkle *it* with

[d] Heb. 9. 13. & 10. 4.
[e] chap. 4. 6.

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8. The two goats formed a single Sin-offering, *v.* 5. In order duly to bring out the meaning of the sacrifice it was necessary that the act of a living being should be performed after death. See on *v.* 22 As this could not possibly be visibly set forth with a single victim, two were employed, as in the case of the birds in the rite for the healed leper. See Note after chap. xiv. The two goats were presented together before Jehovah. Up to this point they were on a par, and to decide which of them should die recourse was had to casting lots. See Note on Ex. xxviii. 30, § v. 3.

for the scapegoat] Rather, **for Azazel**. In the uncertainty which exists respecting the meaning of the original word, it would be better to retain it in the text of our Bible. It thus appears in the Geneva French, Junius and Tremellius, and nearly all modern critical translations, Jewish and Christian. The word has no article in Heb., and is probably a proper name. See Note at the end of the chapter.

9. *offer him for a sin offering*] Rather, "**present him** for a sin offering." Cf. *v.* 6. The goat was not to be offered on the Altar until after the sacrifice of the High priest's Sin-offering, *vv.* 11—14. It should be observed that *vv.* 9, 10 merely speak of the purposes for which the two goats were destined. The practical directions respecting them, in which the required details are given, will be found in verses 15, 16, 20—22.

10. *on which the lot fell to be the scapegoat*] Rather, **on which the lot 'for Azazel' fell.**

an atonement with him] Different opinions have been held as to the meaning of the original words. It is most probable that they express that the goat "for Azazel" was to be considered as taking his part along with the other goat in the great symbol of atonement. The words of our version thus appear fairly to represent the Hebrew.

for a scapegoat into the wilderness] Rather, "**to Azazel**, into the Wilderness."

11—25. It is important, in reference to the meaning of the Day of Atonement, to observe the order of the rites as they are described in these verses. (1) The Sin-offering for the priests (*v.* 11). (2) The High priest enters the First time, within the vail, with the incense (*vv.* 12, 13). (3) He enters the Second time with the blood of the priest's Sin-offering (*v.* 14). (4) The sacrifice of the goat "for Jehovah" (*v.* 15). (5) The High priest enters the Third time within the vail with the blood of the goat (*v.* 15). (6) The atonement for **the Tent of meeting** (note on *v.* 16). (7) The atonement for the Altar of Burnt-offering in the court (*vv.* 18, 19). (8) The goat sent away to **Azazel** (*vv.* 20—22). (9) The High priest bathes himself and resumes his golden garments (*vv.* 23, 24). (10) The Burnt-offerings for the High priest and the people, with the fat of the two Sin-offerings, offered on the Altar (*vv.* 24, 25). (11) The accessory sacrifices mentioned Num. xxix. 8—11 (see on Lev. xxiii. 20), appear now to have been offered. (12) According to Jewish tradition, the High priest again resumed his white dress and entered a Fourth time within the vail to fetch out the censer and the bowl ('Yoma,' VIII. 4).

12. *a censer*] See on Ex. xxv. 38. Literally, **the censer**. According to the Mishna, a golden censer was used on this occasion. If the English version is right in Heb. ix. 4, it is what is there called θυμιατήριον. See in loc. and on Ex. xxx. 6. It is here called by the LXX. τὸ πυρεῖον.

the altar before the LORD] *i.e.* the Altar of Burnt-offering on which the fire was always burning.

sweet incense] See Exod. xxx. 34—36.

13. *the cloud of the incense*] See on Ex. xxx. 7, 8.

mercy seat that is upon the testimony] See Note on Ex. xxv. 17.

14. *and he shall take of the blood*] The High priest must have come out from the

his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that †remaineth among them in the midst of their uncleanness.

† Heb. *dwelleth.*

17 *f* And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

f Luke 1. 10.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an

Most Holy place to fetch the blood, leaving the censer smoking within, and then have entered again within the vail. According to the most probable interpretation of the verse, it would appear that he sprinkled the blood seven times upon the Mercy seat, **on its east side** (not "eastward"), and then seven times upon the floor in front of it (so Knobel, Keil, and others). If the Mercy seat may be regarded as an Altar, the holiest one of the three, on this one occasion in the year atonement was thus made for it, as for the other Altars, with sacrificial blood (Ewald, Kurtz, &c.). But the Jewish writers in general, and some others, do not think that the Mercy seat itself was touched with the blood, and would render the preposition *over against* (not "upon") the Mercy seat. Josephus says that the blood was sprinkled first upon the ceiling and then upon the floor of the Most Holy place ('Ant.' III. 10, § 3). Cf. on iv. 6.

15. Having completed the atonement in the Holy of holies on behalf of the priests, the High priest has now to do the same thing on behalf of the people.

16. By "the holy *place*" appears to be here meant the place within the vail, the Holy of holies. The first part of the verse thus refers to the rites already performed.

tabernacle of the congregation] **Tent of meeting.** Atonement was now to be made for the Tabernacle as a whole. The sense is very briefly expressed, but there seems to be no room to doubt that the High priest was to sprinkle the blood of each of the victims before the Altar of incense, as he had done before the Mercy seat within the vail. Josephus so understood the matter. 'Ant.' III. 10. § 3. That the High priest had on this occasion also to touch with blood the horns of the Altar of incense appears from Ex. xxx. 10.

that remaineth among them in the midst of their uncleanness] A nearly similar expression is used in *v.* 19 regarding the Brazen altar. The most sacred earthly things which came into contact with the nature of man needed from time to time to be cleansed and sanctified by the blood of the Sin-offerings which had been taken into the presence of Jehovah. See on Ex. xxviii. 38.

18. *the altar that is before the LORD*] Some of the rabbins, and others, have taken this for the Golden altar (Bähr, Knobel, &c.). But the words, "he shall go out," in connection with *vv.* 16, 17, would intimate that he was to go out of the Tabernacle into the Court. That the designation may properly belong to the Brazen altar, is proved by *v.* 12. See Ex. xxix. 11, 12; Lev. i. 5. So Josephus, 'Ant.' III. 10. § 3. The order of the ceremony required that atonement should first be made for the Most Holy place with the Mercy seat, then for the Holy place with the Golden altar, and then for the Altar in the court. See *vv.* 20, 33. The horns of the Brazen altar were touched with the blood, as they were in the ordinary Sin-offerings. Lev. iv. 25, 30, 34. Cf. Ezek. xliii. 19—22; Heb. ix. 21, 22.

of the blood of the bullock, and of the blood of the goat] The Jewish tradition is that, for this purpose, some of the blood of the two victims was mingled together in a basin.

19. *upon it*] The Hebrew is here exactly represented. The blood may have been sprinkled either on the top or the side of the Altar. In reference to the sprinkling of the Mercy seat, in *v.* 14, the front, or east side, is distinctly expressed.

end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of †a fit man into the wilderness:

† Heb. *a man of opportunity.*

22 And the goat shall bear upon him all their iniquities unto a land †not inhabited: and he shall let go the goat in the wilderness.

† Heb. *of separation.*

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

20—22. Not until the atonement by blood of the holy places on behalf of the priests and the people had been accomplished, was the High priest to complete the Sin-offering of the two goats by sending the living one into the Wilderness. See on *vv.* 11—25.

21. *confess over him*] According to the Mishna, the form of confession used on this occasion in later times was:—"O Lord, thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before thee. I beseech thee now absolve their transgressions, their rebellion and their sin that they have sinned against thee, as it is written in the law of Moses thy servant, that on this day he shall make atonement for you to cleanse you from all your sins, and ye shall be clean." 'Yoma,' VI. 2.

a fit man] Literally, *a timely man*, or, *a man at hand*. Tradition says that the man was appointed for this work the year before.

22. *shall bear upon him all their iniquities unto a land not inhabited*] Literally, **unto a place cut off**, or (as in the margin) a place "of separation."—The Jewish tradition that the goat was hooted and goaded away and at last thrown down a precipice ('Yoma,' VI. 4; Otho, 'Rab. Lex.' p. 220), must be a corrupt fable utterly alien to the true idea of the rite.

It is evident that the one signification of the ceremony of this goat was the complete removal of the sins which were confessed over him. See Note on Azazel at the end of the chapter, §§ III. IV. The atonement for the sins committed had been signified by the blood of the slain goat: peace had so been made with Jehovah. Still the sins were facts, their consequences remained. That which Milton has so naturally put into the mouth of our first parent, is the burden, and may be the snare, of every believer who feels that he has sinned;—

"But past who can recal, or done undo?
Not God omnipotent, nor fate—"

Heathen literature shews emphatically how the thought has haunted the human mind in different ages. See Soph. 'Trach.' 742; Arist. 'Ethic.' VI. 2; Hor. III. 'Od.' xxix. 45. We know that the mercy of God does nothing by halves. The spiritual restoration of the reconciled sinner is perfect before Him. Ps. li. 7, ciii. 12; Isa. i. 18. But it is in accepting this truth that the believer needs special help. Temptation continues to assail his heart, the sense of sin abides with him, and is apt to seem to him in itself to be sin. No symbol could so plainly set forth the completeness of Jehovah's acceptance of the penitent, as a Sin-offering in which a life was given up for the Altar, and yet a living being survived to carry away all sin and uncleanness. The truth of atonement was involved in every Sin-offering; but it was only in the offering of the two goats in this great annual rite that the expression of it was carried out into complete detail. The declared object of the observance was that the Israelites might be "clean from all their sins before the Lord," *v.* 30. Cf. Ps. ciii. 10—12; Isa. liii. 6, 11, 12; Micah vii. 19; Joh. i. 29; Heb. ix. 28; 1 Pet. ii. 24.

26—28. Both he who led away the goat and he who burned the parts of the Sin-offerings had to purify themselves. It was probably a rule that those who went out of the camp during a religious solemnity incurred uncleanness. Many however suppose that pollution was communicated by contact with the Scape-goat and with the flesh of the Sin-offering. But there is no hint of this kind in reference to the flesh which was burnt of the Sin-offerings given in ch. iv. *vv.* 12, 21. Cf. also vi. 27, and Note on Azazel at the end of this chapter, § IV.

g chap. 6. 30. Heb. 13. 11.

27 gAnd the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall †consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

† Heb. *fill his hand.*

33 And he shall make an atonement for the holy sanctuary, and he

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27. *shall burn in the fire*] That is, **consume with fire**, not burn sacrificially. See on i. 9, iv. 12; Heb. xiii. 11.

29. *seventh month, on the tenth day*] The month Ethanim or Tisri, as being the seventh in the Sacred year, has been called the Sabbatical month. On the first day was celebrated the Feast of Trumpets, Lev. xxiii. 24, the tenth day was the Day of Atonement, and on the fourteenth day the Feast of Tabernacles commenced. Ex. xxiii. 16; Note on Lev. xxiii. 24.

afflict your souls] In chap. xxiii. 27—32, the direction as to the mode in which the people were to observe the Day of Atonement is expanded, and sanctioned by a sentence of cutting off from the nation whoever transgressed it. It was to be a day of Holy Convocation of the strictest observance (see on xxiii. 7), a Sabbath of rest in which no work whatever was to be done from evening to evening, that is, from the evening of the 9th to the evening of the 10th day. The expression "to afflict the soul," appears to be the old term for fasting; but its meaning evidently embraces, not only abstinence from food, but that penitence and humiliation which give scope and purpose to the outward act of fasting. The specific word for abstinence (*tzum*) is not found in the Pentateuch, but often occurs in the Prophets and Historical books. The Day of Atonement was the only public fast commanded by the Law of Moses. On fasts observed in later times, see Zech. viii. 19, &c., and on those of the Pharisaic Jews, which were multiplied to twenty-nine annual, and two weekly fasts, see Reland, 'Antiq.' p. 270.

a stranger that sojourneth among you] Rather, **the foreigner who dwelleth among you**. See on Ex. xx. 10. The meaning is, one of foreign blood, who dwelt with the Israelites, had abjured false gods, and had become familiarly known to his neighbours. The Kenites appear to have been foreigners of this kind (Judg. iv. 11, &c.); and, in the next age, the Gibeonites (Josh. ix.). It is not improbable that a considerable portion of the "mixed multitude" of Ex. xii. 38 (cf. *v.* 48) might have taken a similar position. As he had the blessing and protection of the Law (Num. xxxv. 15; Josh. xx. 9; Deut. x. 18; Lev. xix. 10, xxiii. 22, xxiv. 22), the foreigner was bound to obey its statutes. He had to observe the Sabbath (Ex. xx. 10, xxiii. 12), the Day of Atonement, abstinence from blood (Lev. xvii. 10), and the law of marriage (Lev. xviii. 26). He was subject to the ordained punishments for the worship of Molech (Lev. xx. 2), and for blasphemy (Lev. xxiv. 16). He could partake in the festivities of Pentecost and the Feast of Tabernacles (Deut. xvi. 11, 14). He could offer Burnt-offerings and Peace-offerings (Lev. xvii. 8, xxii. 18) and Sin-offerings (Num. xv. 29). The Law expressly states that he could not take part in the Passover, unless he was circumcised. Ex. xii. 48, Num. ix. 14. We may infer that this condition, expressed exclusively in regard to the great national festival, applied to some other of his religious privileges.

32. *whom he shall anoint—whom he shall consecrate*] **who shall be anointed—who shall be consecrated.** See on iv. 3: on the form of expression, see on Ex. xxxvii. 1—5.

the holy garments] See on *v.* 4.

33, 34. There is here a summary of what was done on the Day of Atonement. Its purpose was to signify Atonement for the whole of the children of Israel, from the High priest to the lowest of the people.

It has been held that the atonement of this day related to all the sins committed by the people for which atonement had not been

shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins [a]once a year. And he did as the LORD commanded Moses.

[a] Exod. 30. 10. Heb. 9. 7.

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duly made at the Altar in the course of the past year (Knobel, Keil, Herxheimer). But it would rather seem that the Day was intended as an occasion for expressing more completely than could be done in the ordinary sacrifices the Spiritual truth of Atonement, with a fuller acknowledgment of the sinfulness and weakness of man and of the corruptible nature of all earthly things, even of those most solemnly consecrated and devoted to the service of God. It belonged to its observances especially to set forth, by the entrance of the High priest into the Holy of holies, that Atonement could only be effected before the throne of Jehovah Himself (cf. Matt. ix. 6; Mark ii. 7—10; Heb. iv. 16, &c.); and, by the goat sent into the Wilderness, that the sins atoned for were not only forgiven, but carried wholly away. See on *v.* 22. The rites were not in any proper sense supplemental, but were a solemn gathering up, as it were, of all other rites of atonement, so as to make them point more expressively to the revelation to come of God's gracious purpose to man in sending His Son to be delivered for our offences, and to rise again for our justification; to be our great High Priest for ever after the order of Melchisedec, and to enter for us within the vail (Rom. iv. 25; Heb. vi. 20). The Day of Atonement expanded the meaning of every Sin-offering, in the same way as the services for Good Friday and Ash Wednesday expand the meaning of our Litany days throughout the year, and Easter Day, that of our Sundays.

34. *And he did as the* LORD *commanded Moses*] There is a similar notice of the first observance of the Passover at the conclusion of the instructions respecting it. Ex. xii. 50.

The modern Jews are said to observe the Day of Atonement by the slaughter of a fowl. See Buxtorf's 'Synagoga Judaica,' chap. XXVI.; Dr McCaul's 'The Old Paths,' No. 36.—The external form of the ceremony of the goat set free may have been, as many have supposed, pre-Mosaic. But the Law must have given it a new and distinct meaning in making it part of the great Sin-offering of the year. See Introd. §§ xvi. xvii.

NOTE on CHAP. XVI. 8.

ON AZAZEL.

I. *Origin of the word.* II. *Is it the name of a Personal being?* III. *The function of the Goat sent away.* IV. *His typical character.* V. *Names of the Evil one.* VI. *Other explanations of Azazel.*

I. The word *'azāzēl* (עֲזָאזֵל) occurs nowhere in the Old Testament except in this chapter. What is denoted by it, is a question to which no very certain answer can be given. The best modern scholars consider its most probable derivation to be from a root in use in Arabic, but not in Hebrew, signifying *to remove*, or *to separate*. They are equally agreed as to the word expressing the destination to which the goat was sent, not (as in our Version) the goat itself. The etymology suggested by Buxtorf and the earlier critics, according to which the word answered to our own "scape-goat," is now almost universally rejected.

II. The acceptance of Azazel as the name of a personal being placed in opposition to Jehovah, seems to be the only mode of justifying the relation in which the two lots stood to each other. Upon this a great majority of critics, ancient as well as modern, are agreed. But different views have been held regarding the nature of this personal being. The Syriac version appears to give to Azazel the sense of *the mighty God* (*Deus fortissimus*), which may be supported by an explanation of the etymology not wholly improbable. This notion has been adopted by Le Moyne and ingeniously carried out so as to make Azazel denote God as the God of power in His relation to the Gentiles, as distinguished from Jehovah, revealed as the God of grace to the chosen people[1]. The greater number of critics are however inclined to take Azazel as the name of an evil spirit to whom the goat was sent. It is considered that the name itself, signifying the entirely separate one, one dwelling in banishment, is in favour of this meaning (Knobel, Hengstenberg, &c.). That the Hebrews were familiar with the notion of evil spirits making their abode in desert places is evident from Is. xiii. 21, xxxiv. 14 (cf. on Lev. xvii. 7); Matt. xii. 43; Luke viii. 27; Rev. xviii. 2. Several Jewish traditions point to the same conclusion. The name Azalzel, easily corrupted from Azazel, is applied to a fallen angel in the book of Enoch, which was most likely written by a Jew about

[1] Carpzov, 'App. Crit.' p. 439.

40 A.C. Some of the rabbinists identify Azazel with Sammael, the name given by the Jews to the angel of death, the chief of the devils[1].—Origen expressly says that Azazel denoted the devil ('Cont. Cels.' lib. VI. p. 305).

III. Taking then Azazel as the evil one, the important question remains, in what capacity was the goat dismissed to him? Was he sent as a sacrifice, to bribe, or mollify him? (Spencer, Gesenius, Rosenmüller, &c.) Against this it is justly urged, that the two goats formed together one Sin-offering, and as such had been presented to Jehovah: and also that anything like the worship, by sacrifice or otherwise, of an evil spirit was forbidden by the whole spirit of the Law.—Or, is the strange notion to be entertained that the goat was sent out with his symbolical burden of sin, as if to vex the devil, "to deride and to triumph over him" in his own dominion? (Witsius, Hengstenberg, Kurtz.)—May not the matter be rather put in this way, in accordance with the sense given in the preceding notes? It is evident that the goat sent away could not stand in the same relation to Azazel as the other did to Jehovah. Having been presented to Jehovah before the lots were cast, each goat stood in a sacrificial relation to Him. The casting of lots was an appeal to the decision of Jehovah (cf. Josh. vii. 16, 17, xiv. 2; Prov. xvi. 33; Acts i. 26, &c.); it was therefore His act to choose one of the goats for His service in the way of ordinary sacrifice, the other for His service in carrying off the sins to Azazel. The idea to be set before the Israelites was the absolute annihilation, by the atoning sacrifice, of sin as a separation between Jehovah and His people, the complete setting free of their consciences. See note on *v.* 22. This was expressed in later times by the Psalmist; "As far as the east is from the west, so far hath he removed our transgressions from us" (ciii. 12); and by the Prophet: "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah vii. 19. By this expressive outward sign the sins were sent back to the author of sin himself, "the entirely separate one," who was banished from the realm of grace.

IV. The removal of the sins which had been atoned for could only be effected by means as holy, as much belonging to Jehovah, as those which had been employed in the atonement itself. They were not, as in the case of the Sin-offering, put upon the head of the goat by the offerers, nor by the elders of the people as their representatives (see Lev. iv. 15); but by the High priest in his holy white robes lately come from the presence of Jehovah in the innermost Sanctuary, presenting the signs of his mediatorial character in the strongest light. The goat itself could not have lost the sacred character with which it had been endued in being presented before Jehovah. It was, as much as the slain goat, a figure of Him who bore our griefs and carried our sorrows, on whom the Lord laid the iniquity of us all (Is. liii. 4, 6), that we might become a sanctified Church to be presented unto Himself, not having spot or wrinkle or any such thing (Eph. v. 26, 27).

The Fathers in general speak of each goat as a figure of our Saviour. (Cyril Alex., Theodoret, Hesychius, Jerome.) But they do not agree with the view which has been given as to the destination of the living goat. Regarding the animal as a type of the risen Saviour, Cyril supposed the place to which he was sent to represent Heaven to which Christ was to ascend: Theodoret, taking the same general view, conceived it to symbolize *the impassibility of the divine nature* (τὸ ἀπαθὲς τῆς θεότητος), upon which the sins were cast and lost all their virulence. Cyril, 'Glaph.' p. 374; Theod. 'Quæst. in Lev.' XXII.

V. We do not see the practical end of such inquiries as have occupied the attention of so many critics regarding the identity or non-identity of Azazel with the serpent of Genesis iii., with Satan, with the Egyptian Typhon, or with some other recognized aspect of the evil spirit[2]. Our spiritual enemy has never been made known to us by a proper name. We can only here and there trace the mention of him in the Scriptures until his personality becomes most clearly developed in his struggle with the Son of God; but even then he has no stedfast name. He is called the serpent (Gen. iii; Rev. xii. 9), the enemy or fiend, ("Satan," Job i. 6; Zech. iii. 1, 2; Rev. xii. 9, xx. 2), the accuser, or slanderer (Matt. iv. 10; Luke x. 18; Rom. xvi. 20; Rev. xii. 9, &c. &c.), the tempter (Matt. iv. 3; 1 Thess. iii. 5), the prince of this world (John xii. 31, xiv. 30, xvi. 11), the prince of the power of the air (Eph. ii. 2), the destroyer (Rev. ix. 11; cf. Job xxvi. 6; Prov. xxvii. 20, where the same Hebrew word [אֲבַדּוֹן, *abaddōn*] is used), and the Jews called him by the name of the Philistine god, Beelzebub (Matt. x. 25; Luke xi. 15, &c.). In this place he appears to be called by a name which was no doubt præ-Mosaic (as Gesenius and Ewald have remarked), with a very apposite meaning. This variety of designation in different ages, and under different circumstances of development, may tend to shew in what a practical way the idea of one who is a rebel against God and a spiritual enemy to man naturally arises in the human mind. It tends to prove the important fact that the belief in the existence of such a being, through a succession of ages, has not been dependent on the tradition of a name.

[1] Buxt. 'Syn. Jud.' c. XXVI; 'Lex. Talm.' p. 1495. Rosenmüller, on Lev. xvi. 8.

[2] Gesen. 'Thes.' p. 1012. Ewald, 'Alterthüm.' 403. Hengstenberg, 'Egypt and the Books of Moses,' p. 170. Kurtz, 'S. W.' 402, &c.

VI. The other chief explanations of the word *'azāzēl* may be briefly noticed.

(1) The word has been taken as a verbal substantive signifying, with its preposition, *for complete removal* (Bähr, Winer, Tholuck, &c.). As a formal explanation of the Hebrew word, this is of very recent authority, but it may have some countenance from the rendering of the Septuagint in two out of the four places in which *'azāzēl* occurs (*vv.* 10, 26), and still more from the Old Italic, which reads "ad dimissionem."

(2) It has been understood to signify some mountainous desert place. Saadia, several Jewish writers quoted by Vatablus, Bochart, Carpzov, Reland, Le Clerc, &c. But this notion is opposed to *vv.* 10, 21, in which the desert is distinguished from Azazel in such a way as hardly to admit of one being the explanation of the other.

(3) Azazel has been taken as a designation of the goat itself, by the ancient Greek versions (but the LXX. is not consistent in this respect in *vv.* 10, 26), the Vulgate, Luther, the English Version, &c. The word used by the Septuagint in *v.* 8 (ἀποπομπαῖος) can only be taken in an active sense = *the averter of ills*, *averruncus*, not as it is by several of the Fathers, as *the goat dismissed*. Symmachus has, *the goat that departs* (ἀπερχόμενος), Theodotion, *the goat sent away* (ἀφιέμενος), Aquila, *the goat set free*, strictly "the scapegoat" (ἀπολελυμένος), and the Vulgate, *caper emissarius*. Josephus agrees in sense with the Septuagint. But the construction of the Hebrew is certainly not in favour of these renderings, nor of Azazel being in any sense applied to the goat as a proper name.—If on one of the lots the prepositional prefix ל has the ordinary sense of *for* or *to*, it is not likely that, on the other, it would mean, *appointed to be*. The inconsistency which our translators have fallen into in following the Vulgate, may be seen in *v.* 10.

CHAPTER XVII.

1 *The blood of all slain beasts must be offered to the Lord at the door of the tabernacle.* 7 *They must not offer to devils.* 10 *All eating of blood is forbidden,* 15 *and all that dieth alone, or is torn.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the

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CHAP. XVII.

The leading topic of this chapter is the blood of animals; what it is, why it should be held sacred, how it should be treated in the processes of daily life. The subject evidently has a connection with what goes before, as an explanation of why blood should be an object of chief significance on the Altar, and especially in the rites of the Day of Atonement, in which its meaning was brought into its holiest, highest association.—But this chapter in its immediate bearing on the daily life of the Israelites stands as the first of four (xvii.—xx.), which set forth practical duties, directing the Israelites to walk, not in the way of the heathen, but according to the ordinances of Jehovah.

ON SLAYING ANIMALS FOR FOOD. 1—16.

1, 2. The Legislator is now commanded to address the whole of the people as well as the priests. The subject-matter of the laws here expressed is one in which the ordinary life of the people was brought into immediate relation to the priests'.

All animals are to be slaughtered before the Tabernacle. 3—7.

3, 4. Every domesticated animal that was slain for food was a sort of Peace-offering (*v.* 5): the Mishna says that the shoulder, the cheeks, and the paunch of each animal so slaughtered was given to the priests ('Cholin,' x. 1, see on vii. 32). This law, though it expressed a great principle (see on *v.* 7), was only provisional in its practical bearing. It could only be kept as long as the children of Israel dwelt in their camp in the Wilderness. The restriction was removed before they settled in the Holy Land, where their numbers and diffusion over the country would have rendered its strict observance impossible. See Deut. xii. 15, 16, 20—24. On the mode of slaughtering see Note at the end of the Chapter.

3. *lamb*] **Sheep.** See on iii. 7.

4. Rather "And bringeth it not unto **the entrance of the Tent of meeting to offer it as an offering before the Tabernacle** (*i.e.* the dwellingplace) **of Jehovah**," &c. See on Ex. xxvi. 1; Lev. i. 3.

LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a [a] sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the

[a] Exod. 29. 18. chap. 4. 31.

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blood shall be imputed unto that man] *i.e.* he has incurred guilt in shedding blood in an unlawful manner.

cut off] See on Ex. xxxi. 14.

5. *sacrifices*] The Hebrew is *zebāchim*, *i.e.* slain beasts or beasts for slaughter. See Introd. § iii. St Augustin ('Quæst. in Lev.' 56) understood *vv.* 3—6 to refer to ceremonial sacrifices. The older versions (with our own) seem to countenance this. But the connection justifies most of the modern interpreters in applying the words to animals slaughtered for food. See the heading in our Bible. The whole verse might be rendered: **In order that the children of Israel may bring their beasts for slaughter, which they (now) slaughter in the open field, even that they may bring them before Jehovah to the entrance of the Tent of meeting unto the priests, and slaughter them as Peace-offerings to Jehovah.**

6. *sprinkle*] *i.e.* **cast forth.** See Introd. § vi.

burn] See on i. 9.

fat] *i.e.* the suet. See Introd. § viii.

7. *offer their sacrifices*] The words might be rendered, **sacrifice their beasts for slaughter.** See on *v.* 5.

unto devils] The word *sā'eer* denotes a shaggy goat. See on iv. 23. But it is sometimes employed, as here, to denote an object of heathen worship or a demon dwelling in the deserts. 2 Chron. xi. 15; Is. xiii. 21, xxxiv. 14. The worship of the goat, accompanied by the foulest rites, prevailed at Mendes in Lower Egypt. Herodot. II. 46; Strabo, XVII. p. 802; Ælian, 'Hist. An.' VII. 19: other authorities are given by Bochart, 'Hieroz.' lib. II. c. 53. The Israelites may have been led into this snare while they dwelt in Egypt. See Hengstenberg, 'Egypt,' &c. p. 203. Cf. Josh. xxiv. 14, 15; Ezek. xxiii. 8, 9, 21. There is however no evidence to shew that the slaughter of animals, in the way here alluded to, formed any part of the goat worship of Egypt. On the other hand, the ancient Persians slew victims in honour of their deities in the open fields. Herodot. I. 132; Strabo, XV. p. 732. There is a reference in the Koran to the practice of the heathen Arabs of calling on false gods in the act of slaughter. Sura v., with Sale's note. Cf. Mishna, 'Cholin,' II. 8. See also Palgrave, 'Arabia,' Vol. I. p. 10. The ordinances of Menu do not approve of any flesh being eaten which has not been offered to a deity. Ch. v. §§ 23, 32, 34, 39, 41, 52. These customs seem to bear clear traces of a primeval habit in regard to taking the life of animals for food, which the Israelites at this time were in some form or other tempted to invest with idolatrous associations. It might be better, following the hint furnished by Is. xiii. 21, xxxiv. 14, to render the expression, **to the evil spirits of the desert.** Luther has, *to field devils.*

But this law for the slaughtering of animals was not, as some have suggested (*e.g.* Hävernick, 'Pent.' p. 299), merely to exclude idolatry from the chosen nation. It had a more positive and permanent purpose. It bore witness to the sanctity of life; it served to remind the people of the solemnity of the grant of the lives of all inferior creatures made to Noah (Gen. ix. 2, 3); it purged and directed towards Jehovah the feelings in respect to animal food which seem to be common to man's nature; and it connected a habit of thanksgiving with the maintenance of our human life by means of daily food. 1 Tim. iv. 3—5. Having acknowledged that the animal belonged to Jehovah, the devout Hebrew received back its flesh as Jehovah's gift. Cf. Note after Chap. xi. §§ III. IV.

No Sacrifice to be offered except in the Court.

8, 9.

The precept is here put into a negative form which has already been expressed positively in regard to each kind of sacrifice in detail. Ch. i. ii. iii., &c. Cf. Deut. xii. 2.

door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, [†] which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, [b] Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the

† Heb. *that hunteth any hunting.*

b Gen. 9. 4.

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8. *the strangers which sojourn*] **the foreigners who dwell.** See on xvi. 29.

or sacrifice] That is, a slaughtered offering of any kind, generally a Peace-offering. See Introd. § iii.

9. *cut off*, &c.] See Ex. xxxi. 14.

Blood not to be eaten, and why. 10—14.

The prohibition to eat blood is repeated in seven places in the Pentateuch, Gen. ix. 4; Lev. iii. 17, vii. 26, 27, xvii. 10—14, xix. 26; Deut. xii. 16, 23, 24, xv. 23. But in this passage the ground of the law is stated more fully than elsewhere.

11. This verse should rather be rendered;—**For the soul of the flesh is in the blood; and I have ordained it for you upon the Altar, to make atonement for your souls; for the blood it is which makes atonement by means of the soul.** See Note at the end of the chapter.

the life of the flesh is in the blood] The word here translated life (*nephesh*) is the same which is twice rendered **soul** in the latter part of the verse. This is one of the places which the English translators, from Wickliffe to the most recent, with Luther, de Sacy, Diodati, Luzzatto and others, have entangled in difficulty owing to the vague use which they have made of the word *soul*. The ancient versions, with Leo Juda, Junius and Tremellius, the Geneva French and the recent German versions, consistently follow the original. See Note at the end of the chap.

I have given it to you upon the altar] These words (as Kurtz has observed) preclude any superstitious notion that there was atoning virtue in the blood itself. It had a natural fitness to express a truth and was therefore the symbol chosen by Divine wisdom for use upon the Altar.

for it is the blood that maketh an atonement for the soul] Our translators have followed the LXX., the Vulgate, the Targums and Luther. A few modern critics take the same course. But the more exact rendering of the Hebrew is that given above. So Bähr, Zunz, Kurtz, Knobel, Keil, Herxheimer, &c.

12. There are two distinct grounds given for the prohibition of blood as food: first, its own nature as the vital fluid; secondly, its consecration in sacrificial worship. We have already noticed that the prohibition of fat (suet) was distinguished from that of blood by its being grounded *simply* on its consecration to a peculiar use on the Altar and its being limited to the suet of the animals which were offered in sacrifice. See on vii. 25. It would seem that it was in virtue of this distinction that the Apostles decided to retain only the restriction regarding blood, confirmed as it is by the primeval prohibition, Gen. ix. 4.—The Mahometans, in like manner, abstain from blood but not from fat. See Note on *v.* 3.—St Augustin, in connection with the saying of our Lord, "Except ye eat my flesh and drink my blood," &c., remarks, "quærendum igitur quid significet, quod homo prohibetur in lege sanguinem manducare, eumque Deo fundere jubetur." 'Quæst. in Lev.' 57.

13. *beast or fowl*] See on xi. 7. The same rule was laid down for the blood of domesticated animals when at a later period they were no longer required to be slaughtered in the court. Deut. xii. 15, 16, 22—24. See Note on *v.* 11 at the end of the chapter.

14. Rather, **For the soul of all flesh is its blood with its soul** (*i.e.* its blood and soul together): **therefore spake I to the children of Israel, Ye shall not eat the blood of any flesh, for the soul of all flesh is its blood**, &c. The two Geneva versions, Zunz, Knobel, Herxheimer, &c. See Note on *v.* 11.

blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth †that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

† Heb. *a carcase.*

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

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15. Cf. Ex. xxii. 31; Lev. xi. 39 (see note), xxii. 8; Deut. xiv. 21. This law appears to be grounded on the fact that the body of an animal killed by a wild beast, or which has died of itself, still retains a great portion of its blood. The importance ascribed to this law in later times may be seen 1 S. xiv. 32—35; Ezek. iv. 14, xliv. 31, and still more in the Apostolic decision regarding "things strangled," which are pointedly connected with blood, Acts xv. 20. See Note on *v.* 3 at the end of the chapter.

a stranger] **a foreigner**, dwelling with the Israelites.—In Ex. xxii. 31 we find that such carcases were to be given to the dogs. On the apparent modification of this law in Deut. xiv. 21, see note *in loc.*

15, 16. The sanction of this law is less peremptory than that of the law against the eating of blood. See on *v.* 12. The latter was "cutting off from among his people" (*vv.* 10, 14); the former, only the penalty of an easy form of purification. See on xi. 39, 40. But if the prescribed rite of purification had been neglected, a Sin-offering was required. See on v. 2, 3.

NOTES on CHAP. XVII.

I. ON THE SLAUGHTERING OF ANIMALS. *v.* 3.

The same mode of slaughter appears to have been followed by the Hebrews, the Egyptians, and the Arabs. As regards the mere slaying the animal, there is no trace of any difference in the mode, whether it was intended for ordinary food or for a sacrifice. It should be observed that, amongst the Semitic nations above all others, the taking the life of an animal, especially of an animal of a kind which might be offered in sacrifice, has always been regarded as a solemn act, partaking of a somewhat religious character. There is a treatise on the subject in the Mishna, entitled 'Cholin[1],' and one in the Hedàya[2], entitled 'Zabbah,' which show the importance attached to the matter in Jewish and Arab traditions. The method of slaughter may be clearly gathered from these treatises. The three points kept in view were, that the process should be as expeditious as possible, that the least possible suffering should be inflicted on the creature, and that the blood should flow out of the carcase in the most speedy and thorough manner. The animal, if a large one, was thrown down by hobbling. The slayer was provided with a sword or long knife which he drew across the throat, at one stroke cutting through the windpipe, the gullet, and the large blood-vessels of the neck. The least tearing of the flesh, owing to a notched or blunt weapon, or to clumsy manipulation, rendered the carcase unclean[3]. In some ancient Egyptian pictures this method is shown. In one of those given by Wilkinson, a man is holding up by the horns t[illegible]d of the dying ox, while an attendant is [illegible]oving in basins the blood as it runs from [illegible] neck[4]. There is no reason to doubt that this picture accurately represents the mode pursued in the court of the Tabernacle.

The verse of the Koran which speaks on the subjects of this chapter is worth quoting: "That which dieth of itself, and blood, and swine's flesh, and all that hath been sacrificed under the invocation of any other name than that of God, and the strangled, and the killed by a blow or by a fall or by goring, and that which hath been eaten by beasts of prey (unless ye make it clean by giving the death stroke yourselves), and that which hath been sacrificed on blocks of stone, are forbidden to you[5]." The "blocks of stones" are such as were set up for the purpose by the pagan Arabs[6]. All Moslems appear to reckon flesh as carrion, unless *Bismillah* (*i.e.* 'in the name of God') is pronounced when the throat of the animal is cut, or, in the case of game, when the gun is fired, or the leash of the dog slipped[7]. The strictness, even of the most

[1] See also Philo, 'de Victimis,' c. V. and L'Empereur's Notes on 'Middoth,' c. III.

[2] Vol. IV. p. 62, sq.

[3] The present Jews observe precisely the same rules. It would seem that skill in the slaughtering of an animal was as little degrading to the ancient Israelite as the skill of a sportsman is amongst ourselves. Dean Stanley makes a striking remark in connection with the Passover of the modern Samaritans which bears on this subject. 'Jewish Church,' Vol. II. p. 412.

[4] 'Popular Account,' I. p. 175.

[5] Sura v., Rodwell's translation, p. 631.

[6] Sale's note; cf. Burton, 'Arabia,' Vol. III. p. 303.

[7] 'Hedàya,' IV. p. 64; Lane's 'Modern Egyp-

degraded of them, in this respect is remarkable. Mr Speke, in his African journey, found that his Arab attendants would not eat the flesh of any animal which had been shot, unless they had cut its throat in due form before its death.

II. On the Life in the Blood. *v.* 11.

There are three words relating to the constitution of man in the Old Testament, and three corresponding ones in the New Testament, which it seems desirable to notice in their connection with this subject. Olshausen, in his 'Opuscula,' has treated the words at length as far as the New Testament is concerned, has satisfactorily vindicated the consistency and clearness of the sacred writers, and has traced out the way in which confusion respecting them has crept into theological language. It will perhaps be sufficient for our purpose thus to mark the difference between the words in question; (1) *chay* (חי), ζωή, *vita*, denoting Life, as opposed to death[1]: (2) *nephesh* (נפשׁ), ψυχή, *anima*, the Soul, as distinguished from the body; the individual life either in man or beast, whether united to the body during life (*chay*), or separated from the body after death; observe the expression "living soul," Gen. ii. 7: (3) *ruach* (רוח) πνεῦμα, spiritus, the Spirit, that which is opposed to the flesh, Rom. viii. 6; Gal. v. 17; 1 Pet. iii. 18, and is distinguished from the life of the flesh; the highest element in man, that which, in its true condition, holds communion with God (Rom. viii. 4, 5, 6). Some of the passages in the New Testament which, if read in the original, the Vulgate, Erasmus, Beza, or the Geneva French, illustrate the distinction which now claims our attention are, Matt. vi. 25, x. 28, 39, xvi. 25, 26; Mark viii. 35; Luke xii. 22, 23; 1 Cor. xv. 44; 1 Thess. v. 23; Heb. iv. 12: while several of these in our version exemplify the confusion of which we have spoken.

The words *nephesh* and ψυχή, like the English *soul*, were, however, occasionally used for *person*. Gen. xlvi. 18; Lev. ii. 1 (in Hebrew), iv. 2, v. 1, 15; Acts vii. 14, xxvii. 37, &c. Compare the use of our word *body* in the Prayer-Book Ps. liii. 1, and in the compounds, *nobody*, *anybody*, &c. *Nephesh* is even used in some cases where we should rather use *dead body*, Num. v. 2, vi. 11, ix. 6, 10, &c.

The soul (*nephesh*) has its abode in the blood as long as life lasts. In *v.* 14, the Soul is identified with the Blood, as it is in Genesis ix. 4. Deut. xii. 23[2]. That the Blood is rightly thus distinguished from all other constituents of the body is acknowledged by the highest authorities in physiology. "It is the fountain of life (says Harvey), the first to live, and the last to die, and the primary seat of the animal soul; it lives and is nourished of itself, and by no other part of the human body." John Hunter inferred that it is the seat of life, because all the parts of the frame are formed and nourished from it. "And if (says he) it has not life previous to this operation, it must then acquire it in the act of forming; for we all give our assent to the existence of life in the parts when once formed." Milne Edwards observes that, "if an animal be bled till it falls into a state of syncope, and the further loss of blood is not prevented, all muscular motion quickly ceases, respiration is suspended, the heart pauses from its action, life is no longer manifested by any outward sign, and death soon becomes inevitable; but if, in this state, the blood of another animal of the same species be injected into the veins of the one to all appearance dead, we see with amazement this inanimate body return to life, gaining accessions of vitality with each new quantity of blood that is introduced, by-and-bye beginning to breathe freely, moving with ease, and finally walking as it was wont to do, and recovering completely." Art. *Blood*. 'Cyclopædia of Anatomy and Physiology.' See also Stevens' "Observations on the Blood," p. 119. The more or less distinct traces of the recognition of blood as the vehicle of life to be found in the Greek and Roman writers are collected—perhaps without sufficient discrimination—by Von Lasaulx ('Die Sühnopfer der Griechen und Römer,' &c.), and by de Maistre ('Eclaircissement sur les Sacrifices'). The knowledge of the ancients on the subject may indeed have been based on the mere observation that an animal loses its life when it loses its blood. But it may deepen our sense of the wisdom and significance of the Law of Moses to know that the fact which it sets forth so distinctly and consistently, and in such pregnant connection, is so clearly recognized by modern scientific research.

tians,' I. 134. Cf. Baker, 'Nile Tributaries,' pp. 137, 202; Speke, pp. 66, 230, 513.

[1] Gen. i. 20, 24, ii. 7; Deut. xxx. 15, 19; Prov. xviii. 21.

[2] It should be noted that the LXX. and the Vulg. are consistent in rendering the Hebrew words *chay* and *nephesh* in this chap. and elsewhere.

CHAPTER XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel,

and say unto them, I am the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: [a]which if a man do, he shall live in them: I *am* the LORD.

[a] Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12.

6 ¶ None of you shall approach to any that is [†]near of kin to him, to uncover *their* nakedness: I *am* the LORD.

[†] Heb. *remainder of his flesh.*

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 [b]The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

[b] chap. 20. 11.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

CHAP. XVIII.

OF UNLAWFUL MARRIAGES AND LUSTS. 1—30.

2. *I am the* LORD *your God*] This formula, or the shorter one, *I am the* LORD, occurs also in *vv.* 4, 5, 6, 21, 30. Cf. xi. 44, 45. It is found several times in the chapters that follow. Its frequent repetition in these parts of the Law may be intended to keep the Israelites in mind of their Covenant with Jehovah in connection with the common affairs of life, in which they might be tempted to look at legal restrictions in a mere secular light. It is but sparingly used in the laws that refer to the observances of religion. Cf. note on *vv.* 24—30.

3. *the land of Egypt—the land of Canaan*] See note on 24—30.

5. *statutes*] **ordinances**. The same Heb. word is thus rendered in *v.* 4.

which if a man do, he shall live in them] If a man keeps the ordinances and judgments of the Divine Law, he shall not be "cut off from his people" (cf. *v.* 29), he shall gain true life, the life which connects him with Jehovah through his obedience. Ezek. xx. 11, 13, 21; Luke x. 28; Rom. x. 5; Gal. iii. 12.

Unlawful Marriages. 6—18.

6. *near of kin*] The Hebrew phrase means literally, *flesh of his body*. The term strictly taken would express all blood relations (as there is no limitation in the original answering to "near") and no others; but it was evidently used to denote those only who came within certain limits of consanguinity, together with those who by affinity were regarded in the same relationship. The rendering of the LXX. is worthy of note—ἄνθρωπος πρὸς πάντα οἰκεῖα σαρκὸς αὐτοῦ οὐ προσελεύσεται.

to uncover...nakedness] *i.e.* to have intercourse. The immediate object of this law was to forbid incest.

7—18. See Note at the end of the chapter.

7. *The nakedness of thy father, or the nakedness*, &c.] The Hebrew conjunction is copulative, not adversative. It might be rendered *and*, or rather, **even**; that is, which belongs to both parents as being "one flesh." Gen. ii. 24; cp. *vv.* 8, 14. These prohibitions are addressed to men and not to women, as is shewn by the concluding words of the verse having reference only to the mother.

8. Cf. the case of Reuben, Gen. xxxv. 22, xlix. 3, 4; St Paul speaks of intercourse with a stepmother as an abomination "not so much as named among the Gentiles," *i.e.* among the Greeks. 1 Cor. v. 1.

thy father's nakedness] See on *v.* 7.

9. *thy sister*] What was here spoken of was the distinguishing offence of the Egyptians. See Note on *v.* 30 at the end of the chapter.

born at home, or born abroad] The alternative thus expressed has been taken to mean;—(1) legitimate or illegitimate; (2) the illegitimate daughter of the father or the illegitimate daughter of the mother; (3) the daughter of the father by a previous marriage (*born at home*), or the daughter of the mother by a previous marriage (*born abroad*, that is, *in another house*). But the phrase might be taken in a broader sense so as to embrace all of these alternatives.—According to the third explanation, the connection prohibited would be that with an elder half-sister. Whether the rule regarding a half-sister by the father was observed by the old Hebrews has been questioned from the instance of Abraham, Gen. xx. 12, where Michaelis ('Laws of Moses,' Art. cx.) and many others take the word sister in its strict sense. But Jewish tradition is probably right in giving a wider meaning to the word *sister* (like *brother* Gen. xiii. 8, xiv. 16), and in regarding Sarah as the niece of

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 [c] Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

c chap. 20. 19.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 [d] Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

d chap. 20. 20.

15 [e] Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

e chap. 20. 12.

16 [f] Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

f chap. 20. 21.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take [1] a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

1 Or, one *wife to another*.

19 [g] Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

g chap. 20. 18.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed [h] pass through *the fire* to [i] Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

h chap. 20. 2. 2 Kings 23. 10.

i Called, Acts 7. 43, *Moloch*.

Abraham. Jos. 'Ant.' I. 6. § 5. See on Gen. xi. 29, xx. 12.

11. It is not easy to determine in what way the meaning of this verse is to be distinguished from that of *v.* 9. But however the details are to be made out, it is obvious that the purpose of *vv.* 9, 11 is emphatically to forbid connection with sisters and half-sisters in whatever way the relationship may come.

12. *thy father's sister*] The instance of Amram and Jochebed (Exod. vi. 20) seems to shew that marriage with an aunt was not considered wrong by the Israelites when they were in Egypt.

16. *thy brother's wife*] That is, if she had children. See Deut. xxv. 5. On the question regarding the inference drawn from this prohibition that it is unlawful to marry the sister of a deceased wife, see Note on *vv.* 7—18 at the end of the chapter, § iv. The law here expressed was broken by Antipas in his connection with Herodias. But the argument to prove that St John the Baptist appealed to this law rather than to the seventh Commandment (see Beda, 'Hist. Ecc.' Lib. I. c. 27), appears to be based on an unsupported assumption that the first husband of Herodias was dead at that time. See Joseph. 'Ant.' XVIII. 5. § 1.

17. It is here forbidden that a man should have connection with both a woman and her daughter, or with both a woman and her granddaughter. The former prohibition is repeated in Deut. xxvii. 23. The rule might have had immediate reference to the relationship incurred by concubinage or irregular intercourse. The Mussulman law, in adopting the rule, applies it expressly in this way, and declares intercourse to be "a principle or cause of a mutual participation of blood between the parties concerned in it." 'Hedàya,' Vol. I. pp. 81, 485. Cf. Amos ii. 7; 1 Cor. vi. 16. It cannot be doubted that the prohibition includes the mother, the daughter and the granddaughter, of either a wife or a concubine. See note on *v.* 6. It should be noticed that incest with a daughter is forbidden only in this indirect manner, while the other very near relationships are distinctly mentioned. See Note at the end of the chapter.

18. *to vex her*] Literally, to *bind* or *pack together*. The Jewish commentators illustrate this by the example of Leah and Rachel. See Note at the end of the chapter.

Unlawful Lusts. 19—23.

19. *her uncleanness*] Cf. xx. 18.

20. *thy neighbour's wife*] Cf. Exod. xx. 14; Deut. v. 18, &c. See on xx. 10.

21. *pass through the fire to Molech*] Strictly, *pass through to Molech*. This is the earliest mention of Molech. See on xx. 2—5.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

k chap. 20. 15.

23 [k] Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

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22. The ancient Persian law sternly condemned this offence ('Vendid.' VIII. 10, ap. Knobel). Also the Hindoo law ('Menu,' XI. 174, 175), and the Koran, VII. 78—80

23. The story of Pasiphae may furnish proof that the early Greeks abhorred this offence. The Hindoo law punishes it severely 'Menu,' XI. 17, 'Gentoo Laws,' p. 280. The Moslem law condemns it. 'Hedàya,' II. p. 27.—On the abominations of ancient Egypt, see on xvii. 7.

it is confusion] See on xix. 19.

Conclusion. 24—30.

24—30. The land designed and consecrated for His people by Jehovah (Lev. xxv. 23) is here impersonated, and represented as vomiting forth its present inhabitants, in consequence of their indulgence in the abominations that have been mentioned. The iniquity of the Canaanites was now full. See Gen. xv. 16; cf. Isaiah xxiv. 1—6. The Israelites in this place, and throughout the chapter, are exhorted to a pure and holy life, on the ground that Jehovah, the Holy One, is their God and that they are His people. Cf. xix. 2. It is upon this high sanction that they are peremptorily forbidden to defile themselves with the pollutions of the heathen. The only punishment here pronounced upon individual transgressors is, that they shall "bear their iniquity" and be "cut off from among their people." We must understand this latter phrase as expressing an *ipso facto* excommunication or outlawry, the divine Law pronouncing on the offender an immediate forfeiture of the privileges which belonged to him as one of the people in Covenant with Jehovah. See on Exod. xxxi. 14, and on Lev. xx. 17. The same purely spiritual sanction is applied to the string of statutes in the next chapter. But in chapter xx. special external punishments are allotted to the offences which have been previously named. The course which the Law here takes seems to be first to appeal to the conscience of the individual man on the ground of his relation to Jehovah, and then to enact such penalties as the order of the state required, and as represented the collective conscience of the nation put into operation. See xx. 26.

NOTES on CHAP. XVIII.

I. ON THE LIST OF PROHIBITED DEGREES. *vv.* 7—18.

i. The relations mentioned or evidently implied in these verses are:—

Relations by blood.

Mother, *v.* 7.
Sister and half-sister, *vv.* 9, 11.
Granddaughter, *vv.* 10, 17.
Aunt, paternal and maternal, *vv.* 12, 13.
Daughter, *v.* 17 (see note).

Relations by affinity, through marriage or carnal connection.

Wife's or concubine's mother
Wife's or concubine's daughter } *v.* 17.
Wife's or concubine's granddaughter
"A wife to her sister." See Note on *v.* 18.

Relations by affinity, through the marriage of near blood relations.

Stepmother, *v.* 8.
Father's brother's wife, *v.* 14.
Son's wife, *v.* 15.
Brother's wife, *v.* 16.

ii. The other passages in the Law relating to this subject are:—

Lev. xx. 11, 12, 14, 17, 19, 20, 21. In these verses certain punishments are appointed for particular kinds of unlawful connection. By the inclusive law in *v.* 29 of chapter xviii. all who perpetrated incest were to be "cut off from among their people." But it is enacted in ch. xx. that when the crime was committed with a mother, stepmother, or daughter-in-law, a sentence of death should be passed upon both the offenders (xx. 11, 12): when with the daughter or the mother, of either a wife or a concubine, they were to be burned (xx. 14, see note): when with a sister or half-sister, they were to be "cut off in the sight of their people" (xx. 17, see note). For incest with an uncle's wife, or a brother's wife, no external punishment is specified, but they were to bear their sin and to be childless (see on xx. 20). The wife of a mother's brother is here included in the term "uncle's wife:" in *v.* 14 of chapter xviii. the father's brother's wife only is mentioned.

Deut. xxii. 30. The rule regarding the mother and stepmother is repeated in its shortest form.

Deut. xxv. 5—10. By this law, commonly known as "the Levirate law," when brethren were dwelling together, if one died leaving a widow without children the single brother was required, under a certain penalty, to marry her. Cf. Matt. xxii. 24.

Deut. xxvii. 20, 22, 23. In the Commination, which was to be proclaimed on taking possession of the Holy Land, curses were comprised on those who committed incest with a mother, a stepmother, a sister, a half-sister, or a mother-in-law. The mother-in-law is here distinctly mentioned for the first time in connection with the law of incest. She is however implied in xviii. 17 and in xx. 14.

iii. It is considered by most critics that neither of these statements, nor the whole of them together, can be intended to present a complete list of the proscribed relationships. The grandmother and the niece (see on *v.* 9) are certainly omitted. The daughter and the full sister are not expressly mentioned, though they are necessarily implied in *vv.* 9, 17. It would seem that, in accordance with the pervading practical character of the Mosaic statutes, such details were given, or repeated, from time to time, as the occasion required, the general principle of the law having been expressed in *v.* 6.

iv. From the order in which the particulars are given, and from the use of the expression "near of kin" in *v.* 6, there would seem to have been a general recognition of the maxim that the relationships of the husband devolved on the wife, and those of the wife upon the husband. This is distinctly put as regards the husband's relations concerning the stepmother in the expression, "it is thy father's nakedness" (*v.* 8), and in similar expressions concerning the brother's wife and the uncle's wife (xviii. 16, xx. 20, 21). But yet there is undoubtedly in Lev. xxi. 1—4 a clear distinction recognized between relations by blood and relations by affinity. And it has been argued that, as the wife lost her family name, acquired the civil rights of her husband's family, and, if a priest's daughter, lost the privileges she had as such (see Lev. xxi. 3, xxii. 12), though the husband's relations might have become the wife's, the wife's relations did not, in the full sense, become the husband's. It may be added that the Levirate marriage (Deut. xxv. 5—10) very clearly proves that, even in the case of the wife, the relationship with her husband's kindred was not by any means so stringent as that with her near blood relations, with whom connection could under no circumstances be permitted.

II. On Marriage with two Sisters. *v.* 18.

i. *Meaning of the words "a wife to her sister."* ii. *Not a prohibition of Polygamy.* iii. *The Ecclesiastical question.*

i. The rule, as it here stands, would seem to bear no other meaning than that a man is not to form a connection with his wife's sister, while his wife is alive. It appears to follow that the Law permitted marriage with the sister of a deceased wife. A limitation being expressly laid down in the words, "beside the other in her lifetime," it may be inferred that, when the limitation is removed, the prohibition loses its force, and permission is implied.

The testimony of the Rabbinical Jews in the Targums, the Mishna and their later writings; that of the Hellenistic Jews in the Septuagint and Philo ('de Spec. Legg.' III. 5); that of the early and mediæval Church in the old Italic, the Vulgate, with the other early versions of the Old Testament, and in every reference to the text in the Fathers and Schoolmen, are unanimous in supporting, or in not in any wise opposing, the common rendering of the passage. This interpretation appears indeed to have stood its ground unchallenged from the third century before Christ to the middle of the sixteenth century after Christ[1].

But a different version of the words rendered "a wife to her sister" was given by Junius and Tremellius (A. D. 1575), was

[1] See 'Ancient interpretation of Leviticus xviii. 18,' by Dr McCaul: 'Report of the Commissioners on the Law of Marriage,' p. 152.

treated with some allowance by Drusius (about A.D. 1600), found its way into the margin of our authorized version and into the margin of the Geneva French, and has been adopted more recently in the 'Berlenburger Bibel.' In our margin, the words "one wife to another" are offered as an alternative for, "a wife to her sister." The command would thus be turned into a prohibition of polygamy.

ii. It is quite true that the phrase in question, and the corresponding one, *a man to his brother*, are used idiomatically in Hebrew in cases in which the words are not applied in their primary sense but as Pronouns. But this idiomatic use appears regularly to follow a plural antecedent, and involves necessarily, not the sense merely of *one* added on to another *single one* (which is what would be required here), but a distributive and reciprocal sense, answering to, *each one to another*. It is so applied to the loops of the curtains of the tabernacle, to the tenons of the boards, in Ex. xxvi. (*vv.* 3, 5, 6, 17), and to the wings of the cherubim in Ezek. i. *vv.* 11, 23. See Robinson, quoted by McCaul, p. 59. The suggested interpretation in this place in Leviticus is rendered still more improbable by the fact that the words are the same as are used elsewhere throughout this chapter for *wife* and *sister*.

If the grammatical argument were less clear, the acceptance of the verse as a prohibition of polygamy would be obviously at variance with the laws in Ex. xxi. 7—11, and Deut. xxi. 15—17, which direct the mode for regulating a family in which there are more than one wife; to say nothing of the cases of Elkanah, David, Joash (2 Chro. xxiv. 3) and others, which are never called in question as breaches of the Law. By these instances, and by the warning for the king, Deut. xvii. 17, it would appear that the Law, while it restricted and even discouraged polygamy, certainly permitted it to exist.

iii. It must be kept in view that our business here is only to inquire what the Law of Moses actually says. The great practical questions relating to the obligation of Christians and to the alteration which has been proposed in the English law of marriage, have been argued at large, and may be well determined, upon other grounds. The Ecclesiastical rule which we have to obey rests upon a basis of its own, and the weighty arguments drawn from the conditions of social life may be deemed sufficient to support our law as it exists; but with these we have here nothing to do.

There is however a question which has been, in the eyes of some, almost identified with the practical inquiry, which affects in an important degree the light in which we are to regard this portion of the Mosaic law in whatever way we may interpret Lev. xviii. 18. Are the prohibitions contained in this chapter, in all their details, binding upon Christians? The affirmative has been strongly insisted on in modern times. Our Reformers were very decided on this point[1]. It has been contended that the Levitical table of prohibitions in all its details is as much a part of the moral law as, "Thou shalt not commit adultery," or any other of the Ten Commandments.

The Fathers in general, most of the Schoolmen and the mediæval Church, took different ground. They considered that while the great principles of the law of incest must ever be binding upon mankind, the limits to which their application should be carried out were not absolutely fixed, and might have been determined by Moses with a view to the particular circumstances and condition of the Hebrew nation. The testimony of St Basil, strongly as he was opposed to marriage with the sister of a deceased wife, is remarkable on this head. He declares that the Mosaic law of Prohibited degrees does not bind Christians more than the law of Circumcision; but he considers that the marriages in question are unlawful because man and wife are one, and the sister in law is to be regarded in the same light as the sister by blood[2].

Every particular prohibition actually contained in the Mosaic Law has however been generally acknowledged in the Church. But the tendency of ecclesiastical authorities, up to the time of the Reformation, was to multiply prohibitions. To give a few examples—St Augustin, in setting forth the reasons of laws against connections with near relations upon natural and social grounds, strongly objects to marriages between cousins[3]. Marriages between first cousins were forbidden by a law of Theodosius, which was revoked by Arcadius and Honorius A.D. 405. St Gregory (A.D. 590) forbad all marriages that came within the fourth degree of relationship. The Council of London assembled by Lanfranc A.D. 1075, prohibited anyone from marrying one of his own kindred, or one of the kindred of a deceased wife, within the seventh degree, and this law was reenacted in 1102 and 1126. In the Council of Westminster A.D. 1200, a man was forbidden to marry any relation of a deceased wife; and by the same canon, a godson was forbidden to marry the daughter of his godfather. This state of the Ecclesiastical law, along with the abomination of frequent dispensations which it entailed, probably occasioned a reckless revulsion in some minds of which traces may be seen in the

[1] See especially 'Reformatio Legum,' p. 47, edit. 1850.

[2] Ep. CXCVII. 'ad Diodotum.' The argument against the obligation of Christians to obey the letter of the Law is carried out by Jeremy Taylor, 'Ductor Dub.' Bk. II. ch. ii, and by Archdn. Hare, in his Charge for 1849, entitled, 'The True Remedy for the evils of the Age.'

[3] 'De Civ. Dei,' XV. 16. The passage is very striking.

controversy regarding the divorce of Henry VIII. Our Reformers were perhaps on this account driven more formally to entrench themselves behind the authority of the text of Leviticus, although they were obliged to supplement it in some particulars in constructing their own table for practical use.

III. On the Prohibited Degrees among the Gentile Nations. *v.* 30.

The excellence of the law contained in this chapter of Leviticus is shown in a strong light if contrasted with the abominations and irregularities in the usages of the most cultivated nations of antiquity.

The Egyptians and the Persians appear to have indulged in connections with near relations to a greater degree than any other civilized nations. In Egypt marriage with a full sister was permitted in very early times[1]. The custom was handed down in the royal family from the Pharaohs to the Ptolemies, and seems to have been continued till the termination of the latter dynasty with Cleopatra and her brother[2]. The prevalence of the custom is shown in the sculptures in both Lower and Upper Egypt[3]. The Medes and Persians were in the habit of marrying their mothers from the earliest ages. Eastern tradition ascribes the origin of this to Nimrod, and makes it coeval with the rise of the Magian religion[4]. But marriage with a sister appears to have been unknown in Persia till the time of Cambyses[5]. Later writers freely ascribe all other kinds of incest to the Persians[6]; but that with a mother continued to be their distinguishing opprobrium[7].

The Greeks and Romans, especially the latter, were in very early times much stricter in this branch of morality. The stories of Œdipus and Hippolytus sufficiently show the abhorrence in which connections with mothers and stepmothers were held[8]. Marriages with sisters were condemned as barbarous and unholy[9], although Solon permitted marriage with a half-sister by the father, and Lycurgus that with a half-sister by the mother[10]. Marriages between an uncle and niece appear to have been common at Sparta[11]. The old Roman custom was to avoid marriage with a blood relation, even with a first cousin. From the second century A.C. marriages between uncles and nieces, and between cousins, were tolerated[12]; but they were very infrequent, and those between uncles and nieces were disgraceful till after the middle of the first century A.D., when Claudius set the example by marrying Agrippina[13].

By the Brahmin law the twice-born man was not permitted to marry any woman who came within the sixth degree of relationship, either on the father's or on the mother's side, or was known by her family name to belong to the same stock. Incest with a mother was punished by death with frightful torture; that with a sister, aunt, or niece, by severe penance[14]. The ancient Arabs are said to have been very lax[15]; but the Moslem law is based upon the Hebrew, and adds to the prohibited degrees, nieces, foster-mothers and foster-sisters[16].

It seems worthy of remark that in early ages incestuous connections appear to have been avoided for the most part from instinctive repugnance ruling the general practice, rather than from positive statutes. The moral of the stories of Œdipus and Hippolytus must have been rooted in the Greek mind before there were positive laws on the subject. When Claudius wished to marry his niece he satisfied himself that he could carry out his purpose without breaking any express law. When it was made lawful at Athens and Sparta to marry half-sisters, and at Rome to marry cousins and nieces, the people showed themselves very backward in availing themselves of the license. It may also be observed in connection with this operation of a common instinct that several of the instances which have been adduced show in a very marked manner the observance in heathen nations to have been stricter in early ages than in later ones. The Persians and Medes seem at first to have made incestuous marriages only with mothers; but from the time of Cambyses they began to throw off all restraint. The Romans began with peculiar strictness, and became lax at a late period and by slow degrees. The histories of the family of Augustus and of the Herods sadly show how entirely the old strictness yielded at last to the opposite extreme.

[1] Diod. Sic. I. 27.
[2] Dio. Cass. XLII. 44.
[3] Wilkinson, 'Pop. Account,' Vol. II. p. 224.
[4] Selden, 'de Jure Gent.' lib. v. cap. 11, p. 552.
[5] Herodot. III. 31. When Cambyses consulted his wise men on his intention to marry his sister, they replied that they could not find a law permitting a man to marry his sister, but they found one to allow a king to do as he liked.
[6] Philo, 'de Sp. Legg.' III. 3; Hieron. 'adv. Jovin.' II. 7, &c.
[7] Catullus, 'Carm.' XC.
[8] See also Virgil, 'Æn.' X. 389.
[9] Eurip. 'Androm.' 174; Aristoph. 'Ran.' 850; Plato, 'de Legg.' VIII. 6.
[10] Philo, 'de Sp. Legg.' III. 4. Cimon availed himself of Solon's law in marrying Elpinice.
[11] Herodot. V. 39, 48, cf. VII. 239, VI. 71.
[12] Liv. XLII. 34; Cic. 'pro Cluent.' V.
[13] Plut. 'Quæst. Rom.' p. 76, edit. Reiske; Tacit. 'Annal.' XII. 5, 6; Sueton. 'Claud.' XXVI.
[14] 'Menu,' III. 5, XI. 104, 171, sq.
[15] Freytag, 'Einleitung,' ap. Rodwell, p. 532.
[16] Koran, Sura IV. 20, sq.; 'Hedàya,' Vol. I. p. 76.

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [a] Ye shall be holy: for I the LORD your God *am* holy.

[a] ch. 11. 44. & 20. 7. 1 Pet. 1. 16.

3 ¶ Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

4 ¶ Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 ¶ And [b] when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

[b] chap. 23. 22.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

12 ¶ And ye shall not [c] swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

[c] Exod. 20. 7. Deut. 5. 11. Matt. 5. 33. James 5. 12.

13 ¶ [d] Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

[d] Ecclus. 10. 6.

14 ¶ Thou shalt not curse the

CHAP. XIX.

A REPETITION OF SUNDRY LAWS. 1—37.

2. *Ye shall be holy: for I the LORD your God am holy*] These words express the key-note to the whole book of Leviticus, being addressed as they are not to the priests, or the rulers, or the saintly few, but to the whole nation. Cf. xi. 45; xx. 7, 26; Ex. xix. 6.—There does not appear to be any systematic arrangement in the laws which follow; but it is evident that they were intended as guards to the sanctity of the elect people, enforcing common duties by immediate appeal to the highest authority. Cf. on xviii. 24—30.

3. Ex. xx. 8, 12, xxxi. 13, 14. The two laws repeated here are the only ones in the Decalogue which assume a positive shape, all the others being introduced by the formula, "Thou shalt not."—These express two great central points, the first belonging to natural law and the second to positive law, in the maintenance of the well-being of the social body of which Jehovah was the acknowledged king.

4. Ex. xx. 4, xxxiv. 14—17; see on Lev. xxvi. 1.

5. *ye shall offer it at your own will*] Rather, **ye shall offer it that you may be accepted.** See on i. 3.

6—8. See on vii. 15—18. Of the rules relating to holy things this was perhaps one of those most likely to be transgressed by the people, and hence the propriety of its being repeated in this place.

9, 10. This law is expressed more fully, Deut. xxiv. 19—21. As regards the grain harvest it is repeated in connection with the Feasts of Weeks, Lev. xxiii. 22. It was a charitable provision that related to every sort of grain and fruit. The word rendered "grape" in *v.* 10 signifies rather **fallen fruit** of any kind; and the word rendered "vineyard" may also be applied to **a fruit garden** of any kind. Cf. Deut. xxiii. 24.—*the poor* is the poor Israelite—*the stranger* is properly **the foreigner**, who could possess no land of his own in the land of Israel. See on xvi. 29; cf. *vv.* 33, 34. Like the law in *vv.* 23—25 (on which see note) this was prospective in its actual operation.

11, 12. The meaning of the eighth Commandment is here expanded into the prohibition of (1) theft, (2) cheating (cf. vi. 2, 3, 4), (3) falsehood. When the act of deception was aggravated by an oath the third Commandment was of course broken as well as the eighth. Ex. xx. 7, 15.

13, 14. The aphorism in *v.* 11 forbids injuries perpetrated by craft; this one, those perpetrated by violence or power, the conversion of might into right. In *v.* 13 "de-

[e Deut. 27. 18.] deaf, [e]nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

[f Exod. 23. 2. Deut. 1. 17. & 16. 19. Prov. 24. 23. James 2. 9.] 15 ¶ [f]Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.

[g 1 John 2. 11. h Matt. 18. 15. Ecclus. 19. 13.] 17 ¶ [g]Thou shalt not hate thy brother in thine heart: [h]thou shalt in any wise rebuke thy neighbour, [1]and not suffer sin upon him.

[1 Or, that thou bear not sin for him.]

[i Matt. 5. 43. & 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.] 18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, [i]but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

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fraud" should rather be, **oppress.** The rule given in the latter clause is expressed at more length Deut. xxiv. 14, 15; cf. James v. 4. The meaning of *v.* 14 appears to be, *Thou shalt not utter curses to the deaf because he cannot hear thee, neither shalt thou put a stumbling-block in the way of the blind because he cannot see thee* (cf. Deut. xxvii. 18), *but thou shalt remember that though the weak and poor cannot resist, nor the deaf hear, nor the blind see, God is strong, and sees and hears all that thou doest.* Cf. Job xxix. 15. The principle is brought into connection with the law of the Jubilee in Lev. xxv. 17, 36, 43.

15, 16. In the administration of justice there is to be no respect of persons. Judgment is not to be warped, either out of pity to the poor or to win favour with the rich: nor is it to be based upon idle tale-bearing (cf. Ex. xxiii. 1—3, 8). The meaning of the latter clause of *v.* 16 is not quite so clear. The expression, to "stand against the blood of thy neighbour," has been generally understood to mean, to put his life in danger by standing up as his accuser. But most of the recent Jewish versions follow the Talmud in giving another sense to the words, which it appears the Hebrew will bear: *Thou shalt not stand by idly when thy neighbour's life is in danger.* So Zunz, Luzzatto, Herxheimer, Leeser, Wogue.—Whichever interpretation we adopt, from the connection in which the passage stands, it may be inferred that the clause prohibits that which might interfere with the course of justice.

17, 18. The Israelite was not to conceal hatred in his heart towards his brother. When injured he was to admonish the offender at once, and not to incur sin by retaining any feeling of unkindness. Cf. Matt. xviii. 15 sq. The words *not suffer sin upon him*, should rather be, **not bear sin on his account;** that is, either by bearing secret ill-will (Ephes. iv. 26), or by encouraging him to sin in withholding due rebuke. Rom. i. 32. All feeling of vengeance or grudge was precluded by the commandment, "Thou shalt love thy neighbour as thyself." Cf. Matt. xxii. 39; Luke x. 27; Rom. xiii. 9; Gal. v. 14; James ii. 8, &c.

19. This law is substantially repeated Deut. xxii. 9, 10, 11. The distinctions which God has established in the physical order of the world were thus to be kept in view in accordance with the original law of creation. Gen. i. 11, 12, 21, 24, 25. The observance also of deeply rooted conventional distinctions, in which "use becomes second nature" (φύσις), is similarly connected with moral obligation in Deut. xxii. 5; cf. 1 Cor. xi. 14, 15.

linen and woollen] The original word thus rendered (*sha'atnez*) is a peculiar one. It is found only here and in Deut. xxii. 11, where it is rendered "of divers sorts," and the ordinary Hebrew words for woollen and linen which there follow it are in this place assumed by our translators to be an equivalent term. But *sha'atnez* appears to be a Coptic word and to mean *spurious* or *adulterated* (Gesenius, Fürst, Knobel, &c.); LXX. κίβδηλος. The mention of mixed woollen and linen in Deuteronomy only furnishes an illustrative example and is not a rendering of *sha'atnez.*—But there is a difficulty in reconciling this law with the combination of wool and linen used in the dress of the High priest. On Ex. xxviii. 4. Some of the Jews suppose that this law was made only for the laity; others refer to the rabbinical maxim that the Lord could at pleasure dispense with His own law. It may however be conjectured that the rule was not intended to forbid the weaving of different kinds of yarn into one piece where each material could be distinctly seen, but only the spinning into one thread two or more different materials. This may perhaps indicate the meaning of *sha'atnez* as denoting such tissues as linsey woolsey. It should be noticed that the flax is spoken of in Exodus as

20 ¶ And whosoever lieth carnally with a woman, that *is* a bondmaid, [1]betrothed to an husband, and not at all redeemed, nor freedom given her; [1]she shall be scourged; they shall not be put to death, because she was not free.

[1] Or, *abused by any.* Heb. *reproached by,* or, *for man.*
[1] Or, *they.* Heb. *there shall be a scourging.*

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be [†]holy to praise the LORD *withal.*

[†] Heb. *holiness of praises to the LORD.*

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

27 [k]Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

[k] chap. 21. 5.

28 Ye shall not [l]make any cuttings in your flesh for the dead, nor

[l] Deut. 14. 1.

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spun by itself, xxvi. 1, xxvii. 16, xxxvi. 8, xxxix. 24, &c.

20. *betrothed to an husband*] Rather, **who has been betrothed to a man.** The reference appears to be to a bondwoman who has been betrothed to a fellow-servant by her master. Death was the punishment for unfaithfulness in a betrothed woman in other cases. Deut. xxii. 23, 24.

she shall be scourged] Literally, *there shall be a chastisement.* Our version follows the Targums. But a better rendering is that of the LXX., Vulg., Syriac and many recent versions, **they shall be chastised.** The Trespass-offering was especially due from the man as having not only sinned with the woman, but inflicted an injury on the rights of the master. See on v. 14.

23—25. When a fruit-tree of any kind was planted, its produce was to be deemed imperfect and unfit for presentation to Jehovah for the first three years. In the fourth year its fruit was presented in the Sanctuary (see Deut. xxvi. 2), and the tree was thus sanctified in a way which bore an analogy to the circumcision of one of the chosen race. Cf. "the vine undressed," literally, *the Nazarite vine.* Lev. xxv. 5, 11. Not until the fifth year was the owner permitted to eat of the fruit. In regard to its spiritual lesson, this law may be compared with the dedication of the first-born of beasts to Jehovah. Ex. xiii. 12, xxxiv. 19. Though in practical operation it could be only prospective, like the law of gleaning in *vv.* 9, 10, its meaning in a moral point of view was plain, and tended to illustrate the spirit of the whole Law.

I am the LORD] See on xviii. 2, xix. 2.

26—28. Certain heathen customs, several of them connected with magic, are here grouped together. The prohibition to eat anything *with the blood* (strictly, *upon the blood,*) may indeed refer to the eating of meat which had not been properly bled in slaughtering, and would thus take its ground only on the general prohibition of blood. Lev. vii. 26, xvii. 10; Deut. xii. 23; cf. 1 S. xiv. 32, 33. But it is not improbable that there may be a special reference to some sort of magical or idolatrous rites. Cf. Ezek. xxxiii. 25. See Spencer, Lib. I. c. VIII. § 1.

observe times] It is not clear whether the original word refers to the fancied distinction between lucky and unlucky days, to some mode of drawing omens from the clouds, or to the exercise of "the evil eye."

27. *round the corners of your heads*] It is supposed that this may allude to such a custom as that of the Arabs described by Herodotus. They used to shew honour to their deity Orotal by cutting the hair away from the temples in a circular form (III. 8). Cf. on Jer. ix. 26.

mar the corners of thy beard] Cf. xxi. 5: Jer. xlviii. 37. It has been conjectured that this also relates to a custom which existed amongst the Arabs (see Plin. 'H. N.' VI. 32), but we are not informed that it had any idolatrous or magical association. As the same, or very similar customs, are mentioned in connexion with cuttings in the flesh for the dead in ch. xxi. 5, in Deut. xiv. 1, as well as here, it would appear that they may have been signs of mourning. See Herodotus, II. 36.

28. *cuttings in your flesh for the dead*] Cf. xxi. 5; Deut. xiv. 1; Jer. xvi. 6, xlviii. 37, &c. Amongst the excitable races of the East

print any marks upon you: I *am* the LORD.

† Heb. *profane.*

29 ¶ Do not †prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 ¶ And [m] if a stranger sojourn with thee in your land, ye shall not ‖vex him.

m Exod. 22. 21.

‖ Or, *oppress.*

34 [n] *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

n Exod. 12. 48, 49.

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

o Prov. 11. 1. & 16. 11. & 20. 10.

36 [o] Just balances, just †weights, a

† Heb. *stones.*

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this custom appears to have been very common. Xenoph. 'Cyrop.' III. 1. 13, III. 3. 67; Herodot. IV. 71, &c. The Persians, Abyssinians, Bedouins, and many other nations still practise it.

print any marks] This appears to refer to the process of tattooing, in which different devices are formed by perforations in the cuticle, and ink, or some other coloured substance, is rubbed over them so as to leave a permanent mark. It was probably practised in ancient Egypt, as it is now by the lower classes of the modern Egyptians (Lane, ch. I.). This, as well as the other practices here named, appears to have been connected with superstitious notions. See Mishna, 'Makkoth,' III. 6, with Bartenora's note; Theodoret, 'Quæst. in Lev.' XXVIII. But any voluntary disfigurement of the person was in itself an outrage upon God's workmanship, and might well form the subject of a law.

29. This command would seem to refer to common prostitution as well as to that mentioned Deut. xxiii. 17, which is connected with idolatrous rites.

30. Cf. *v.* 3, xxvi. 2.

31. The devotion of faith, which would manifest itself in obedience to the commandment to keep God's Sabbaths and to reverence his Sanctuary (*v.* 30), is the true preservative against the superstition which is forbidden in this verse. The people whose God was Jehovah were not to indulge those wayward feelings of their human nature which are gratified in magical arts and pretensions. Cf. Isa. viii. 19.

them that have familiar spirits] The word thus rendered is supposed to signify *bottles.* So the Talmud, Gesenius, Fürst. This application of the word is supposed to have been suggested by the tricks of ventriloquists, within whose bodies it was fancied that spirits used to speak. Hence the LXX. use the word ἐγγαστρίμυθοι. See Theod. 'Quæst. in Lev.' XXIX. The word which here and in some other places appears to denote the person practising the art, is in other cases used for the familiar spirit which he pretended to employ in order to consult, or to raise, the spirits of the dead. See 1 S. xxviii. 7, 8.

wizard] The English word literally answers to the Hebrew, being equivalent to *a knowing man*, or, *a cunning man.* See Lev. xx. 6, 27; Deut. xviii. 11; cf. Exod. xxii. 18.

32. The outward respect due to old age is here immediately connected with the fear of God. Prov. xx. 29; 1 Tim. v. 1. The ancient Egyptians, like the Lacedemonians and the old Romans, appear to have been exemplary in this respect (Herodot. II. 80; 'Aul. Gell.' II. 15), as were, and are to this day, most of the eastern nations: 'Menu,' II. 120, 121, 122; Lane's 'Modern Egyptians,' ch. VIII. XIII. &c.

33, 34. *the stranger*] **the foreigner.** See on xvi. 29. In Ex. xxii. 21, xxiii. 9, the Israelite was forbidden on the same ground—that he had himself been a foreigner in Egypt—to oppress the foreigner; but he is now commanded to treat him without reserve like a brother, to love him as himself. See on Ex. xxiii. 23. The word "*But,*" supplied at the beginning of *v.* 34, is needless and rather obscures the meaning.

35, 36. In all kinds of exchanges, strict justice was to be observed. The Ephah is here taken as the standard of dry measure, and the Hin (see on Ex. xxix. 40) as the standard of liquid measure. Cf. Ezek. xlv. 10—12. Two very different estimates of the capacities of these measures have been formed. From the statements of Josephus, who compares the Hebrew measures with the Greek ('Ant.' III. 9. § 4, VIII. 2. § 9, &c.), the Ephah, or Bath, contained above eight gallons and a half, and the Hin (which was a sixth part of the Ephah), rather less than one gallon and a half. But according to the rabbinists, who make

just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAPTER XX.

1 *Of him that giveth of his seed to Molech.* 4 *Of him that favoureth such an one.* 6 *Of going to wizards.* 7 *Of sanctification.* 9 *Of him that curseth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of incest.* 13 *Of sodomy.* 15 *Of beastiality.* 18 *Of uncleanness.* 22 *Obedience is required with holiness.* 27 *Wizards must be put to death.*

AND the LORD spake unto Moses, saying,

2 [a] Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the

[a] chap. 18. 21.

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the contents of a hen's egg their standard, the Ephah did not hold quite four gallons and a half, and the Hin not quite six pints. The Log was a twelfth part of the Hin. The latter estimate is to be preferred on grounds of probability.—For the moral duty here enjoined, cf. Deut. xxv. 13—16; Prov. xi. 1, xvi. 11, xx. 10; Ezek. xlv. 10; Micah vi. 10, 11; Amos viii. 5.

36. *I am the LORD your God*, &c.] A full stop should without doubt precede these words. They introduce the formal conclusion to the whole string of precepts in this chapter, which are all enforced upon the ground of the election of the nation by Jehovah who had delivered them from the bondage of Egypt. Cf. on *v.* 2.

CHAP. XX.

PUNISHMENTS APPOINTED FOR CERTAIN CRIMES. 1—27.

Respecting the relation in which this chapter stands to chapters xviii. and xix. see on xviii. 24—30. The crimes which are condemned in those chapters on purely spiritual ground, the absolute prohibition of Jehovah, have here special punishments allotted to them as offences against the well-being of the nation.

2—5. Molech, literally, *the King*, called also Moloch, Milcom, and Malcham, whose rites are here so severely condemned, was known in later times as "the abomination of the Ammonites," when Chemosh was the abomination of the Moabites, and Astarte the abomination of the Sidonians. Solomon dedicated to each one of these deities a high place (see on xxvi. 30), most probably at the corner of Jerusalem which overlooked the valley of Hinnom. See Stanley, 'Jewish Church,' II. p. 390. These were destroyed and defiled by Josiah. 1 K. xi. 5, 7; 2 K. xxiii. 10, 13. Molech was called Adrammelech by the Sepharvites. 2 K. xvii. 31. He appears to have been *the fire-god* of the eastern nations; related to, and sometimes made identical with, Baal, *the sun-god*. The impious custom with which his name is mainly connected was called in full, *passing children through the fire to Molech*, sometimes elliptically (as in the Hebrew text of Lev. xviii. 21), *passing them through to Molech;* or, omitting the name of the god, *passing them through the fire*. In this place the children are spoken of as *given to Molech*. According to a Jewish tradition of very light authority, the deity was worshipped under the form of a brazen image, having the head of an ox, with the arms extended to receive the babe, who was in some way there subjected to the action of fire. A brass image of the god Kronos, said to have been used in this manner by the Carthaginians, is described by Diodorus Siculus (xx. 14), which seems to have furnished the rabbinists with the suggestion. But the nature of this rite, and of what others there may have been connected with the name of Molech, is very doubtful. The practices appear to have been essentially connected with magical arts, probably also with unlawful lusts (see *vv.* 5, 6; xviii. 20, 21; Deut. xviii. 10, 11; 2 K. xvii. 17, xxi. 6; 2 Chron. xxxiii. 6; Ezek. xxiii. 37), and with some particular form of profane swearing; see *v.* 3, xviii. 21; cf. Zeph. I. 5.—It is a question whether the child who was passed through the fire to Molech was destroyed or not; whether he was regarded as a propitiatory sacrifice, or as the object of a rite imagined to be in some way beneficial to him. Maimonides and the Jewish authorities in general appear to take the latter view. On the other hand, there is express mention of burning children as sacrifices. Ps. cvi. 37, 38; Is. lvii. 5; Jer. vii. 31, xix. 5; Ezek. xvi. 21, xxiii. 39. The sacrifice of his son by the king of Moab (2 K. iii. 27) was probably performed to the Moabite god, Chemosh, whose worship, it may reasonably be supposed, was of similar nature to that of Molech. But however the question is decided in reference to later times, we may perhaps conjecture, from the context in which it is here mentioned, that the rite in the time of Moses belonged to the region rather of magic than of definite idolatrous worship, and that it may have been practised as a lustral charm, or fire-baptism, for the children of incest and adultery. Its connection with the children of Ammon, the child of incest, may be worth noticing in reference to this suggestion. It should be recollected that Idolatry and Magic of all kinds are closely connect-

strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ [b] Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

[b] chap. 11. 44. & 19. 2. 1 Pet. 1. 16.

8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

9 ¶ [c] For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

[c] Exod. 21. 17. Prov. 20. 20. Matt. 15. 4.

10 ¶ And [d] the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

[d] Deut. 22. 22. John 8. 4.

11 [e] And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

[e] chap. 18. 8.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 [f] If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

[f] chap. 18. 22.

14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 [g] And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

[g] chap. 18. 23.

16 And if a woman approach unto

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ed, and are always apt to run into each other, while true Faith is equally opposed to both of them. See on Exod. xxii. 18. Bacon reckons as two "declinations from religion," "*idolatry*, when we worship false gods, supposing them to be true; and *witchcraft*, when we adore false gods, knowing them to be wicked and false." 'Advancement of Learning,' Bk. II.—In connection with this subject the matter collected by Brand, in his accounts of May day and Midsummer day, is of interest, 'Popular Antiquities,' Vol. I.

2. *strangers that sojourn*] **foreigners who dwell.** See xvi. 29.

people of the land] *i.e.* native Hebrews. See iv. 27.

stone him with stones] The commonest form of capital punishment. It was probably preferred as being the one in which the execution was the act of the whole congregation.

3. *defile my sanctuary*] *i.e.* pollute the people as identified with their Sanctuary. Cf. xv. 31; Num. xix. 13, &c.

6. Cf. *v.* 27 and on xix. 31.

7, 8. Cf. xi. 45, xviii. 4, 5, xix. 2, xx. 22—26, &c.

9. Ex. xxi. 17; Deut. xxvii. 16; Matt. xv. 4; Mark vii. 10.

10. xviii. 20; Ex. xx. 14; Deut. xxii. 22.

11. See Note I. after chap. xviii.

13. Cf. xviii. 22; Deut. xxiii. 17.

14. *burnt with fire*] Cf. Gen. xxxviii. 24. It is inferred, on very probable ground, that the burning under the sentence of the Law took place after the death of the criminal by stoning, or strangling. See the case of Achan, Josh. vii. 25. Cf. Lev. xxi. 9. The Targum of Palestine says that the offenders in this case were destroyed by molten lead being poured down their throats. But this is utterly improbable. On the nature of the offence see on xviii. 17.

15, 16. xviii. 28; Deut. xxvii. 21.

any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 [h] And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath [†] discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it *is* [†] an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my [i] statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, [k] spue you not out.

[h] chap. 18. 19.
[†] Heb. *made naked.*
[†] Heb. *a separation.*
[i] chap. 18. 26.
[k] chap. 18. 25.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and [l] therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people.

25 [m] Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that [‖] creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: [n] for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

27 ¶ [o] A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

[l] Deut. 9. 5.
[m] chap. 11. 2. Deut. 14. 4.
[‖] Or, *moveth.*
[n] ver. 7. chap. 19. 2. & 20. 7. 1 Pet. 1. 16.
[o] Deut. 18. 11. 1 Sam. 28. 7.

CHAPTER XXI.

1 *Of the priests' mourning.* 6 *Of their holiness.* 8 *Of their estimation.* 7, 13 *Of their marriages.* 17 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, Speak unto the priests the sons

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17. *cut off in the sight of their people*] See on Ex. xxxi. 14. But the more full expression here used probably refers to some special form of public excommunication, accompanied, it may be, by expulsion from the camp.

18. Cf. xviii. 19. See xii. 2; xv. 19.

19. *bear their iniquity*] See on Ex. xxviii. 38.

20. *they shall die childless*] This may mean either that the offspring should not be regarded as lawfully theirs, nor be entitled to any hereditary privileges (St Augustin, Hesychius, Michaelis), or that they should have no blessing in their children (see authorities quoted by Drusius).

21. Cf. on xviii. 16.

22—26. The ground is here again stated on which all these laws of holiness should be obeyed. See on xviii. 24—30.

24. Cf. Ex. iii. 8, 17, xiii. 5, xxxiii. 3, &c.

25, 26. The distinction between clean and unclean for the whole people, and not for any mere section of it, was one great typical mark of "the kingdom of priests, the holy nation." See Note after chap. xi. § VII.

25. *any manner of living thing that creepeth*] Rather, **any creeping thing**; that is, any vermin. See on xi. 20—23. The reference in this verse is to dead animals, not to the creatures when alive. See Note after chap. xi. § III.

27. See on xix. 31.

of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* [1] he shall not defile himself, *being* a chief man among his people, to profane himself.

5 [a] They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

[1] Or, *being an husband among his people, he shall not defile himself* for his wife, &c.

[a] chap. 19. 27.

THE LAWS OF HOLINESS FOR THE PRIESTS.
xxi. 1. xxii. 16.

CHAP. XXI. 1—15. The priests were to maintain a peculiarly high standard of legal purity in their family relations because it was their office to offer sacrifices to Jehovah. *vv.* 6, 8, 15. The common priest was not merely required, like the rest of the people, to purify himself when he had become defiled by contact with the dead, but he was to avoid such defilement in all cases except those of the nearest relationship, *vv.* 2, 3; the High priest was not to incur it in any case, *v.* 11. The common priest was not permitted to marry a prostitute, a woman of lost character, nor a divorced woman, *v.* 7: the High priest could marry no one but a virgin of Hebrew blood, *vv.* 13, 14. The priest's family was to be a model of purity, and unchastity in a priest's daughter was punished with marked severity, *vv.* 4 (see note), 9.

2—3. Cf. Ezek. xliv. 25.—*his kin* (Heb. *sheer*, see xviii. 6), *that is near unto him*] The relations here mentioned are those that would make up one household with the priest himself and his wife, in the case of his being a married man, see on *v.* 4. The presence of a corpse defiled the tent, or house, and all those who entered it, Num. xix. 14. On the apparent approach of the death of one of these near relations, the common priest was not obliged to leave the house, but might remain and take part in the funeral. The High priest, on such an occasion, must have had either to leave the house, or to remove the sick person; see *v.* 11.

4. The meaning of this verse is doubtful. Our translation is supported by Onkelos, Leo Juda, Rosenmüller, Zunz, Luzzatto, Wogue, &c. The sense seems to be that, owing to his position in the nation, he is not to defile himself in any cases except those named in *vv.* 2, 3; these two verses may indeed be read parenthetically, omitting the interpolated "*But*" in *v.* 4. Some understand that the priest was not to mourn *even for a ruler of his people* (Syriac, Vulgate, &c.). The LXX. appear to have followed a different reading of the text (approved by Fürst) which would mean, *he shall not defile himself for a moment*. Some modern critics approve the explanation in the margin of our version; but that the priests were permitted to mourn for their wives appears from the prohibition to Ezekiel on a special occasion. See Ezek. xxiv. 16.

5. These prohibitions were also given to the people at large. See xix. 27, 28; Deut. xiv. 1. —The testimonies which Knobel and several of the older commentators have collected to show that the priests of the Egyptians, Greeks, Romans and other ancient nations avoided funerals and contact with the dead, afford but an imperfect parallel to these Levitical laws concerning the priests. The sense of the uncleanness of dead bodies was common to those nations and has its origin in human nature. See Note after ch. xv. Wherever this feeling was recognized in a ceremonial usage, the priest, from his office, would naturally be expected to observe the highest standard of purity. But the laws which regulated the priesthood of the chosen people had a deeper basis than this. They had to administer a Law of Life. See Notes after ch. xi. § III, and after ch. xv. § i. St Cyril truly observes that the Hebrew priests were the instruments of the divine will for averting death, that all their sacrifices were a type of the death of Christ, which swallowed up death in victory, and that it would therefore have been unsuitable that they should have the same freedom as other people to become mourners. 'Glaphyra' in Lev. p. 430.

6. *the offerings of the LORD made by fire, and the bread of their God*] The word here and in *v.* 8 rendered *bread*, is the same as is rendered *food* iii. 11, 16, &c., and *meat* in xxii. 11. The reader of the English Bible should keep in view that *bread*, *meat*, and *food*, were nearly equivalent terms when our translation was made, and represent no distinctions that exist in the Hebrew. Cf. on ii. 1. On

7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the [1] bread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing [b] superfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or [1] a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

[1] Or, *food.*

[b] chap. 22. 23.

[1] Or, *too slender.*

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the expression "bread of their God," see on iii. 16.

7. *profane*] The word probably means a woman who has been seduced, or, according to some Jewish authorities, one of illegitimate birth.—The wife of a common priest might be a widow, or the daughter of a foreigner, if she was not an idolater, and in these respects the priests were only under the same restraint as the people. Deut. vii. 3. A somewhat stricter rule for the priests' marriages was revealed to the prophet in later times, Ezek. xliv. 22.

8. *Thou shalt sanctify...he shall be holy unto thee*] The people of Israel are now addressed. They are commanded to regard the priests, who perform for them the service of the Altar, as holy in respect of their office.

9. *burnt with fire*] See on xx. 14. The offence was forbidden to the laity, but not visited with external punishment. See xix. 29.

10. *upon whose head the anointing oil was poured*] Cf. "the crown of the anointing oil of his God is upon him," *v.* 12. It was the distinguishing mark of the anointing of the High priest, that the holy oil was poured on his head like a crown, viii. 12; cf. iv. 3, x. 7. See on iv. 3.

uncover his head] rather, **let his hair be dishevelled.** See on x. 6.

11. See on *vv.* 2, 3.

12. *go out of the sanctuary*] *i.e.* not for the purpose to which reference is here made. The words do not mean, as some have imagined, that his abode was confined to the Sanctuary. See on Ex. xxv. 8.

15. *profane his seed*] *i.e.* by a marriage which was not in keeping with the holiness of his office.

16, 24. One of the family of Aaron who was deformed or disfigured in any way, though he was not permitted to perform priestly functions, was allowed to share the sacrificial meat and bread and to dwell with his brethren. See vi. 16. He was not treated as an outcast, but enjoyed his privileges as a son of Aaron, except in regard to active duties.

17. *in their generations*] *i. e.* **in future generations.**

to offer the bread of his God] See on *v.* 6.

20. *a dwarf*] This is the most probable rendering. The LXX., Onkelos, Vulg., and Saadia, take it for blear-eyed. The etymology of the word would rather express one who is small and wasted, either short, as in the text,

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 The priests in their uncleanness must abstain from the holy things. 6 How they shall be cleansed. 10 Who of the priest's house may eat of the holy things. 17 The sacrifices must be without blemish. 26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath a †running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

† Heb. *running of the reins.* chap. 15. 2.

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched

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or slender, as in the margin. It is hardly likely that dwarfishness would be overlooked in this enumeration. So the Syriac and most critical authorities.

scurvy or scabbed] These words most probably include all affected with any skin disease.

22. See on ii. 3, vi. 25.

23. *sanctuaries*] The places peculiarly holy, including the Most holy place, the Holy place, and the Altar.

This law is of course to be regarded as one development of the great principle that all which is devoted to the service of God should be as perfect as possible of its kind. Respecting the mode in which the details of the law were expanded by the rabbinists, see Selden, 'de Succ. in Pont.' c. v.

CHAP. XXII.

Laws of holiness for the Priests, continued.
1—16.

1—9. No one of the sons of Aaron who was in any way ceremonially unclean was permitted to partake of the sacrificial food, or even to touch it. The commonest form of purification is here repeated.

2. "Speak unto Aaron and to his sons that they **so abstain from touching** the holy things of the children of Israel **which they consecrate unto me**, that they profane not my holy name." When they are to abstain is explained in the following verses.

the holy things] *i.e.* the sacrificial food of all kinds. See xxi. 22.

I am the LORD] See on xviii. 2. This law related to the daily life and the ordinary food of the priests (*v.* 7). The occurrence of the formula here is therefore no exception to the general rule that it is for the most part introduced as a sanction to what relates to common life as distinguished from formal religious observances.

3. *cut off from my presence*] *i.e.* excluded from the Sanctuary. See xx. 17.

4. *until he be clean*] See xv. 13.

unclean by the dead] Num. xix. 22.

whose seed, &c.] xv. 16.

5. *creeping thing, whereby he may be made unclean*] *i.e.* dead vermin. xi. 29, 31, 43, xx. 25. Dead vermin seem to be singled out in this way, because they are so much more liable to be met with accidentally than the dead bodies of other creatures.

or a man of whom, &c.] xv. 5, 7, 19.

6. *The soul*] Rather, **the person**. See Note II. after chap. xvii.

any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

8 [a]That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

[a] Exod. 22. 31. Ezek. 44. 31.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul †with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

† Heb. *with the purchase of his money.*

12 If the priest's daughter also be *married* unto †a stranger, she may not eat of an offering of the holy things.

† Heb. *a man a stranger.*

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, [b]as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

[b] chap. 10. 14.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or [1]suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

[1] Or, *lade themselves with the iniquity of trespass in their eating.*

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

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unclean until even] cf. xi. 24, xv. 5.

8. The law relating to the eating of carrion is here repeated with special reference to the priests. The pollution in them would be an aggravated one, inasmuch as they would have to forego their sacred functions. Cf. Ezek. iv. 14, xliv. 31. The general prohibition occurs Ex. xxii. 31; Lev. xi. 39, xvii. 15.

9. *lest they bear sin for it*] The priests whom Jehovah sanctified were to observe his commandments, lest they should call down upon themselves a sentence of death. Cf. Ex. xxviii. 35; Lev. viii. 35; Num. xviii. 32. When the Israelite offended in a similar manner by eating of the Peace-offering with his uncleanness upon him, he was to be "cut off from amongst his people." vii. 20.

10. *stranger*] **one of another family**; that is, not of the family of Aaron. Heb. *zār*. See on Ex. xxix. 33.—The sojourner was a neighbour, or visitor, who might eat of ordinary food as an invited guest.

11. This shows how completely a purchased bondsman was incorporated into the household. See on Ex. xxi. 2, 20, 21.

12. *a stranger*] **one of another family.**

14. *unwittingly*] **inadvertently.** The same Hebrew word as is rendered "through ignorance." See Note after chap. iv. The value of the holy thing, with the addition of one-fifth, was given to the priest according to the law of the Trespass-offering. See on v. 14.

15, 16. These verses are rather difficult. Their meaning appears to be:—*The holy things of the children of Israel which are heaved before Jehovah* (see Introd. § ix.) *shall not be profaned; and they shall incur a sin of trespass who eat of their holy things* (*so as to profane them*). The words may have been intended either as a general admonition referring to the whole passage, *vv.* 2—14, or as having special reference to the duty of the priests to prevent the laity from eating the sacrificial food to their injury, as enjoined in *v.* 14.

THE CHOICE OF VICTIMS FOR THE ALTAR.
17—33.

18. It devolved on the priest to see that these rules were observed; but they are here addressed to the people as well as to the priests.

strangers in Israel] **foreigners dwelling in Israel.** See on Ex. xx. 10; Lev. xvi. 29.

for all his vows, and for all his freewill offerings] **for any manner of vow, or for any manner of freewill offering.**

19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 [c] *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

[c] Deut. 15. 21. & 17. 1.

21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or [1] sheep, it shall be perfect to be accepted; there shall be no blemish therein.

[1] Or, *goats*.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a [1] lamb that hath any thing [d] superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

[1] Or, *kid*.
[d] chap. 21. 18.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or [1] ewe,

[1] Or, *she goat*.

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19. *Ye shall offer at your own will a male*] Rather, **That it may be accepted for you it shall be a male.** See on i. 3. The same Hebrew phrase occurs in *vv.* 20, 21, 27, where the sense is correctly given, and in *v.* 29, where the same mistake is made as here.

21. *sheep*] Rather, **cattle of the flock,** including sheep and goats. Introd. § iv.

22. *broken*] *i.e.* broken-limbed, or lame. Cf. xxi. 19, Deut. xv. 21. Cf. xxi. 20.

23. *lamb*] **one of the flock.**

superfluous or lacking] That is, with a limb too large or too small. Cf. xxi. 18. According to several of the ancient versions the latter term means having its ears or tail cropped.—On the Freewill- and Vow-offerings, see vii. 16.

24. The reference here is to animals emasculated by different methods. Cf. Aristot. 'H. N.' IX. 37, § 3; Columella, Lib. VII. ch. 11, and Drusius in loc.; cf. Deut. xxiii. 1.

neither shall ye make any offering thereof in your land] The words supplied in our version in italics have the authority of the Syriac version and Saadia, and their sense is approved by Knobel and others. But the literal meaning of the passage is, **and this shall ye not do in your land.** So the LXX., Targums, Vulgate and most modern versions. It appears to have been understood by the Jews as a prohibition of the mutilation of animals. Joseph. 'Ant.' IV. 8. § 40; Drusius *in loc.*

25. *a stranger's hand*] The word here rendered *stranger*, is not the same as that in *vv.* 10, 18: it means literally, *the son of the unknown.* The question is whether the resident foreigner (*geer;* see on Ex. xx. 10; Lev. xvi. 29, cf. Num. xv. 14) is meant, or one dwelling in another land who desired to show respect to the God of Israel. See 1 Kings viii. 41. Wogue and the rabbinists with good reason take the latter alternative. The Hebrew certainly appears to favour this interpretation. So understood, the passage is one of those which indicate the beneficent breadth with which the Law was administered. See on Ex. xx. 10, xxiii. 23; Lev. xv. 29, &c.

27. No victim was to be offered in sacrifice until it was a week old. The meaning of this law appears to be that the animal should realize a distinct existence in becoming less dependent on its mother and able to provide for its own wants. Cf. Ex. xxii. 30. The Romans observed a rule of similar purport, that a young pig should not be pure for sacrifice till the fifth day, a sheep or a goat until the eighth day, nor a calf till the thirtieth day: a great authority among the priests said that no ruminating animal should be offered till it had become *bidens.* See Plin. 'H. N.' VIII. 77. Whether the term *bidens*, which occurs so frequently in reference to the sacrifices of the Romans, denoted an animal in which two teeth had just developed themselves, or one which had teeth in both jaws, has been doubted, but the latter is more probable. Festus, with the note in Lindemann, p. 305; Facciolati, s. v. Knobel supposes that *bidens* was equivalent to the Hebrew, *son of his year;* that is, a lamb less than a year old, but of which its teeth were developed; see on xii. 6. Regarding the limitation of the age of victims, see Introd. § iv.

[e Deut. 22. 6.] ye shall not kill it [e]and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave [f]none of it until the morrow: I *am* the LORD. [f chap. 7. 15.]

31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye profane my holy name; but [g]I will be hallowed among the children of Israel: I *am* the LORD which hallow you, [g chap. 10. 3.]

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAPTER XXIII.

1 *The feasts of the Lord.* 3 *The sabbath.* 4 *The passover.* 9 *The sheaf of firstfruits.* 15 *The feast of Pentecost.* 22 *Gleanings to be left for the poor.* 23 *The feast of trumpets.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the LORD spake unto Moses, saying,

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28. This law appears to have been intended to remind the Israelites of the sacredness of the relation between the parent and its offspring. Of the same nature would seem to have been the prohibition to take a bird's nest containing the mother with its young. Deut. xxii. 6, 7. Some suppose that it was on the same ground that it was forbidden to seethe a kid in its mother's milk. Cf. on Ex. xxiii. 19.

ewe] **a female of the flock**, either a sheep or a goat, Introd. § iv.

29. *offer it at your own will*] **offer it so that it may be accepted for you.** See on *v.* 19.

30. Cf. vii. 15, xix. 6.

31—33. A solemn conclusion to the whole chapter. Cf. xviii. 29, 30, xix. 37.

32. Cf. *v.* 9, x. 3, xi. 44, 45, xviii. 21, xix. 12.

33. xi. 45, xix. 36, xxv. 38, Num. xv. 41.

CHAP. XXIII.
THE FESTIVALS.

The Pentateuch does not contain any one complete account of the Festivals. But each of the longer passages relating to the subject appears to have a method of its own bearing upon some particular object of the Legislator at the time it was published. Those of them which embrace the widest range of information are this chapter of Leviticus and Chaps. xxviii. xxix. of Numbers. It may be observed that a part of this chapter, *vv.* 39—43, does not fall immediately within the practical scope of the preceding larger portion, *vv.* 1—38, relating to the days of Holy Convocation: in its form as well as in its matter it constitutes a distinct section. But the 44th verse serves as a general conclusion to the whole chapter.

THE DAYS OF HOLY CONVOCATION AND THE RELATION OF THE ANNUAL FEASTS TO THE AGRICULTURE OF THE YEAR. 1—38.

Preliminary Note.

I. The specified times for public worship according to the Law were; (1) The daily Morning and Evening sacrifices, sometimes called "the continual Burnt-offering." (2) The weekly Sabbath. (3) The day of the New Moon. (4) The "set feasts" (Num. xxix. 39) or appointed times of annual observance, of which there were five, the Passover, the day of Pentecost, the feast of Trumpets, the day of Atonement, and the feast of Tabernacles. 1 Chr. xxiii. 30, 31; 2 Chr. viii. 13, xxxi. 3; Neh. x. 33; Isaiah i. 13, 14. For each of these occasions special sacrifices were appointed. The whole of them are therefore mentioned in the passage of the Law which prescribes in detail the festival sacrifices, Num. xxviii. xxix. and in no other single passage. They are severally named, Num. xxviii. 3, 9, 11, 16, 26, xxix. 1, 7, 12.

The weekly Sabbaths, and certain days in the appointed times of annual observance, were distinguished as "days of holy convocation." To determine and to classify the days of Holy Convocation, appears to be the main object of this section (see *v.* 2). It certainly is not, as some have imagined, to be regarded as "a calendar" of the Hebrew worship. It contains no mention of the New Moons (which were not days of Holy Convocation), nor of the Morning and Evening service spoken of in Num. xxviii.

The general word rendered "feasts" in our version, *vv.* 2, 4, 37, &c., is *mōadim*, which signifies literally **appointed times.** The three festivals (often called the Great Festivals), Passover, Pentecost and Tabernacles, to which the name *chag*, i.e. a *feast* or *rejoicing*, properly belongs (*vv.* 6, 34, 39, 41), were distinguished by the attendance of the male Israelites at the national Sanctuary. Hence they are enumerated with the formula, "Three times in the year all thy males shall appear before the Lord God," Exod. xxiii. 17, xxxiv. 23; Deut. xvi. 16. In later times they were called by the rabbins "pilgrimage feasts." It is worthy of note that the Hebrew word is identical with the Arabic *haj*, the name of the pilgrimage to Mecca, from which comes the well-known word for a pilgrim, *haji*.

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

[a] Exod. 20. 9. Deut. 5. 13. Luke 13. 14.

3 [a] Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 [b] In the fourteenth *day* of the first month at even *is* the LORD'S passover.

[b] Exod. 12. 18. Numb. 28. 17.

Besides the order of the days of Holy Convocation, we have in this section an account of the peculiar offerings of grain which marked the commencement and the termination of the grain harvest, *vv.* 9—21. Taking account of this particular, along with the suspension of labour commanded on the days of Holy Convocation, this section sets forth for practical guidance the relation in which **the appointed times** of the LORD, weekly as well as annual, stood to the ordinary occupations of the people.

II. There is no explanation given in the Law of the meaning of the term "holy convocation." We can only determine what it denoted by inference. The most probable conclusion is that the days of Holy Convocation were occasions for sabbatical rest for the whole people, and that they owed their name to gatherings for religious edification, which, in later times, were probably held in every town and village in the Holy Land. These meetings might have been like those held in the Synagogues which were established after the Captivity. See Note on the Sabbath day (Exod. xx.), § 1. There were in the course of the year, besides the weekly Sabbaths, seven days of Holy Convocation, the first and last days of the Feast of Unleavened bread, the first day of the Feast of Tabernacles and the day following the Feast, the day of Pentecost, the Day of Atonement, and the Feast of Trumpets. Ex. xii. 16; Num. xxviii. 18, 25, 26, xxix. 1, 12, 35. There was a distinction between them as regards strictness of observance. On the weekly Sabbath and on the Day of Atonement no work of any kind was to be done (*vv.* 3, 28). But on the days of Holy Convocation in the great festivals and on the Feast of Trumpets, "servile work" only was prohibited. See on *v.* 7.

It has been very generally supposed that a Holy Convocation was a πανήγυρις, a solemn assembly of the people at the national Sanctuary, according to the formula used in reference to the three great festivals (Hupfeld, Knobel, Kurtz, Davidson, &c.). But we know that there was no central gathering of the people of this kind either on the weekly Sabbath, on the Day of Atonement, or at the feast of Trumpets. It may be added that the notion is obviously inconsistent with the command in which the general attendances of the people at the Sanctuary are limited to *three* occasions in the year. Ex. xxiii. 17, &c.

2. *Concerning the feasts*, &c.] The latter part of this verse might rather be rendered: **The appointed times of Jehovah which ye shall proclaim as Holy Convocations, these are my appointed times.** Cf. *v.* 37.

3. The Sabbath is in like manner placed before the annual appointed times in Ex. xxxiv. 21—23; Ex. xxiii. 12, 14; and Num. xxviii. 9 sq. The seventh day had been consecrated as **the Sabbath of Jehovah**, figuring His own rest; it was the acknowledged sign of the Covenant between God and His people. See on Ex. xx. As such it properly held its place at the head of the days of Holy Convocation.

in all your dwellings] Most of the Jewish writers explain this to mean, *either in the Holy Land or out of it.* The expression may certainly be taken in its broadest sense. Cf. *v.* 14.

4. This verse might be rendered: **These appointed times of the Lord are Holy Convocations which ye shall proclaim at their appointed season**: *i.e.* as the year comes round. The recurrence of the Sabbatical number in the annual days of Holy Convocation—two at the Passover, two at the feast of Tabernacles, with the day of Pentecost, the feast of Trumpets, and the Day of Atonement—should be noticed.

5—8. In these verses, the Passover, or Paschal Supper, and the feast of Unleavened Bread, are plainly spoken of as distinct feasts. See Ex. xii. 6, 15, 17; Num. xxviii. 16, 17. Joseph. 'Ant.' III. 10. § 5. The two days of Holy Convocation strictly belonged to the latter. But the two names, in common usage, became convertible.

5. *the fourteenth day of the first month at even*] According to the Hebrew mode of reckoning the 15th day of the month began on the evening of the 14th. The paschal lamb was slain *between the two evenings* (see on Ex. xii. 6), an interval of time in which the two days seem to have been regarded as overlapping each other. The day of Holy Convocation with which the feast of Unleavened bread commenced (*v.* 7) was the 15th, and

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a [1] sheaf of the firstfruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

1 Or, *handful*. Heb. *omer*.

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that with which it terminated was the 21st. Cf. Num. xxviii. 16, 17.

6. *feast*] Heb. *chag*. See prel. Note.

unleavened bread] See on Ex. xii. 15.

7. *no servile work*] Literally, no work of labour, no work that belongs to one's worldly calling, such as labour in agriculture or handicraft. A licence was permitted for the preparation of food, which is fully expressed in Ex. xii. 16. This licence was not granted on the weekly Sabbath, or on the Day of Atonement. On them it was not lawful to do work of any sort, not even to kindle a fire. Ex. xx. 10, xxxv. 3; Lev. xxiii. 28, 30. For all the details of the Passover, see Notes on Ex. xii. xiii.

8. *an offering made by fire*] The sacrifices here meant are the two young bullocks, the ram and the seven sheep, with their Meat-offerings, and the goat for a Sin-offering, which were offered on each of the seven days of the feast. Num. xxviii. 19—24. See on *v.* 20 of this chap. As there is no mention made of these offerings in Exodus, it has been inferred that they formed a departure from the original simplicity of the primitive feast as described in Ex. xxiii., &c. (Hupfeld, Davidson). But it is in accordance with analogy to suppose that sacrifices may have been offered, according to usage, on each day of the feast before specific directions for them were actually written in the Law.

9—22. These verses contain a distinct command regarding the religious services immediately connected with the grain harvest, given by anticipation against the time when the people were to possess the Promised Land.

The First Sheaf of the Harvest, 9—14.

This is the only place in the Law in which the offering of the First Sheaf is mentioned. But in Josh. v. 11 there is a reference to the prohibition connected with it which is prescribed in *v.* 14.

10. *sheaf*] The original word, *ōmer*, means either a sheaf (Deut. xxiv. 19; Ruth ii. 7, 15, &c.), or a measure, the "tenth deal" of an Ephah, being something more than four fifths of a gallon (Ex. xvi. 16, 18, 36; Lev. xix. 35, 36). Our version is probably right in this place. So LXX., Philo ('de Sept.' 20), Vulg., Luther, Gesenius, Fürst, de Wette, &c. The offering which was waved was most likely a small sheaf of barley, the grain which is first ripe. The first fruits of the wheat harvest were offered seven weeks later in the Loaves of Pentecost. See *vv.* 15—17. The two offerings thus figure the very commencement and the completion of the grain harvest; cf. Ruth i. 22, ii. 23. But Josephus, the Mishna, with the Rabbinists and most of the recent Jewish translators, take the offering to have been not a sheaf, but a measure of the freshly ground barley meal. Josephus and the Mishna describe it as a regular Meat-offering with its oil and its frankincense offered in the usual way. Jos. 'Ant.' III. 10, § 5; Mishna, 'Menach.' x. 2—6; Buxtorf, 'Lex. Chald.' p. 1628. If the grain was ground, or mixed with oil and frankincense, and if a handful was offered on the Altar (as Josephus says), it seems unaccountable that nothing of the kind is hinted at in this place, while the Loaves of Pentecost are fully described in *v.* 17.

11. *wave the sheaf*] See Introd. § iv.

to be accepted for you] See on i. 3.

on the morrow after the sabbath] It is most probable that these words denote the 16th of Abib, the day after the first day of Holy Convocation (see on *vv.* 5—8), and that this was called *the Sabbath of the Passover*, or, *the Sabbath of Unleavened bread*. The word Sabbath is similarly applied to the Day of Atonement in *v.* 32. That the day on which the Sheaf was offered was the 16th of the month, and the "Sabbath" here spoken of was the 15th, is in accordance with the LXX., Philo, Josephus, the Mishna, the Targums, and the Rabbinists in general. The reason of the offering being made on this particular day may have been that the cutting of the Sheaf

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And [c] ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

[c] Deut. 16. 9.

16 Even unto the morrow after

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formed a part of the ceremony; and, as the formal commencement of the practical work of harvest (cf. Deut. xvi. 9), it was less suitable for the day of Holy Convocation than for the first of the days of less solemn observance, on which, according to Jewish tradition, ordinary work was permitted under certain limitations.—There has however been a difference of opinion regarding the day from early times. The Karaite Jews, and the Sadducees before them, held that the name *Sabbath* could denote nothing but the weekly sabbath, in this place as well as in *v.* 15; see note. They therefore held that the day here spoken of was the weekly Sabbath which happened to fall within the week of the Passover. See Mishna, 'Menach.' x. 3, with Maimonides' note; Lightfoot on Luke vi. 6.—It has been imagined in recent times that the commencement of the year and the time of the feast were so arranged that the day of the Paschal supper, the 14th of Abib, and the last day of the feast, the 21st, coincided with the weekly Sabbath (Hitzig, Hupfeld, Knobel, Kurtz). On this hypothesis, the Sheaf was offered either on the 22nd of the month, after the conclusion of the feast (Hitzig, Hupfeld), or on the 15th, that is the first day of Holy Convocation (Knobel, Kurtz). But this arrangement would involve a disturbance of the year, which would end with a broken week, and a still more serious dislocation of the Sabbath-day by no means consistent with its peculiar sanctity, unless we adopt the very unreasonable supposition that the Hebrew year consisted of twelve months of exactly four weeks.—Wogue suggests that the day of the ceremony was not determined with any fixed relation to the Passover, but that it was the day following the Sabbath whenever the barley happened to be ripe, according as the season was later or earlier.—The subject of this note derives interest from its probable connection with Luke vi. 1. See note *in loc.*

12—13. These offerings, which expressly belonged to the ceremony of the First sheaf, are not mentioned in Num. xxviii. See on *vv.* 8 and 20.

13. *two tenth deals*] Two omers, or tenth parts of an ephah, about a gallon and three quarters. See on xix. 36. The usual Meat-offering to accompany a sheep was a single omer. Ex. xxix. 40; Num. xv. 4, xxviii. 19—21. A greater liberality in this respect was appropriate in a harvest feast.

an offering made by fire] Rather, **a sacrifice**. The offering was made in the same way as the private Meat-offering of fine flour (Lev. ii. 1), a handful being thrown on the Altar and the remainder given to the priests.

drink offering] This and *vv.* 18, 37 are the only places in the book of Leviticus in which Drink-offerings are mentioned. See Gen. xxxv. 14; Exod. xxix. 40; Introd. § x.

14. *bread...parched corn...green ears*] These are the three forms in which grain was commonly eaten. We find from Josh. v. 11, that this direction was observed at Gilgal in the first celebration of the Passover after the entrance into the Holy Land. On the proper rendering of that verse, see note. The offering before Jehovah of the Sheaf marked the first month of which the old name *Abib* signified "the month of green ears." The produce of the land for the year was consecrated to Jehovah by this act, and it was now given back to His people for their free use.

The Day of Pentecost, 15—22.

The accustomed introductory formula (see *vv.* 1, 9) is not repeated for Pentecost owing to the close connection between Pentecost and the offering of the Sheaf. The latter, though it was connected by the time of its observance with the Passover, was more intimately related in its nature to Pentecost. The meanings of the Sheaf and of the Wave loaves were concentrated in the period of the grain harvest.

15. *the morrow after the sabbath*] See on *v.* 11.

seven sabbaths] More properly, **seven weeks**. The sense answers to Deut. xvi. 9. The term in its plural form rendered "complete" could hardly be predicated of Sabbath-days in the computation of a series of weeks. The word Sabbath, in the language of the New

the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

Testament as well as the Old, is used, by a simple metonymy, for *week* (Lev. xxv. 8; Matt. xxviii. 1; Luke xviii. 12, &c.).

16. *seventh sabbath*] **seventh week.** The morrow after the seventh week was of course the fiftieth day after the conclusion of a week of weeks. It may be observed that the day has no proper name given to it in this chapter of Leviticus. It is only spoken of as a day of Holy Convocation for the offering of the two Loaves with their accompanying sacrifices. The word "Pentecost" used in the heading of the chapter is found only in the Apocrypha and the New Testament, Tobit ii. 1; 2 Macc. xii. 32; Acts ii. 1, xx. 16; 1 Cor. xvi. 8. The day is called in the Old Testament, "the feast of harvest" (Ex. xxiii. 16), "the feast of weeks," "the feast of the first fruits of wheat harvest" (Ex. xxxiv. 22; Deut. xvi. 10), and "the day of the first fruits" (Num. xxviii. 26). It was commonly called by the Jews in later times, *'atzereth*, a word which will be explained in the note on *v.* 34.

17. *out of your habitations two wave loaves*, &c.] These were loaves of leavened household bread, of wheat flour (Exod. xxxiv. 22), such as were commonly eaten. The word translated "habitations" does not, however, strictly mean houses, but places of abode in a general sense. It seems here to denote the land in which the Israelites were to dwell so as to express that the flour was to be of home growth. But Calvin and a Lapide supposed that each householder had to bring to the Sanctuary two loaves. The Vulgate rather favours this view, rendering the passage, "Ex omnibus habitaculis vestris." The Hebrew will, however, hardly bear such an interpretation, which is improbable in the nature of things: it is most unlikely that such a mass of leavened bread should have been presented to the priests at once. Each loaf was to contain a "tenth deal" (probably four-fifths of a gallon) of fine flour. The two Loaves were to be merely waved before Jehovah and then to become the property of the priests. Introd. § ix. No bread containing leaven could be offered on the Altar, Lev. ii. 11. The object of this offering seems to have been to present to the Lord the best produce of the earth in the actual condition in which it is most useful for the support of human life. It thus represented in the fittest manner the thanksgiving which was proper for the season. The Loaves appear to be distinctively called "the first fruits **for Jehovah**." Compare the language used in reference to the First sheaf in *v.* 10. The references to First fruits in the New Testament, Rom. xi. 16; 1 Cor. xv. 20, 23; James i. 18; Rev. xiv. 4, &c., would seem to be most aptly applied to the Loaves of Pentecost. As these Loaves offered before Jehovah sanctified the harvest of the year, so has "Christ the first fruits" sanctified the Church, which, in its union with Him as the First fruits, becomes also the Sanctifier of the world. See the services for Whitsuntide. The references in the margin of the more recent editions of our Bible to *v.* 11 of this chapter, would seem to belong more strictly to the words **first fruits for Jehovah** in this 17th verse.

18. *seven lambs...of the first year*] More properly, **seven sheep of a year old**, not like the lamb in *v.* 12. Introd. § iv.

young bullock] **a young bull**, it might be from one to three years old. Introd. § iv.

their meat offering, and their drink offerings] Introd. § x.

19. *one kid of the goats*] Properly, **a shaggy he-goat.** See on iv. 23.

two lambs of the first year] **two sheep of a year old.**

20. The meaning appears to be, "The priest shall wave the two sheep (of the Peace-offering) with the bread of the First fruits (the two Pentecostal loaves) for a wave-offering to Jehovah."—When living creatures were *waved* before Jehovah, it is said that they were led to and fro before the Tabernacle according to an established form. Introd. § ix.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And [d] when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, [e] neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the [f] seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

[d] chap. 19. 9.
[e] Deut. 24. 19.
[f] Numb. 29. 1.

The victims prescribed in *vv.* 18, 19 to be offered "with the bread," differ from those which are prescribed for "the day of the first-fruits" in Num. xxviii. 26, 27. In the latter statement, there are two young bulls and one ram, instead of the one young bull and the two rams here mentioned. The seven young sheep and the one goat are the same in each place. If (with Bähr, Winer, Ewald, Knobel) we suppose the statements to relate to the same set of sacrifices, there is an inexplicable discrepancy. But most of the Jewish authorities, and many others, consider that the offerings in Num. were to be offered in addition to those here mentioned. (Mishna, 'Menach.' IV. 3; Josephus, Kurtz, Keil, &c.) This seems to be confirmed by a comparison of the forms of expression used in *v.* 18 and in Num. xxviii. 19; and still more by the statement of the offerings to accompany the special rites of the Day of Atonement, Lev. xvi. 11—25, compared with the offerings of the Day itself, which are distinctly connected with the Daily sacrifice, Num. xxix. 11. It would indeed seem that the sacrifices prescribed in Num. xxviii. xxix. were offered as additions to the continual Burnt-offering, while all those mentioned in this chapter accompanied the rites peculiar to each festival, and formed more strictly essential parts of them.

21. *the selfsame day*] The feast of Weeks was distinguished from the two other great annual feasts by its consisting, according to the Law, of only a single day. But in later times it is said that during the following six days the Israelites used to bring their offerings to the Temple, and to give the week something of a festal character in the suspension of mourning for the dead. Mishna, 'Moed Katan,' III. 6, with the notes.

22. The repetition of the Law given in xix. 9, 10, and reiterated Deut. xxiv. 19, is appropriately connected, as far as grain is concerned, with the thanksgiving for the completed grain harvest. In like manner, the laws regarding the oppression of the poor given in Lev. xix. and in Ex. xxii. are repeated in connection with the Jubilee in chapter xxv. 14—17, 35, 36, &c.

poor] *i.e.* the poor Israelite.

stranger] **foreigner.** See xvi. 29.—Cf. Deut. xvi. 10—12.

I am the LORD your God] See on xviii. 2.

The Feast of Trumpets. 23—25.

24. *a sabbath*] This feast was one of the days of Holy Convocation of ordinary observance. See on *vv.* 7, 11. The word in this verse, and also in *v.* 39, is *shabbāthōn*, not *shabbāth*, the proper Hebrew form of "sabbath." The same word is used in the phrase *shabbāth shabbāthōn*, which is rightly rendered "sabbath of rest" *v.* 32, xvi. 31, xxv. 4; Ex. xxxi. 15, xxxv. 2. *Shabbāthōn*, by itself, as in this place, should rather be rendered **a sabbatical rest.**—In this verse and in Num. xxix. 1, the only places in the Old Testament where the festival is named, the word rendered "blowing of trumpets," means literally *shouting*. There is no mention of trumpets in the Hebrew text of the Law in connection with the day. We know from Num. x. 10, that the silver trumpets of the Sanctuary were blown at all the festivals, including the New moons, and, as a matter of course, on this occasion, which was the chief festival of the New moon. There is however no reason to doubt the tradition that the day was distinguished by a general blowing of trumpets throughout the land, and that the kind of trumpet generally used for the purpose was the *shophār* (which it seems might have been either the horn of an animal or a cornet of metal), such as was used at Sinai (Ex. xix. 16), and on the Day of Jubilee. See on xxv. 9. It must have differed in this respect from the ordinary festival of the New moon when the long straight trumpet of the temple alone was blown. See on Num. x. 2; Ex. xxv. 23. In the modern service of the Synagogue, Psalm lxxxi. is used at the feast of Trumpets. It is however doubted by Gesenius and others whether that Psalm does not more properly belong to one of the feasts celebrated at the Full moon, either the Passover or the feast of Tabernacles, the word

25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 [g] Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

[g] chap. 16. 30. Numb. 29. 7.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye † celebrate your sabbath.

† Heb. *rest.*

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [h] The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

[h] Numb. 29. 12. John 7. 37.

35 On the first day *shall be* an

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rendered "new moon" in *v.* 3 being of doubtful meaning. See note *in loc.*

seventh month] The festival was observed on the first day of the Seventh month, called by the Jews in later times Tisri, but in the Old Testament Ethanim, 1 K. viii. 2. According to the uniform voice of tradition it was the first day of the Civil year (see Note at the end of chap.) in use before the Exodus, and was observed as the festival of the New year. Philo, 'de Sept.' 19; Mishna, 'Rosh Hash.' I. 1. The general opinion of the Rabbinists has been that it was a commemoration of the creation of the world (see Buxt. 'Lex. Talm.' 2667), when "all the sons of God shouted for joy." Job xxxviii. 7. But Philo, with some others, Jews as well as Christians, regarded this day, rather than the day of Pentecost (see Note at the end of chap.), as the anniversary of the giving of the Law. Philo, 'de Sept.' 22. Theodoret, 'Quæst. in Lev.' 32.

The Day of Atonement. 26—32.

27. The tenth of Tisri, that is from the evening of the ninth day of the month to that of the tenth (*v.* 32), was ordained to be the great Day of Atonement which was to be, like the Sabbath, a day of Holy Convocation of strictest observance, in which no sort of work was to be done. On the peculiar rites of the Day, see ch. xvi.

Also] The Hebrew word is not merely copulative, but emphatic. It might rather be rendered, **Surely.**

afflict your souls] See on xvi. 29.

an offering made by fire] *i.e.* the whole of the appointed sacrifices.

31. *in all your dwellings*] See on *v.* 14; also iii. 17.

32. *sabbath of rest*] See on *v.* 24.

celebrate] The marginal rendering is more correct.

The Feast of Tabernacles. 33—36.

34. *seven days*] Like the Passover, the feast of Tabernacles commenced at the Full moon, on the fifteenth of the month, and lasted for seven days. The first day only was a day of Holy Convocation. But the week of the feast was followed by an eighth day, forming strictly no part of it (*v.* 36, Num. xxix. 35; Neh. viii. 18), which was a day of Holy Convocation, and appears to have been generally distinguished by the name '*'atzereth*' in our version, "solemn assembly," *v.* 36. See Num. xxix. 35; 2 Chron. vii. 9; Neh. viii. 18. The same word is applied to the last day of the Passover, Deut. xvi. 8, and to a religious assembly in a general sense, 2 Kings x. 20; Is. i. 13; Jer. ix. 2; Joel i. 14. The Jews in later times so called the day of Pentecost; see on *v.* 16. There is a difference of opinion as to the meaning of the word. From its derivation it appears strictly to denote *a closing festival*, and this rendering has the authority of the Septuagint, Buxtorf, Fürst, Wogue and others. The term in this sense might of course be applied with propriety to the last day of the Passover, as in Deut. xvi. 8, with still more fulness of meaning to the day of Pentecost as the close of the Pentecostal season, but with the most perfect fitness to the day after the week of the feast of Tabernacles, as the conclusion of the series of yearly festivals. Philo, 'de Sept.' 24; Theodoret,

holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a †solemn assembly; *and* ye shall do no servile work *therein*.

† Heb. *day of restraint.*

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the †boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

† Heb. *fruit.*

'Quæst. in Lev.' 32. We are not told that the *'atzereth* was one of the days of Holy Convocation of strict observance; servile work only appears to have been prohibited. This seems to furnish an objection to our marginal rendering "day of restraint," (which has the support of Rosenmüller and Herxheimer). The rendering in the text "solemn assembly," agrees with Onk., the Vulg., Gesenius and de Wette. In the Law the word appears always to hold its specific meaning. In its general application to solemn assemblies it is only found in the later Scriptures. Whether the *'atzereth* was "that great day of the feast" mentioned John vii. 37, see note *in loc.*

36. *an offering made by fire*] See *v.* 8. The succession of sacrifices prescribed in Num. xxix. 12—38 (see on *v.* 20), which forms such a marked feature in the feast of Tabernacles, tends to show the distinctness of the *'atzereth* from the festal week. On each of the eight days, including the *'atzereth*, a shaggy he-goat was offered for a Sin-offering. But on each of the seven days of the festival itself the Burnt-offering consisted of two rams, fourteen lambs of a year old, with a number of young bulls, beginning with thirteen on the first day, but diminishing by one on each successive day till, on the seventh, the number was reduced to seven. The whole number of bulls sacrificed during the week thus amounted to seventy. But on the *'atzereth* the Burnt-offering consisted of only one bull, one ram and seven lambs. The other particulars relating to the feast of Tabernacles will come under our notice in the notes on *vv.* 39 sq.

37, 38. The meaning appears to be; *these are the yearly appointed times on which ye shall hold Holy Convocations and offer to Jehovah sacrifices, in addition to the Sabbath offerings* (Num. xxviii. 9, 10) *and to all your voluntary offerings.* Cf. Num. xxix. 39.

FURTHER INSTRUCTIONS REGARDING THE FEAST OF TABERNACLES. 39—43.

39. *Also*] Rather, **Surely**. See on *v.* 27. The mode in which the feast of Tabernacles is here reintroduced, after the mention of it in *vv.* 34—36, may suggest that this passage originally formed a distinct document. The feast is evidently spoken of as if it had not been mentioned before. If we admit this, the connection of the subject-matter seems to be quite clear. The passage serves as a supplement to the previous notice of the feast, and shows the place which it held in reference to the yearly cycle.

when ye have gathered in] **when ye gather in.** See on Ex. xxiii. 16.

the fruit of the land] *i.e.* the produce, including the grain, the olives, the vintage and the fruits of all kinds. The time of year so indicated would answer in the Holy Land to the beginning of October.

a feast] Heb. *chag*. See Preliminary note.

a sabbath] In each place, the Hebrew is *shabbāthōn*, **a sabbatical rest.** See on *v.* 24.

40. It is doubtful what were "the boughs of goodly trees" and "the boughs of thick trees." In the first term, the marginal rendering **fruit** is certainly better than *boughs*. The word rendered "goodly trees" (Heb. *hădār*) is so understood, in a generic sense, by the LXX., Vulg., Gesenius, Fürst, de Wette, Knobel. But Josephus ('Ant.' XIII. 13. § 5), the Targums and the Rabbinists in general, treat the word as denoting specifically the

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

Citron, while most of the recent Jewish translators, and Josephus himself in another place, 'Ant.' III. 10. § 4, retain the original word. In the second term (Heb. *'ăboth*) the rendering "thick trees" has the support of the LXX., Vulg., Gesenius, de Wette, Fürst, Knobel, and is favoured by the etymology of *'ăboth*, according to which it would signify a kind, or kinds, of trees with thick, or pleached, foliage. The Targums, and those who have followed them, must evidently be wrong in taking it for the myrtle, since the myrtle is distinctly named along with these same "thick trees" in Neh. viii. 15. The modern Jews generally retain the original word without explanation, as they do *bădăr*. There is a well-supported tradition which throws some light on the subject, though it leaves the "thick trees" in uncertainty. It is said that every Israelite at the feast of Tabernacles carried in one hand a bundle of branches (called, in rabbinical Hebrew, *lulāb*), and in the other a citron. The lulab would seem to have comprised the boughs of palm-trees, "thick trees," and willows here named, while the fruit of the *bădăr* must have been the citron. Jos. 'Ant.' III. 10. § 4, XIII. 13. 15; 2 Macc. x. 6, 7; Mishna, 'Succah,' cap. III. The boughs mentioned by Nehemiah, of the olive, the pine (rather the wild olive), the myrtle, the palm and the *'aboth*, appear to have been used for covering the huts in which the Israelites lived during the festival. See on *v.* 42; Neh. viii. 15, 16.

42. *Ye shall dwell in booths seven days*] The word rendered "booth" (Heb. *sukkāh*) denotes a shed such as is used for cattle (Gen. xxxiii. 17), a mean dwelling (Is. i. 8; Job xxvii. 18), a bower of branches, as in this place (Job xxxviii. 40; Jonah iv. 5), or the huts of soldiers (2 S. xi. 11; 1 K. xx. 12, 16). According to Jewish tradition, what were used at the feast of Tabernacles were strictly *tabernacula*, structures of boards, with a covering of boughs. Such structures are now erected at this festival by the Jews in some parts of Europe. Certain conditions for their construction are laid down in the Mishna, but their forms might vary considerably. 'Succah,' I. II.; Stauben, 'La Vie Juive en Alsace,' p. 170. It should be noticed that the huts were inhabited only during the seven days of the festival, not on the *'atzereth*. In later times it appears they were set up in such parts of Jerusalem as afforded convenient space for them. Neh. viii. 16. See Note at the end of the Chapter.

all that are Israelites born] The omission of the foreigners in this command is remarkable. Perhaps the intention was that on this joyous occasion they were to be hospitably entertained as guests. Cf. Deut. xvi. 14.

43. *that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt*] See Note at the end of the Chapter.

44. *feasts*] **appointed times.** See on *v.* 2. This verse is a conclusion to the whole chapter. See Prel. Note.

NOTES on CHAP. XXIII.

I. ON THE PENTECOST. *vv.* 15—22.

The other chief passages in the Law relating to the feast of Weeks are Ex. xxiii. 16; Num. xxviii. 26—31; Deut. xvi. 9—12. But here only is the offering of the Pentecostal loaves mentioned, unless it is they which are designated "the first of the firstfruits," Ex. xxiii. 19 (see note); and "the firstfruits," Ex. xxxiv. 26.

The true connection between the offering of the First Sheaf and the Passover may perhaps be traced in Josh. v. 10—12. The Passover was the great national commemoration of the deliverance from Egypt which was to lead on to the settlement of the Israelites in the Promised Land as its crowning result. The first offering of the Sheaf seems to be implied in the narration of what occurred at Gilgal, when the people ate of the "corn of the land on the morrow after the Passover." See on *v.* 14. From this time, the complete festival, including the Paschal Lamb, the Unleavened Bread, and the First Sheaf, was to remind them how they had been set free and preserved in the Wilderness until they could eat of the produce of the Land which Jehovah had given to them. But the connection between the First Sheaf and the feast of Weeks, as marking the beginning and the end of the grain harvest, is of a more obvious kind. The two observances sancti-

fied the interval between them, the whole period of harvest, "the Pentecostal season." Jewish tradition has preserved some curious traces of the general recognition of this by the Hebrew race. Buxtorf, 'Syn. Jud.' p. 440; Stauben, 'Vie Juive en Alsace,' p. 124; Mills, 'The Modern Jews,' p. 207. Philo calls the offering of the First Sheaf "the prelude to a greater festival," *i.e.* Pentecost. The Rabbinists called the Day of Pentecost *'atzereth* (see on *v.* 35), as the last day of Holy Convocation of the Pentecostal season. Mishna, 'Rosh Hash.' I. 2; 'Chag,' II. 4; Joseph. 'Ant.' III. 10, § 6. The two loaves of the Day of Pentecost bore to the people the same message regarding Jehovah as the words of the Psalmist, "He maketh peace in thy borders, He filleth thee with the finest of the wheat," Ps. cxlvii. 14. Theodoret speaks of Pentecost as a memorial of the promise of the possession of the Holy Land. 'Quæst. in Lev.' 32.

The tradition that the feast of Weeks was intended to commemorate the giving of the Law on Mount Sinai appears first in the Fathers of the fourth century. When it had been inferred from Ex. xix. that the day must have nearly coincided with the fiftieth day after the Exodus, the day on which the gift of the Law marked Israel as an organized nation might have been easily connected with the day on which the gift of the Holy Spirit united the believers in Jesus of Nazareth into a Church. S. Jerom. Ep. ad Fabiolam M. XII.; S. Aug. 'Contr. Faust.' XXXII. 12. It is, however, most probable that a Jewish tradition to the same effect existed before the fourth century. The general acceptance of the notion by the Jews of later ages (Maimon. 'More Nev.' III. 41; Buxt. 'Syn. Jud.' p. 438; Schoettgen, 'Hor. Heb.' Act. II. 1) cannot easily be reconciled with the supposition that it originated with the Fathers of the Church.

We may perhaps be allowed to conjecture that it was because the day of Pentecost was regarded as, in a sense, the birth-day of the Church, that St Paul was so careful to keep it after his conversion. Acts xx. 16; 1 Cor. xvi. 8. The entire Pentecostal season, the period between Easter and Whitsuntide, became in an early age the ordinary time for the baptism of converts (Hessey, 'Bampton Lectures,' p. 88), as the harvest season of the Church, answering to the harvest season of the Land according to the old Law.

II. On the Civil Year. *v.* 24.

There is no direct reference to the months in the Old Testament which, by itself, would lead us to suppose that the Israelites used any other year than that beginning with the month Abib (Ex. xiii. 4, cf. xii. 2; Deut. xvi. 1), which, after the Captivity, was called Nisan (Neh. ii. 1; Est. iii. 7). Hence the existence of a Civil year, as distinct from the Sacred year, has been sometimes treated as a modern fiction. Smith's 'Dict.' I. p. 359. But the form of expression in Ex. xii. 2, the commencement of the Sabbatical and Jubilee years in the month Ethanim, or Tisri, the traditions of both the rabbinical and Alexandrian Jews, and the fact that the New moon festival of Tisri is the only one—not excepting that of Nisan—which is distinguished by peculiar observance, seem to bear sufficient testimony to a more ancient computation of time than that instituted by Moses in connection with the Passover. Another argument is furnished by Ex. xxiii. 16. See note.

Keeping in view the enumeration of the holy days in this chapter of Leviticus (*vv.* 4—27), and that in the law of festival sacrifices in Numbers (xxviii. xxix.), we may perceive a simple arrangement which appears to connect the yearly observances at once with the order of the natural year and with the Sabbatical idea. It was the Hebrew custom to speak of the year as divided into two seasons, Summer and Winter (Gen. viii. 22; Ps. lxxiv. 17; Zech. xiv. 8), and to designate the produce of the earth in general as the fruits of Summer (Jer. viii. 20, xl. 10—12; Mic. vii. 1). The only months specified in this enumeration of the festivals are the first of the sacred year, Abib, "the month of green ears," the commencement of Summer, and the seventh, Ethanim, "the month of flowing streams" (Gesenius), the first month of Winter. Under these months the set times are arranged in two groups. In the Summer half-year we find the Passover linked on by the offering of the First sheaf followed by the Week of weeks to the feast of perfected First fruits at Pentecost; in the half-year of Winter, grouped within a single month, are the feast of Trumpets, the Day of Atonement, and the feast of Tabernacles, with the *'atzereth*, or "concluding festival" of the year. See on *v.* 34. Thus each season was consecrated by its appropriate observances. That the Seventh month should have come to be regarded by the Jews with peculiar respect as "the Sabbatical month," appears to be natural from the place which it holds as the seventh in the Sacred year, from its lunar cycle commencing with an extraordinary New moon festival, and from its comprising such a large proportion of holy days, especially the Day of Atonement, to say nothing of the ancient dignity which probably belonged to it as the First month in the patriarchal year.

It is worthy of remark that both the Spring feast in Abib and the Autumn feast in Ethanim appropriately commenced at the Full moon in their respective months.

III. On the Meaning of the Feast of Tabernacles. *v.* 43.

Objection is made to the statement in *v.* 43 on the ground that the kind of habitation

used by the Israelites in the wilderness is never called in the history *sukkāh*, a booth (see on xxiii. 42), but always *ōhel*, that is, a tent of skins or cloth. See Ex. xvi. 16, xxxiii. 8, 10; Lev. xiv. 8; Num. xi. 10, xvi. 26, xix. 18; Deut. v. 30, xi. 6, &c., &c. This circumstance seems to show that the *primary* object of the booths could not have been to remind the Israelites of the tents in which their fathers had encamped in the Wilderness. It is indeed alleged that some of the dwellers in the Wilderness at this day shelter themselves in huts or bowers, and that the Israelites may have done so in some part of their wanderings. But neither this, nor the fact that *sukkāh* is sometimes used for the hut or tent of a soldier in an encampment (2 S. xi. 11; 1 K. xx. 12, 16), can bring the title of the feast into direct agreement with the course of the historical narrative. The people were accustomed to hear of their fathers dwelling in tents, not in booths, and all the Hebrew words used in reference to moving the camp in the Wilderness strictly belong to tents (Hupfeld). It is not therefore likely that the Lawgiver would call the festival "the festival of Booths" if it had been first instituted to keep the Israelites in mind of the camp in the Wilderness.—Once indeed, in later times, the term *ōhel* is connected with the feast of Tabernacles (Hos. xii. 9).

The original idea of the festival plainly appears to be expressed in the name applied to it in Exodus, "the feast of Ingathering," the celebration of harvest-home, when the fruits of the earth were gathered in. See on Ex. xxiii. 16; cf. xxxiv. 22. As the feast of Ingathering the festival may have been observed in the land of Goshen, and it may there have been the custom for the parties keeping holiday to meet in bowers set up for the occasion, such as were used in the Summer and Autumn festivals of other nations. (See Ovid 'Fast.' III. 523; Tibullus, I. 'Eleg.' I. 24; 'Festus' s. *umbræ*.) The practice is familiar in the East, and it is one which might naturally arise anywhere. But the feast of Tabernacles was solemnly recognized by the Law as one of the three great festivals at which every male Israelite was to present himself before Jehovah at the Sanctuary. Ex. xxiii. 16, xxxiv. 22, 23. It was in its nature a joyous occasion, the most joyous of all the feasts, the one which was named *par excellence*, "the feast." See Deut. xvi. 13—15; 1 K. viii. 2, 65; Ezek. xlv. 25; Zech. xiv. 16. In the wandering life in the Wilderness its proper significance as the feast of Ingathering must have been rather in prospect and retrospect than in the actual present; but its jubilant character may have been kept up. Now the *sukkāh* in which the Israelite kept the feast, and the *ōhel* which was his ordinary abode in the wilderness, had this in common—they were temporary places of sojourn, they belonged to camp-life. The seven days of abode in the booths of the festival was thus a fair symbol of the forty years of abode in tents in the Wilderness. The feast might well become the appointed memorial of this period of their history for the ages to come, and Hosea, in the passage to which reference has been made, might easily use the word *tent*, immediately suggesting the historical connection, rather than *booth*, the one strictly belonging to the feast.—In like manner the feast of Weeks was endowed with a meaning certainly not immediately connected with its original institution, being recognized as a memorial of the bondage of Egypt. See Deut. xvi. 11, 12. This may possibly have had reference to the hard toil of harvest which was past, and now rewarded with the blessing of a store of provision. There is a still nearer parallel in the case of the weekly Sabbath being appointed to remind the people of their deliverance from Egypt. See Note on the Sabbath-day, § v., Ex. xx.—A kindred connection between the year of Release with the Exodus is indicated, Deut. xv. 15.

The substance of the lesson of the feast of Tabernacles as expressed in this verse may however have had a deeper ground than any mere material resemblance existing between the *sukkāh* and the *ōhel*. No time in the year could be so suitable for the Israelites to be reminded of the wonderful providence which had fed and sheltered them in the Wilderness, where they had no land to call their own, and where there was neither harvest nor gathering into barns nor vintage, as the season in which they offered thanksgiving to Jehovah for the fruits of the ground and consecrated the crops newly stored in. In this way the transition from nomadic to agricultural life, which took place when the people settled in the Holy Land, must have tended to fulfil the meaning of the feast of Tabernacles. From that time the festival called to mind their long and weary wanderings in contrast with the plenty and comfort of settled possession. The parallel between this change in the condition of the people and the transferring of the centre of national worship from the Tabernacle to the Temple, may have been the reason of the connection of the Dedication of the first and second Temples, and of the Encænia of the Maccabees, with the feast of Tabernacles. See 1 K. viii. 2, 65; Jos. 'Ant.' VIII. 4. § 5; Neh. viii. 13—18; 2 Macc. x. 5—8.

The popular character of the festival, and its connection with the Dedication of the Temple of Solomon, were probably what induced Jeroboam to set up an imitation of it in the inauguration of the false worship at Bethel. 1 K. xii. 32, 33.

On the reading of portions of the Law during the feast of Tabernacles in the Sabbatical year, see Deut. xxxi. 10—13; and on the references to the festival in the New Testament, see John vii. 37, viii. 12.

CHAPTER XXIV.

1 *The oil for the lamps.* 5 *The shewbread.* 10 *Shelomith's son blasphemeth.* 13 *The law of blasphemy.* 17 *Of murder.* 18 *Of damage.* 23 *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, †to cause the lamps to burn continually.

† Heb. *to cause to ascend.*

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon [a]the pure candlestick before the LORD continually.

[a] Exod. 31. 8.

5 ¶ And thou shalt take fine flour, and bake twelve [b]cakes thereof: two tenth deals shall be in one cake.

[b] Exod. 25. 30.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

CHAP. XXIV.

THE OIL FOR THE LAMPS—THE SHEWBREAD.

1—9.

As setting forth a part of the duty of the laity in the maintenance of public worship, this section may have a connection with the preceding chapter. The oil for the lamps of the Tabernacle and the meal for the Shewbread were to be offerings from the Congregation, like the meal for the Pentecostal Loaves, xxiii. 17. The instructions regarding the oil (*vv.* 2, 3) are almost a verbal repetition of Ex. xxvii. 20, 21, except that "Aaron and his sons" are mentioned in Exodus, and in this place (*v.* 3) only Aaron. It appears that the responsibility of keeping up the lights rested on the High-priest, but the actual service might be performed, on ordinary occasions, by the common priests. Cf. on xvi. 4.

2. *to cause the lamps to burn*] See on i. 9.

4. *the pure candlestick* See Ex. xxv. 31—39, xxxi. 8.

5—9. The Shewbread is mentioned Ex. xxv. 30, xxxv. 13, xxxix. 36; 2 Chron. xiii. 11, &c. It is not in this place designated by its peculiar name. The purpose of the passage is to give instructions for its preparation and treatment. Our translators have followed Luther in their use of the name Shewbread. Wickliffe, following the LXX. and Vulg., has "Bread of the Proposition;" that is, *the Bread which is set forth*. The Hebrew name might fairly be rendered **Bread of the presence**.

5. *two tenth deals shall be in one cake*] Each cake or loaf was to contain two tenths of an ephah, about six pounds and a quarter (see on Ex. xxix. 40; Lev. xix. 36) of fine flour. The material was the same, both in quality and in quantity, with that of each one of the Wave-loaves of Pentecost (xxiii. 17). The word rendered *cake* is the same as occurs ii. 4, vii. 12, viii. 26, &c., and appears to be regularly applied to loaves of unleavened bread. Some imagine the Shewbread to have been leavened, like the Pentecostal loaves (Knobel, &c.). But Jewish tradition (see Joseph. 'Ant.' III. 6. § 6—10, § 7; Mishna, "Menach."V. 1) and most authorities of all ages take the opposite view. Since the bread was brought into the Holy place (which was not the case with the Pentecostal bread) it almost certainly came under the general law of the Meat-offerings, which excluded the use of leaven (ii. 11). In the service of the Temple the preparation and arrangement of the cakes were committed to the Levites (1 Chron. ix. 32, xxiii. 29; 2 Chron. xiii. 11.).

6. *two rows, six in a row*] Rather, **two piles, six in a pile**. The Hebrew word might denote either *row* or *pile*. But the measure of the Table, two cubits long by one broad, in connection with the bulk of the loaves, and the testimony of Josephus who must have known the usage in the second Temple ('Ant.' III. 6, § 6), favour the notion that the bread stood in two piles.—On the Table, see Ex. xxv. 23—30.

7. *pure frankincense*] The LXX. adds *salt*, which probably represents the true reading and accords with the Law that no Meat-offering was to be offered without salt (ii. 13).

for a memorial] Our version here gives what appears to be the true sense of the Hebrew, in opposition to the most ancient versions and some modern authorities, which apply the words *for a memorial* to the Shewbread itself, not to the frankincense. The frankincense as a memorial, or *azkārāh* (like the handful of the Meat-offering, ii. 2), was most likely cast upon the Altar-fire as "an offering made by fire unto the Lord," when the bread was removed from the Table on the Sabbath-day (*v.* 8; 1 S. xxi. 6; cf. Mishna,

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; [c]and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

[c] Exod. 29. 33. chap. 8. 31. Matt. 12. 4.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name *of the LORD*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they [d]put him in ward, [†]that the mind of the LORD might be shewed them.

[d] Numb. 15. 34.
[†] Heb. *to expound unto them according to the mouth of the LORD.*

'Menach.' XI. 7). The frankincense was put into small gold cups, one of which was placed upon each pile of bread. (See on Ex. xxv. 23—30.)

8. *being taken from the children of Israel*] Each cake represented the offering of a Tribe.

9. See on ii. 3. It could have been only by a stretch of the Law that Ahimelech gave a portion of the Shewbread to David and his men, on the ground that they were free from ceremonial defilement. 1 Sam. xxi. 4—6; Matt. xii. 4.

Nothing is said in Scripture that throws any direct light upon the specific meaning of the Shewbread. But there seems no reasonable doubt that it was a true Meat-offering, with its frankincense, its Drink-offering (see on Ex. xxv. 29), and its salt (see on *v.* 7). The peculiar form in which it was offered, especially in its being brought into the Tabernacle and in its consisting of Twelve loaves, distinguish it as an offering made on behalf of the nation. See on Ex. xxv. 30.—Bähr has ingeniously carried out the theory that the loaves were intended for a symbolical manifestation of the Holy One in His Sanctuary as the Bread of Life, as the supporter both of the spiritual and the bodily life of His faithful people. John vi. 47—51; Matt. iv. 4; Deut. viii. 3; see 'Symbolik,' I. p. 425. But sufficient objection to this view seems to be furnished by the facts that the loaves were taken "from the children of Israel," not in any way presented to them; and that the symbolism on which it is based would be better expressed by One loaf than by Twelve loaves. See 1 Cor. x. 17.—Spencer and other critics of his school have actually supposed that the setting forth of the Shewbread Table was a symbolical meal offered to Jehovah, like the *Lectisternium* of the Romans, in which food used to be placed before the statues of the gods.

THE BLASPHEMER—THE LAW OF BLASPHEMY AND OTHER PENAL LAWS ENACTED. 10—23.

This section appears to stand by itself. The place it holds may have been determined by the mere time of the incident related in it. The Legislator had, it seems, just completed a topic: the incident, with the law suggested by it, was probably recorded at once and suffered to keep its place, as not severing any important connection.

The blasphemer was the son of a Hebrew woman of the tribe of Dan by an Egyptian father. He had come out of Egypt with the children of Israel, and must have been under the ordinary conditions of a resident foreigner. See xvi. 29. He happened to have a quarrel with an Israelite, and in the course of altercation he used some blasphemous expression. See on *v.* 16. It was revealed to Moses that blasphemy was to be punished by stoning, and that this and all penal laws were to be carried out not only against Israelites, but against resident foreigners (*v.* 22). The laws against murder and violence appear to be here introduced in the way of illustration. The purpose of *vv.* 17—22 would thus be to ratify with the utmost distinctness the maxim of the Law which rendered foreigners amenable to all penalties and restrictions. Cf. Ex. xii. 49; Num. ix. 14, xv. 15, 16: notes on Ex. xx. 10; Lev. xvi. 29.—The rabbinists have filled out this narrative of the son of Shelomith in a curious manner. They say that the father of the young man was the Egyptian slain by Moses (Ex. ii. 11), that he was the taskmaster under whom the husband of Shelomith worked, and that Moses found him smiting the man whom he had injured and put to shame. It is added that the quarrel in which the young man was engaged arose out of a claim set up by him to have his abode in the camp of the Danites [see Num. ii. 2], not being content to remain in the quarters appropriated to foreigners (Targum of Palestine and authorities quoted by Selden, 'de Syned.' II. c. I. § 2).

11. *blasphemed the name of the LORD, and cursed*] See on *v.* 16.

12. Selden (*u. s.*) supposes that the offender had already been pronounced guilty by the rulers [see Ex. xviii. 21, 22], and that the case

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* [e]lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

17 ¶ [f]And he that [†]killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good; [†]beast for beast.

19 And if a man cause a blemish in his neighbour; as [g]he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have [h]one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the chil-

[e] Deut. 13. 9 & 17. 7.
[f] Exod. 21. 12. Deut. 19. 21.
† Heb. *smiteth the life of a man.*
† Heb. *life for life.*
[g] Exod. 21. 24. Deut. 19. 21. Matt. 5. 38.
[h] Exod. 12. 49.

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was referred to Moses in order that the punishment might be awarded by the divine decree. No law had as yet been enacted against blasphemy except by implication. See Ex. xxi. 17, xxii. 28.

14. *lay their hands upon his head*] The simplest view seems to be that the witnesses, by this act, were to protest against the impiety of the criminal, symbolically laying the guilt upon his head. The two elders in the story of Susanna are said to do the same, not after condemnation, but in bringing their charge against the accused before the people, *v.* 34. Cf. the washing of hands, Deut. xxi. 6; Matt. xxvii. 24. The act has been, certainly with no good reason, connected with the sacrificial imposition of hands, and understood to be a solemn dedication of the offender to death by his accusers. Kurtz, 'S. W.' § 47; cf. on xxvii. 28.

let all the congregation stone him] See on xx. 2.

16. *he that blasphemeth the name of the LORD*] It should be observed that the words "of THE LORD," are here translated from the original, not, as in *v.* 11, and in the latter part of this verse, inserted by the translators. The verb, according to all the best critical authorities, denotes *to revile:* but Jewish interpreters in general, with the countenance of the LXX. and the Targums, understand it to mean no more than *to utter distinctly*. Hence the rabbinists based on this verse the notion that it is not lawful to speak the name which appears in some places in our version as JEHOVAH, but is, for the most part, rendered "the LORD." On the mode in which the Jews have evaded the use of the name, see Buxtorf, 'Lex. Talmud.' p. 2432. Its true pronunciation is irretrievably lost, owing to its vowel points having been shifted. Most is perhaps to be said in favour of the uncouth form JAHVE. See Martineau's preface to Ewald's 'History,' p. xviii. When the name is referred to in rabbinical writings, it generally stands as simply "the name," or "the name of four letters" (*tetragrammaton*), "the great and terrible name," &c. It is remarkable that this habit has practically kept its hold upon most modern versions of the Bible, Christian as well as Jewish. The Septuagint render the name by ὁ Κύριος, the Vulgate, by *Dominus*, and nearly all English translators, by "THE LORD," distinguished by capital letters. Luther, the Italian translators, and some of the French, use words with the same meaning. Others of the French versions, and the modern Jewish versions in general, have "the Eternal," or some equivalent word. Jehovah is retained by Junius and Tremellius, Schott, de Wette, &c.

stranger] i.e **foreigner**. See on xvi. 29.

17. Cf. *v.* 21. See Ex. xxi. 12; Num. xxxv. 30, 31; Deut. xix. 11, 12.

18. Cf. *v.* 21. See Ex. xxi. 33, 34. The law expressed in this verse is more broadly given than in Exodus.

19, 20. See on Ex. xxi. 22—25.

cause a blemish] *i.e.* inflict a bodily injury.

21. An emphatic repetition of *vv.* 17, 18.

22. *one manner of law*] The Hebrew word rendered "law" is *mishpat*, i.e. *judicial law*.

stranger] **foreigner**.

I am the LORD] See on xviii. 2.

dren of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

CHAPTER XXV.

1 *The sabbath of the seventh year.* 8 *The jubile in the fiftieth year.* 14 *Of oppression.* 18 *A blessing of obedience.* 23 *The redemption of land.* 29 *Of houses.* 35 *Compassion of the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land †keep [a]a sabbath unto the LORD.

† Heb. *rest.* a Exod. 23. 10.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes †of thy vine undressed: *for* it is a year of rest unto the land.

† Heb. *of thy separation.*

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet †of the jubile to sound on the tenth *day* of the seventh month, in

† Heb. *loud of sound.*

CHAPTER XXV.

THE SABBATICAL YEAR AND THE YEAR OF JUBILEE. 1—55.

Preliminary Note.

The Sabbatical year and the year of Jubilee belong to that great Sabbatical system which runs through the religious observances of the Law. They were solemnly connected with the sacred Covenant. But it is important to observe that they were distinguished by no religious ceremonies, they were accompanied by no act of religious worship. There were no sacrifices, nor Holy Convocations, belonging to them. In their distinctive aspect they may be said to rest upon moral rather than upon formally religious ground. It is not therefore without reason that they are here set apart from the set times which fell strictly within the sphere of religious observances.

The Sabbatical year. 1—7.

2. *keep a sabbath unto the LORD*] See on Ex. xxiii. 11.

3. *vineyard*] Rather, **fruit-garden**. The Hebrew word is a general one for a plantation of fruit-trees. See on Lev. ix. 10.

4. *a sabbath of rest*] Heb. *shabbath shabbātōn*. See on xxiii. 3.

neither sow thy field] The express prohibition of sowing and reaping, and of pruning and gathering, affords a presumption in favour of the Sabbatical year beginning, like the year of Jubilee (*v.* 9), in the first month of the Civil year, the seventh of the Sacred year, when the land was cleared of the crops of the preceding year. See on Ex. xxiii. 16, and Note 'On the Civil year' after chap. xxiii.

5. *thy vine undressed*] That is, *unpruned; literally, thy Nazarite vine*, the figure being taken from the unshorn locks of the Nazarite. Num. vi. 5; cf. Tibullus, I. 'El.' VII. 34.

6. *the sabbath of the land shall be meat for you*] That is, the produce of the untilled land (its "increase" *v.* 7) shall be food for the whole of you in common, rich and poor without distinction, Ex. xxiii. 11.

the stranger that sojourneth with thee] **the foreigner who dwelleth with thee.**

7. *the beast*] **the living creature.**

The year of Jubilee. 8—55.

8—13. The Land was to be divided by lot among the families of the Israelites when the possession of it was obtained. Num. xxv. 52—56, xxxiii. 54, &c. At the end of every seventh sabbatical cycle of years, in the year of Jubilee, each field or estate that might have been alienated was to be restored to the family to which it had been originally allotted.

8. *seven sabbaths of years*] **seven weeks of years.**

9. *cause the trumpet of the jubile to sound*] Rather, **cause the sound of the cornet to go through** (the land). The word

the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, nei-

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Jubilee does not occur in this verse in the Hebrew. The trumpet is the *shophār*, *i.e.* the cornet, *buccina*, either the horn of some animal or a tube of metal shaped like one. The Mishna says that the horn of the chamois or wild goat was used on this occasion. 'Rosh Hash.' III. 5. See on xxiii. 24; cf. Num. x. 2. Keil has well remarked that as the sound of the cornet (see on *v.* 10) was the signal of the descent of Jehovah when He came down upon Sinai to take Israel into Covenant with Himself (Ex. xix. 13, 16, 19, xx. 18), so the same sound announced, at the close of the great Day of Atonement, the year which restored each Israelite to the freedom and the blessings of the Covenant.—The word *shophār* is rendered "shawm" in the Prayer-Book version of Ps. xcviii. 7.

the tenth day of the seventh month, in the day of atonement] It seems most likely that the blast of the cornets took place in the evening, after the Evening sacrifice, when the solemn rites of Atonement were concluded. The contrast between the humbling quiet of the day and the sudden outpouring of the sound which proclaimed the year of freedom, must have been very impressive. Nothing, however, could be more appropriate than that freedom should be declared just after the great national act of humiliation and reconcilement with Jehovah. It has been conjectured that the cornets were blown in every priest's city, or wherever a priest might be living (Bähr), but according to tradition they were blown by any of the people "throughout all the land."

10. *the fiftieth year*]. If this means the fiftieth year, beginning to reckon from the first year after the preceding Jubilee, since the forty-ninth year must have been a Sabbatical year, two fallow years must have come together (see *v.* 11). This seems unlikely. But it is probable that the Jubilee coincided with each seventh Sabbatical year. It might, in this case, have been called the fiftieth, reckoning it as the last of a series of which the first was the preceding Jubilee. A tendency may be traced in many languages in reference to periods of time to include the starting point as the first unit in the series. It may be seen in the mode in which such words and phrases are used as *πενταετηρίς*, *τριετηρίς*, *quinquennalia*, *nundinæ*, *huitaine*, *quinzaine*, or *quinzejours*, *quindici giorni*, *acht Tage*, *the octave of a festival* (cf. Luke ix. 28; Joh. xx. 26), &c., &c. With this agree some early Jewish traditions, and the opinions of Scaliger, Usher, Petavius, Rosenmüller and others. Cf. notes on *vv.* 11, 18—22.—It must, however, be admitted that the question is a difficult one, and the greater number of Jewish authorities, as well as of the more recent critics, are in favour of the fiftieth year, taking the expression in the sense with which we are more familiar.

it shall be a jubile unto you] Except in the English Bible the word is commonly spelt *jubilee*. Like the *jubilæus* of the Vulgate, it was intended to represent the Hebrew, *jōbeel*. The form found in Cranmer's Bible, "jubelye," must have been derived from *jubilæus*. But our translators, with the Genevan, probably meant "jubile," to come more closely to the Hebrew, and to be pronounced as a dissyllable, as if spelt *jubil*.—The word *jōbeel* was taken by several early authorities (Josephus, S. Jerome, Theodoret, with some support from the Septuagint) to mean *liberty*, or, *the act of setting free*. But the word first occurs Ex. xix. 13, where it certainly cannot have any such meaning, and where it is rendered in our version, "trumpet," marg. "cornet." It most probably denotes the sound of the cornet, not the cornet itself. Cf. Josh. vi. 5. Various opinions have been formed regarding its derivation. Some of the Rabbinists imagined it to be identical with a word said to exist in old Arabic, signifying a ram, or a ram's horn. It has been regarded as an onomatopoetic word, like the Latin *jubilare*, to shout for help, and *jubilum*, an outcry (Gesenius). It is worth while to observe that our word, *jubilant*, though derived from the Latin verb, rather takes its meaning from the Hebrew substantive. But a very probable conjecture, approved by the best authorities, connects *jobeel* with the root *jābal*, to flow abundantly, which by a familiar metaphor might be applied to sound. The word has been discussed at length by Bochart ('Hieroz.' I. c. 43), Carpzov ('App. Crit.' p. 447), Gesenius ('Thes.' p. 561), and Kranold ('De Jubil.' p. 11).

11. See on *v.* 10. Hupfeld and others have so estimated the improbability of one fallow year succeeding another that they have been disposed to reject this verse as spurious. They imagine that tillage did not cease in the Jubilee. But the difficulty disappears if we suppose the Jubilee to have coincided with the seventh Sabbatical year. Cf. on *vv.* 18—22.

ther reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be sold [1]for ever: for the land *is* mine; for ye *are* strangers and sojourners with me.

[1] Or, *to be quite cut off*. Heb. *for cutting off*.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to

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vine undressed] See on *v.* 5.

14—17. The principle on which the law of Jubilee, as it regards the land, was based, is expressed in *vv.* 23, 24. The land belonged to Jehovah, and it was He who allotted it amongst the families of Israel for their use. No estate could therefore be alienated in perpetuity, by any human authority, from the family to whose lot it might fall. But the usufruct, or lease, of a portion might be sold at any time for a period extending to the next Jubilee.

14. *sell ought*] That is, any piece of ground.

oppress one another] Rather, **overreach one another.**

15, 16. *the number of years of the fruits*] *i. e.* according to the number of harvests. The average value of a yearly crop might of course be estimated, and the Sabbatical years were to be deducted from the series.

17. *oppress one another*] See on *v.* 14.

18—22. It has been conjectured that these verses are out of their proper place, that they relate to the Sabbatical year, not to the year of Jubilee, and that they should be read immediately after the seventh verse (Ewald, Hupfeld, Knobel, Davidson). But if the Jubilee coincided with the seventh Sabbatical year, the conjecture is needless. See on *vv.* 10, 11.

18, 19. *in safety*] That is, secure from famine, xxvi. 5.

23, 24. See on 14—17.

23. *sold for ever*] Marg. "*for cutting off*," or, "*to be quite cut off;*" in modern phrase, sold in perpetuity.

strangers] **foreigners**, who had become residents. See on Ex. xx. 12; Lev. xvi. 29.

24. *grant a redemption for the land*] *i. e.* grant power to recover the land to the original holder who had parted with it.

25. *If thy brother be waxen poor*] It would seem that the Israelites were expected never to part with their land except under the pressure of poverty. The answer of Naboth to Ahab expressed the feelings which must have been thus fostered, "The Lord forbid it me that I should give the inheritance of my fathers to thee." 1 K. xxi. 3.

redeem it, and †himself be able to redeem it;

† Heb. *his hand hath attained and found sufficiency.*

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: †they may be redeemed, and they shall go out in the jubile.

† Heb. *redemption belongeth unto it.*

32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if ‖a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

‖ Or, one *of the Levites redeem* them.

34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and †fallen in decay with thee; then thou shalt †relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

† Heb. *his hand faileth.*
† Heb. *strengthen.*

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28. *in the jubile it shall go out*] *i.e.* it shall be set free in the Jubilee.

30. *not go out*] The reason of this law may have been that most of the houses in cities were occupied by artificers and traders whose wealth did not consist in lands, many of whom were foreigners who could not hold land in the country (Bähr).

32—34. The purchaser of a Levite's house was in fact only in the condition of a tenant at will, while the fields attached to the Levitical cities could never be alienated, even for a time.

32. *Notwithstanding the cities*, &c.] Rather, **And concerning the cities of the Levites, the houses, &c.** See Num. xxxv. 2; Josh. xxi. 2 sq.

33. *if a man purchase of the Levites*] More properly, **If one of the Levites redeems a house in the city, &c.** See next note. The meaning appears to be, if a Levite (in accordance with the law in *v.* 25) redeems a house which has been sold to a person of a different tribe by another Levite, it is to revert in the Jubilee to the latter Levite as its original possessor. (So Rosenmüller, De Wette, Kranold, Herxheimer, &c.) The verse thus secures the original tenure to each individual Levite.—Our version follows the Targums, Saadia, and several other Jewish authorities, and has some support from the LXX. and the Syriac.—The Vulgate inserts a negative, "Si redemptæ (sc. ædes) non fuerint." This of course involves a different reading of the Hebrew text: it is preferred by Ewald and Knobel.

the house...and the city of his possession] These words seem to be a hendiadys for **the house in the city of his possession.** So LXX., Kranold, de Wette, &c.

Regarding the application of the law of Jubilee to lands dedicated to the service of the Sanctuary, see xxvii. 16—25.

The law of Servitude. 35—55.

In connection with the bearing of the Jubilee on personal freedom, the general law regarding servants is here set forth. The principle which was to limit and modify the servitude of Hebrew servants is expressed and repeated *vv.* 38, 42, 55.

35. This verse might rather be rendered, **And if thy brother** (an Israelite) **becomes poor and falls into decay with thee, thou shalt assist him and let him live with thee like a resident foreigner.** So the LXX, the Targums, the Vulgate, Saadia, Luther, Knobel, Luzzatto, &c. Though he had parted with his land he was not to be regarded as an outcast, but was to be treated with the same respect and consideration as a resident foreigner who, like him, could pos-

b Exod. 22. 25. Deut. 23. 19. Prov. 28. 8. Ezek. 18. 8. & 22. 12.

36 [b]Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

c Exod. 21. 2. Deut. 15. 12. Jer. 34. 14. † Heb. *serve thyself with him with the service, &c.*

39 ¶ And [c]if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not †compel him to serve as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

† Heb. *with the sale of a bondman.*

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold †as bondmen.

d Ephes. 6. 9. Col. 4. 1.

43 [d]Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

† Heb. *ye shall serve yourselves with them.*

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; †they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

† Heb. *his hand obtain, &c.*

47 ¶ And if a sojourner or stranger †wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be

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sess no land, but could accumulate property and live in comfort as a free man. See on Ex. xx. 10; Lev. xvi. 29. In *vv.* 39, 40 the same rule is addressed to masters in reference to Hebrews who had become their bond-servants. Cf. xix. 10, xxiii. 22, xxiv. 22; Neh. v. 1—13.

37. *lend him thy victuals for increase*] *i.e.* supply him with food for thy own profit.

39, 40. The law had already provided that no Israelite who had become bound to serve another could be forced to continue more than six years in servitude, Ex. xxi. 2. But in the year of Jubilee every Hebrew servant could claim liberty for himself and his family, without respect to his period of service, at the same time that he recovered his share in the land (*v.* 41). See on Ex. xxi. 5, 6. The law appears harmoniously to supplement the earlier one in Exodus. It was another check applied periodically to the tyranny of the rich. Cf. Jer. xxxiv. 8—17. Ewald gratuitously considers that the earlier law had become obsolete before the law of Jubilee was promulgated. 'Altert.' p. 421.

43. *fear thy God*] Jehovah was the Lord and Master of His people. To treat a Hebrew as a slave was therefore to interfere with the rights of Jehovah. Cf. Rom. xiv. 4.

44—46. Property in foreign slaves, who might be handed down from father to son, is here distinctly permitted. It was a patriarchal custom. See Gen. xvii. 12. Such slaves might be captives taken in war (Num. xxxi. 6 sq.; Deut. xx. 14), those consigned to slavery for their crimes, or those purchased of foreign slave-dealers. The price of a slave is supposed to have varied from thirty to fifty shekels. See Ex. xxi. 32; Lev. xxvii. 3, 4; Zech. xi. 12, 13; Matt. xxvi. 15. It was the object of Moses, not at once to do away with slavery, but to discourage and to mitigate it. Kidnapping was punished with death (Ex. xxi. 16). The slave was encouraged to become a proselyte (Ex. xii. 44). He might be set free (Ex. xxi. 26, 27). Special rules were laid down for the security of his life and limbs (Ex. xxi. 20, 21, 26, 27). The Law would not suffer it to be forgotten that the slave is a man, and protected him in every way that was possible at the time against the injustice or cruelty of his master. See notes on Ex. xxi.

46. *your bondmen for ever*] *i.e.* they were not necessarily to be released in the Sabbatical year nor the Jubilee.

47—54. *a sojourner or stranger*] Rather, **a foreigner who has settled among**

redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed [1] in these *years*, then he shall go out in the year of jubile, *both* he, and his children with him.

[1] Or, *by these* means.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

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you. Ex. xx. 10; Lev. xvi. 29. So Knobel, Wogue, &c. The extreme period of servitude in this case was probably six years, as when the master was a Hebrew (Ex. xxi. 2).

54. *in these years*] More properly, **by one of these means.**

55. Cf. *vv.* 38, 42.

NOTES on CHAP. XXV.

I. ON THE SABBATICAL YEAR.

vv. 1—7.

In Exodus, the Sabbatical year is called "the seventh year" (xxiii. 10), and in Deuteronomy, "the year of release" (xxxi. 10, cf. xv. 1). In this passage and in Exodus it is represented merely as a period of rest for the land, during which the ownership of the soil was practically in abeyance and the chance produce (which in the climate of the Holy Land must have been very considerable) was at the service of all comers. There was to be neither sowing nor reaping, neither planting, pruning, nor gathering. What Day and Night are to man and beast, that Summer and Winter are to the soil; and hence as man had his Sabbath every seventh day, so the land was to have its Sabbath every seventh year. See on Ex. xxiii. 11. But we are informed in Deuteronomy xv. that all debtors were to be released from their obligation. Whether their debts were wholly cancelled, or the claims upon them were only suspended during the year, see notes *in loc.*

The rest is here spoken of simply as a rest of the land. It must have debarred a great part of the people from their accustomed occupations. But there appears to be no sufficient reason to suppose, as some have done, that the rest, or the recreation, of the people formed any essential part of the design of the Legislator. One effect of the institution may indeed have been to keep alive and encourage occupations which were not purely agricultural, such as trade, various kinds of handicraft, the chase and the care of cattle. It is also (as Carpzov and Ewald have conjectured) not improbable that schools, and instruction of all kinds both for young and old, were carried on during the year with more than ordinary energy and system. The reading of the Law at the feast of Tabernacles in every Sabbatical year may have been connected with this. See Deut. xxxi. 10—13.

But the great material advantage of the institution must have been the increased fertility of the soil from its lying fallow one year out of seven, at a time when neither the rotation of crops nor the art of manuring were understood. It must also have kept up a salutary habit of economy in the storing of corn. Cf. Gen. xli. 48—56. Its great Spiritual lesson was that there was no such thing as absolute ownership in the land vested in any man, that the soil was the property of Jehovah, that it was to be held in trust for Him, and not to be abused by overworking, but to be made the most of for the good of every creature which dwelt upon it. Theodoret, 'Quæst.' 35. The land was Jehovah's (*v.* 23), and the declared purpose of the law is explained in the words that it should "rest and lie still, that the poor of the people may eat, and what they leave the beasts of the field shall eat." Ex. xxiii. 11. The weekly Sabbath bore witness to the

equality of the people in regard to the Covenant with Jehovah, of which the whole Sabbatical institution was the symbol (see Note on the Sabbath-day, Ex. xx. § vi.): the restored distribution of the Land in the year of Jubilee testified that every Israelite had originally an equal claim to the possession of the Land of Promise (see the following Note): but the Sabbatical rest of the soil bore even a broader meaning; it declared that every dweller in the land, the hired servant, the foreigner, the cattle, even the wild animals, had an acknowledged claim of their own on its produce. The different Sabbatical observances of the Law thus concur in pointing to that state of things which would have followed the first Sabbath of Creation, had not sin and its consequences brought disorder amongst the creatures of God. Gen. i. 31.

It would appear from 2 Chr. xxxvi. 20, 21, that the Sabbatical year was neglected during seventy sabbatical cycles, 490 years, which must have included the period of the Monarchy. Cf. Lev. xxvi. 34, 35, 43, where the obligation to maintain the institution is made the subject of solemn admonition. But after the Captivity, there are found several historical notices which imply its observance. The Jews were exempted from tribute in the Sabbatical year by Alexander the Great (Jos. 'Ant.' XI. 8. § 6), and by Julius Cæsar (Jos. 'Ant.' XIV. 10. § 6). The inhabitants of Bethsura could not stand out when besieged by Antiochus Epiphanes, because they had no store of provisions owing to the Sabbatical year (1 Macc. vi. 49), and the inhabitants of Jerusalem suffered from the like cause when they were besieged by Herod (Jos. 'Ant.' XIV. 16. § 2, XV. 1. § 2).

The originality of the Sabbatical year, as well as of the year of Jubilee, is very striking. There seems to be nothing like either of them to be fairly traced in any ancient legislation. See the following Note.

II. On the Jubilee.

vv. 8—33.

Josephus ('Ant.' XIII. 2. § 3) says that debts were remitted in the Jubilee as they were in the year of Release. Deut. xv. 2. But there is no hint of this in the Law. Some of the Rabbinists expressly deny it.

There is no direct historical statement of the observance of the Jubilee on any one occasion, either in the Old Testament or elsewhere. The only mention of it in the Law, except in this chapter and in xxvii. 16—25, is in the narrative regarding the daughters of Zelophehad, Num. xxxvi. 4. See note. There appears to be reference to its operation in Ruth iv. 3 sq. But in the deficiency of more direct testimony, some critics have doubted (Michaelis, Winer), and others have denied (Kranold, Hupfeld), that it was ever actually observed. The Rabbinists however, and Josephus ('Ant.' III. 12. § 3), affirm that it was observed up to the Captivity, and some of them say that it was restored after the return. The statement of Diodorus Siculus that the Jews could not sell their estates (Tom. II. p. 544), has been quoted to prove that it was maintained in operation in his time. Ewald and others have urged that nothing is proved by the absence of any distinct statement regarding its observance, and that the allusions to it in the Prophets are sufficiently clear and numerous to show that the people were practically familiar with its operation. See Isa. lxi. 1, 2; cf. v. 7—10; Ezek. xlvi. 17; Jer. xi. 23, xxiii. 12, xlviii. 44. In these passages in Jeremiah it is assumed, on what seems to be probable ground, that the "year of visitation" means the law of the Jubilee enforced in the restoration of ill-gotten gains to those from whom they had been taken. In Jer. xxxii. 6—12, Ewald traces the restored working of the law which had taken place in the reign of Josiah. 'Alterthümer,' p. 424. If there is any reference to the Jubilee in Neh. v. 1—13 (especially compare *vv.* 3, 4 with *v.* 11), the institution must have been recognized and partially reestablished immediately after the return from the Captivity.

There appears to be no trace of anything like the restoration of family estates in the Jubilee in the customs of other ancient nations. Strabo's statement regarding the Dalmatians (to which some have referred) is merely that they redistributed their lands every eighth year (lib. VII. p. 315). Regarding the statement of Plutarch, that Lycurgus made an equal division of the land amongst the Spartans, Mr Grote seems to prove clearly that it was a mistake. 'History of Greece,' Vol. II. p. 530. Taking it as a whole, the Jubilee as instituted by Moses appears to be without parallel in the history of the world.

Looking at the law of the Jubilee from a simply practical point of view, its operation must have tended to remedy those evils which are always growing up in the ordinary conditions of human society. It prevented the permanent accumulation of land in the hands of a few, and periodically raised those whom fault or misfortune had sunk into poverty to a position of competency. It must also have tended to keep alive family feeling, and helped to preserve the family genealogies. It has been conjectured that the public tables of genealogy were corrected in each Jubilee year, in order to meet the dying out of some families and the multiplication of others (Michaelis, Ewald).

But in its more special character, as a law given by Jehovah to His peculiar people, it was a standing lesson to those who would rightly regard it, on the terms upon which the enjoyment of the Land of Promise had been conferred upon them. All the land

belonged to Jehovah as its supreme Lord, every Israelite as His vassal belonged to Him. The voice of the Jubilee horns, twice in every century, must have proclaimed the equitable and beneficent social order appointed for the people, as the silver trumpets of the Sanctuary had ten days before (if we may trust the tradition; see on xxiii. 24), called to mind the perfect physical order of the world on the eve of the first Sabbath, when "God saw everything that he had made, and behold it was very good." They who saw that all physical and social order must be the reflection of spiritual realities, who waited for "the consolation of Israel," were so led to look for that acceptable year of Jehovah which was to bring comfort to all that mourned, in which the slavery of sin was to be abolished and the true liberty of God's children was to be proclaimed. Luke ii. 25; Isa. lxi. 2; Luke iv. 19; Acts iii. 21; Rom. viii. 19—23; 1 Pet. i. 3, 4.

CHAPTER XXVI.

1 Of idolatry. 2 Religiousness. 3 A blessing to them that keep the commandments. 14 A curse to those that break them. 40 God promiseth to remember them that repent.

YE shall make you [a]no idols nor graven image, neither rear you up a [1]standing image, neither shall ye set up *any* [1]image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 ¶ [b]Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ [c]If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach

[a] Exod. 20. 4. Deut. 5. 8. & 16. 22. Psal. 97. 7.
[1] Or, *pillar.*
[1] Or, *figured stone.* Heb. *a stone of picture.*
[b] chap. 19. 30.
[c] Deut. 28. 1.

CHAPTER XXVI.

This chapter appears to contain a formal conclusion of the Book of Leviticus, the twenty-seventh chapter being a distinct Appendix.

COMMAND TO MAINTAIN THE PUBLIC WORSHIP OF JEHOVAH.

According to the Jewish arrangement, in both the Hebrew text and the Targums, these two verses form part of the preceding chapter. Their connection either with chap. xxv. or with chap. xxvi. is not very close. They might form a section by themselves.

1. *idols*] Literally, *things of nought.* xix. 4; Heb. *eleelim.* There appears to have been a play on the similarity in sound of this word to *Elohim.* Cf. 1 Cor. viii. 4.

graven image] See on Exod. xx. 4.

standing image] Either an upright statue, or a pillar, such as an obelisk or a Celtic menhir. The same word denotes simply a memorial stone. Gen. xxviii. 18, xxxv. 14; Ex. xxiv. 4. But here and elsewhere it expresses a stone set up for an idolatrous purpose. Ex. xxiii. 24, xxxiv. 13; Deut. vii. 5, xvi. 22; 2 K. iii. 2, &c.

image of stone] The phrase is not found elsewhere.—Other names for objects of false worship occur in *v.* 30.

2. Repeated from xix. 30. The public worship of Jehovah required, first, the exclusion of all visible symbols of deity as well as of all idolatrous objects, and next, the keeping holy of the times and the place appointed by the Law for His formal service. The word Sabbaths must here include the whole of the set times. See xxiii. 3. Note on the Sabbath-day, § VI. Ex. xx. This and the previous verse include the substance of the first four commandments of the Decalogue.

PROMISES AND THREATENINGS. 3—45.

As "the Book of the Covenant" (Ex. xx. 22—xxiii. 33) concludes with promises and warnings (Ex. xxiii. 20—33), so does this collection of laws contained in the Book of Leviticus. But the former passage relates to the conquest of the Land of Promise, this one to the subsequent history of the nation. The longer similar passage in Deuteronomy (xxvii.—xxx.) is marked by broader and deeper promises and denunciations having immediate reference not only to outward consequences, but to the spiritual death incurred by transgressing the Divine will.

Promises for Obedience. 3—13.

4. *rain in due season*] The periodical rains, on which the fertility of the Holy Land so much depends, are here spoken of. There are two wet seasons, called in Scripture the former and the latter rain. Deut. xi. 14; Jer. v. 24; Joel ii. 23; Hos. vi. 3; Jam. v. 7. The former or Autumn rain commences after the autumnal equinox and falls in heavy showers in November and December. Then generally follows a period with occasional light showers, and in March the latter or Spring rain comes on, which is precarious in quantity and duration, and rarely lasts more than two days. Job xxix. 23; Prov. xvi. 15; Robinson, 'Phy-

unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and [d]dwell in your land safely.

[d] Job 11. 19.

6 And I will give peace in the land, and [e]ye shall lie down, and none shall make *you* afraid: and I will [†]rid evil beasts out of the land, neither shall the sword go through your land.

[e] Job 11. 19. † Heb. *cause to cease.*

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [f]five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

[f] Josh. 23. 10.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 [g]And I will set my tabernacle among you: and my soul shall not abhor you.

[g] Ezek. 37. 26.

12 [h]And I will walk among you, and will be your God, and ye shall be my people.

[h] 2 Cor. 6. 16.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 ¶ [i]But if ye will not hearken unto me, and will not do all these commandments;

[i] Deut. 28. 15. Lam. 2. 17. Mal. 2. 2.

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint [†]over you terror, consumption, and the burning ague, that shall consume the eyes, and

† Heb. *upon you.*

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sical Geog. of the H. L.' p. 263; Tristram, 'Nat. Hist.' p. 30 sq.

5. Cf. xxv. 21, 22; Amos ix. 13.

safely] That is, in security from famine, xxv. 19; Joel ii. 19, 26.

6. Cf. Job xi. 18, 19; Ps. cxlvii. 14; Ezek. xxxiv. 25—28.

lie down] *i.e.* repose in comfort.

evil beasts] *i.e.* beasts of prey and destructive vermin. Cf. Isa. xxxv. 9; Ezek. v. 17, xiv. 15.

sword] Ezek. xiv. 17, xxi. 3, 4.

8. *five of you shall chase*] A proverbial mode of expression for superiority in warlike prowess. Deut. xxxii. 30; Josh. xxiii. 10; Isa. xxx. 17.

9. *establish my covenant*] All material blessings were to be regarded in the light of seals of the "everlasting covenant." Gen. xvii. 4—8.

10. *bring forth the old because of the new*] Rather, **clear away the old before the new**; that is, in order to make room for the latter. Cf. xxv. 22.

11. *my tabernacle*] A more suitable rendering here would be **my abode**. Heb. *mishkān*. See on Ex. xxvi. 1.

12, 13. Ch. xxv. 38; Ex. vi. 6—8, xxix. 45, 46.

13. *yoke*] Jer. ii. 20; Ezek. xxxiv. 27.

The Five Warnings for Disobedience. 14—32.

16, 17. The ministers of chastisement which Jehovah threatens to appoint over his people if they break the covenant are (1) Disease, (2) Famine, (3) Defeat.

16. *terror*] Literally, *trembling*. The same Hebrew word is rendered *trouble*, Ps. lxxviii. 33; Isa. lxv. 23. It can hardly be here, as Knobel and Keil take it, a general word for *the objects of terror*, specified in the words that follow it. It seems rather to denote that terrible affliction, an anxious temperament, the mental state ever at war with Faith and Hope. This might well be placed at the head of the visitations on a backslider who had broken the Covenant with his God. "The wicked flee when no man pursueth: but the righteous are bold as a lion." Prov. xxviii. 1; cf. *v.* 17; Job xxiv. 17; Ps. xxiii. 4.

consumption, and the burning ague] The Hebrew words here used occur nowhere else except Deut. xxviii. 22. The first comes from a root signifying *to waste away;* the latter, from one signifying *to kindle a fire*. Consumption is common in Egypt and some parts of Asia Minor, but it is more rare in Syria. Fevers of different kinds are the commonest of all diseases in Syria and all the neighbouring countries. The terms are probably to be taken in a general sense for any wasting disease and any inflammatory disease. **Fever** (as in Deut. xxviii. 22) would be better than *burning ague*, being less specific. The oppo-

cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and [b]ye shall flee when none pursueth you.

[b] Prov. 28. 1.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk [1]contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

[1] Or, *at all adventures with me*, and so ver. 24.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 [c]Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

[c] 2 Sam. 22. 27. Psal. 18. 26.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

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site promise to the threat contained in this verse is given Ex. xv. 26, xxiii. 25.

consume the eyes] See 1 Sam. ii. 33; Job xi. 20.

cause sorrow of heart] Literally, *cause the soul to pine away*.

your enemies shall eat it] Cf. Deut. xxviii. 33, 51; Job xxxi. 8; Jer. v. 17, &c.

17. *they that hate you*, &c.] Cf. Ps. cvi. 41.

ye shall flee when none pursueth you] This may be connected with "the terror" in *v.* 16; see note: cf. Prov. xxviii. 1.

18—43. Four further stages of severity are mentioned in succession in these verses which were to be reserved. Cf. *vv.* 18, 21, 24, 28.

18. *for all this*] *i.e.* for all the afflictions in *vv.* 16, 17.

seven times] The sabbatical number is here proverbially used to remind the people of the Covenant. Cf. Gen. iv. 15, 24; Ps. lxxix. 12; Prov. xxiv. 16; Luke xvii. 4.

19, 20. THE SECOND WARNING is utter sterility of the soil. Cf. Ezek. xxxiii. 28, xxxvi. 34, 35.

21, 22. THE THIRD WARNING is the multiplication of destructive animals, &c. Cf. Ezek. v. 17, xiv. 15; Judg. v. 6, 7; Isa. xxxiii. 8.

22. *which shall rob you of your children*] Literally, **make you childless**.

23—26. THE FOURTH WARNING. Jehovah now places Himself as it were in a hostile position towards His rebellious people. He will avenge the outraged cause of His Covenant, by the sword, pestilence, famine and captivity.

26. *And when I have broken*, &c.] Our translators should not have inserted the copulative here, and the preceding verse should terminate only with a semicolon, so as to be more closely connected with this one.—"To break the staff of bread," was a proverbial expression for cutting off the supply of bread, the staff of life. Ps. cv. 16; Ezek. iv. 16, v. 16, xiv. 13, cf. Isa. iii. 1. The supply was to be so reduced that one oven would suffice for baking the bread made by ten women for ten families, and when made it was to be dealt out in sparing rations by weight. See 2 K. vi. 25; Isa. iii. 1; Jer. xiv. 18; Lam. iv. 9; Ezek. iv. 16, v. 12; Hos. iv. 10; Mic. vi. 14.

27—33. THE FIFTH WARNING. If they should still persist in their sinful course they should be so reduced by famine that they should eat the flesh of their children, *v.* 29. See 2 K. vi. 28, 29; Jer. xix. 8, 9; Lam. ii.

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 [m] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

[m] Deut. 28. 53.

30 And I will destroy your high places, and [n] cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

[n] 2 Chron. 34. 7.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a † shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

† Heb. *driven*.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

20, iv. 10; Ezek. v. 10; Joseph. 'B. J.' v. 10. § 3; cf. Deut. xxviii. 53:—the abominations of idolatry were to be destroyed in the land, and the carcases of their worshippers should be cast upon them, *v.* 30; see 2 K. xxiii. 16; Ezek. vi. 4:—their cities should be laid waste, the Sanctuary itself with its sacred contents should be destroyed and the savour of their sacrifices would be rejected, *v.* 31; see 2 K. xxv. 9; Ps. lxxiv. 6, 7:—the land should be brought to such entire desolation, that their enemies themselves should be astonished at it, wondering at the great effect of their own hostile efforts, and the people themselves should be scattered among the heathen, *vv.* 32, 33; see Ps. xliv. 11; Jer. ix. 16 sq.; Ezek. v. 1—17; cf. Deut. iv. 27; xxviii. 37, 64.

27. *for all this*] See *v.* 18.

30. *high places*] See Note at the end of the chapter.

your images] The original word (*chammānim*) is derived from one of the names of the sun, and in the margin of our Bible it is rendered *sun images*, 2 Chro. xiv. 5; Isa. xvii. 8; Ezek. vi. 4, &c. It was rightly thus taken by the older commentators to denote monuments of some kind dedicated to the sun. Gesenius ('Thes.' p. 489) seems to prove satisfactorily from Phœnician inscriptions that the word was commonly applied to images of Baal and Astarte, the god of the sun and the goddess of the moon. This exactly explains 2 Chro. xxxiv. 4 sq.

idols] Heb. word (*gillūlim*) literally means things which could be rolled about, such as a block of wood or a lump of dirt. It was no doubt a name given in derision. Cf. Isa. xl. 20, xliv. 19; 2 K. i. 2. The word idol, like image, is used by our translators to render several different Hebrew words with distinct meanings. See *v.* 1; Deut. xxix. 17; 1 K. xv. 12; 2 Chro. xv. 8; Zech. x. 2, &c.

31. *sanctuaries*] The holy places in the Tabernacle and the Temple. Ps. lxviii. 35. Cf. Ps. lxxiv. 7.

I will not smell the savour, &c.] See i. 9. Cf. Isa. i. 13.

Results of the Visitations upon the Land and the People. 33—38.

33—38. One immediate consequence of the scattering of the people among the heathen would be that the land would be left to rest, and so far would expiate the long-continued breach of the Sabbatical law, to which the Legislator looked forward, *vv.* 34, 35. See on xxv. 6. Cf. 2 Chro. xxxvi. 21.—A connection may possibly here be traced with *v.* 2 of this chapter.

35. More literally: **All the days of its desolation shall it rest that time which it rested not in your Sabbaths while ye dwelt upon it.** That is, the periods of rest of which the land had been deprived would be made up to it.

38. *the land of your enemies shall eat you up*] Num. xiii. 32; Ezek. xxxvi. 13.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [o]I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

[o] Deut. 4. 31. Rom. 11. 26.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

The Covenant may still be restored.
39—45.

39. *iniquity*] The Hebrew word is rendered "iniquity" here, in *v.* 40, v. 1, 17, xvi. 22, &c.; "punishment of iniquity," in *vv.* 41, 43; and "punishment" in Gen. iv. 13, &c. The meaning here is, **in the punishment of their iniquity**, and, in the next clause, **in the punishment of the iniquity of their fathers**. In the next verse the same Heb. word is properly represented by "iniquity." Our translators have in several places put one of the English words in the text and the other in the margin. Gen. iv. 13, xix. 15; 2 K. vii. 9; Ps. lxix. 27, &c. The primary meaning of the Hebrew word is *iniquity*, but the language of Scripture does not make that trenchant division between *sin* and *punishment* which we are accustomed to do. Sin is its own punishment, having in itself, from its very commencement, the germ of death. "Sin, when it is finished, bringeth forth death." Jam. i. 15; Rom. ii. 5, v. 12. See on *v.* 41.

iniquities of their fathers] See on Ex. xx. 5.

40. *trespass*] The Hebrew word (*ma'al*, see on v. 15) signifies an injury inflicted on the rights of a person, as distinguished from a sin or iniquity regarded as an outrage of the Divine law. Every wrong act is of course both a sin and a trespass against God. In this place Jehovah takes the breach of the Covenant as a personal trespass.

41. *uncircumcised hearts*] The outward sign of the Covenant might be preserved, but the answering grace in the heart would be wanting. Acts vii. 51; Rom. ii. 28, 29; Jer. vi. 10, ix. 26; cf. Col. ii. 11.

accept of the punishment of their iniquity] Literally, *enjoy their iniquity*. The figure is a bold one, but not difficult of explanation, if we keep in view the full sense of the Hebrew word for *iniquity*. See on *v.* 39. The word here and in *v.* 43 rendered "accept" in this phrase, is the same as is rendered "enjoy" in the expression, "the land shall enjoy her sabbaths." The antithesis in *v.* 43 is this: *The land shall enjoy her sabbaths—and they shall enjoy the punishment of their iniquity*. The meaning is, that the land being desolate shall have the blessing of rest, and they having repented shall have the blessing of chastisement. So the LXX and Syriac. The feelings of a devout captive Israelite are beautifully expressed in Tobit xiii. 1—18.

44, 45. Cf. Jer. xxx. 10—24.

46. These words are generally taken as concluding the Book of Leviticus. See preliminary note. It has, however, been doubted whether this verse does not, in a stricter sense, answer to xxv. 1, so as to indicate that chapters xxv. and xxvi. form a section by themselves. Some suppose that this may add point to the fact that the neglect of the Sabbatical year is the most prominent subject of admonition in this chapter, while the rules for its observance are a chief topic in ch. xxv.

NOTES on Chap. xxvi.

I. On the High Places.

v. 30.

The name "High places" exactly represents the Hebrew word (במות, *bāmōth*) according to its etymology, and agrees with the Vulgate and the Targums. But the LXX. and the old Italic here and elsewhere in the Pentateuch have στῆλαι and *tituli* (monuments). In the Historical Books, however, the LXX. use τὰ ὑψηλά or τὰ ὕψη, and in the Prophets, βωμοί. The other ancient versions generally have words answering to *altars*, or *fanes*. There is no doubt that the word here denotes elevated spots dedicated to false worship (see Deut. xii. 2), and especially, it would seem, to that of Baal (Num. xxii. 41; Josh. xiii. 17). Such spots were however employed and approved for the worship of Jehovah, not only before the building of the Temple, but afterwards. Judg. vi. 25, 26, xiii. 16—23; 1 S. vii. 10, xvi. 5; 1 K. iii. 2, xviii. 30; 2 K. xii. 3; 1 Chro. xxi. 26, &c. There seems to have been a widely spread tendency in early times to select hills as places for public devotion. Xen. 'Memorab.' III. 8. § 10; cf. Herodot. I. 131. The spots which have the oldest religious association in most regions are on elevated ground. The Acropolis and the Capitol are examples. Most druidical monuments are similarly situated. The three altars built by Abraham at Shechem, between Bethel and Ai, and at Mamre, appear to have been on heights, and so was the Temple. It must be evident that the High places which were denounced in the Law were those which had idolatrous or superstitious associations.

We may see how superstitious notions may be connected by those who profess a higher faith with spots once devoted to idolatry in such peoples as the Bretons in reference to their dolmens and menhirs. It is likely that the Israelites were in like manner led astray in reference to the places which had been dedicated by the old inhabitants of the Holy Land to heathen worship. See on xx. 2, and Note on the Groves, Ex. xxxiv. 13.

The High places in the Holy Land may thus have been divided into those dedicated to the worship of Jehovah, and those which had been dedicated to idols. It was of course contrary to the letter of the Law that sacrifice should be offered at any place except the national Sanctuary, whether it was the Tabernacle at Shiloh or the Temple at Jerusalem. But the restraint took effect only by degrees. The public worship of Jehovah was still permitted at the High places even by Kings who desired to serve Him. 2 K. xiv. 4, xv. 35; 2 Chro. xv. 17, &c. It would seem as if there was a constant struggle going on. The High places polluted by idol worship were of course to be wholly condemned. They were probably resorted to only to gratify a degraded superstition. See on xix. 31, xx. 2—5. The others might have been innocently used for prayer and religious teaching as the Synagogues were in a later age. But the temptation appears to have been too great for the temper of the people. They offered sacrifice and burnt incense on them; and hence thorough reformers of the national religion, such as Hezekiah and Josiah, removed the High places altogether. 2 K. xviii. 4, xxiii. 5.

II. On the Mosaic Origin of Chap. XXVI.

i. *Objections on the score of Style;* ii. *and of Subject matter.* iii. *Conjectural dates.* iv. *In what sense a Prophecy.* v. *Distinguishing character of the Mosaic Legislation.*

i. The late origin of this twenty-sixth chapter has been strongly urged, on the grounds of both its style and its subject-matter. That the style differs from that of the great part of the Book of Leviticus is obvious. But, without going into details, it may be asked whether its mode of expression, in its main features, does not resemble that Prophetic style which appears to have been common to all ages of Hebrew literature: and whether the two styles in Leviticus are more dissimilar than the different styles of many a writer, in various languages, who has had to write under different impulses and with different objects.

ii. As regards the argument from the subject-matter, it is mainly based upon *vv.* 34, 35, 43, in which it is declared that the land shall enjoy her Sabbaths, while the people are scattered among the heathen. It is assumed that Moses could not have foreseen that the Sabbatical year would be neglected, and that the passages in question could have been written only by one who had actually witnessed the shortcomings of the Israelites in this particular. It is urged that this is, of itself, sufficient to give to the entire paragraph (Lev. xxvi. 3—45) the stamp of a period much later than the Mosaic.

iii. A late writer considers that a clue is furnished to the date of the composition by a comparison of *v.* 30 with 2 K. xxiii. 14, 16. In the former we read, "And I will cast your carcases upon the carcases of your idols;" and in the latter it is said that Josiah "brake in pieces the images, and cut down the groves, and filled their places with the bones of men," and also that "he took the bones out of the sepulchres and burned them upon the altar, and polluted it." This "novel mode of pollution" is suppossd to have originated from reading the book found in the Temple by Hilkiah, 2 K. xxii. 8, which must have been the Pentateuch. The critic is therefore willing to admit that the chapter in question must

have been written before the reign of Josiah: while from arguments derived mainly from the style, he would ascribe it to a writer who is supposed to have lived about A.C. 880.

But if the argument which has been stated is worth anything, it surely proves that the passage in Leviticus must have been written before the reign of Jeroboam (A.C. 976—955), when the man of God uttered the prediction that the altar in Bethel should be polluted in the very manner fulfilled by Josiah, 1 K. xiii. 2.

Ewald is inclined to place its date considerably lower, towards the end of the eighth or the beginning of the seventh century, but still long before the Captivity. ('Geschichte,' I. p. 156.)

All the reasoning advanced to prove the late date of the composition of this chapter assumes that the writer knew as matter of fact that the law of the Sabbatical year had been neglected, and that he put forth his admonition to the people in the guise of old threatenings and promises by the Legislator.

Now if we take the references to the neglect of the Sabbatical year as necessarily based upon existing fact, it must be fair that we should take in the same way the references to the scattering among the heathen *vv.* 32, 41, 44. It is not easy to see how any solid foundation can be obtained for the main argument for the lateness of the composition, unless we bring it down below the reign of Josiah to the period of the Captivity, A.C. 606. Neither of the dates which have been conjectured appears to be late enough to be in harmony with the theory upon which they are chiefly based.

iv. But the chapter is not to be taken as a foretelling, either real or pretended, of special facts. It is indeed an inspired Prophecy, in the true sense of the word, an utterance of the Spirit regarding the present and the future. But there seems to be no one point which renders it necessary for us to suppose that distinct occurrences of actual fact, either present or to come, were in the mind of the writer. The succession of visitations spoken of *vv.* 18—43 is (as Keil has observed) not to be regarded in a historical light, as setting forth occurrences in their order of time. Its object is rather to furnish illustrations of the idea of the Divine judgments unfolding themselves in a way naturally answering to the progressive development of sin. We know from the history that the disobedience of the nation did not go on without intermission. Periods of recovery intervened, so that renewed blessings alternated from time to time with fulfilled threatenings. But the Covenant was outraged more and more flagrantly, as each sinful period took its turn, until at last ungodliness gained the upper hand, and the full measure of punishment was poured out upon the reprobate race.

v. Moses knew the human heart, and he was acquainted with the temper and disposition of his own people. Like our Saviour Himself in delivering the Sermon on the mount, the Legislator knew that his words would be but imperfectly obeyed. He could not have been blind in this matter. Insight will always beget foresight. He knew that such a law as that of the Sabbatical year would run counter to the selfishness and avarice of the people. He expected the result which later writers had to record in history. He was not so ignorant of the position which the nation would hold, after his own work was done, in reference to the natural features of the Promised Land and in relation to the great neighbouring states, as to fail to foresee, in such outline as is here given, the manner in which their disobedience and degradation would be punished. Cf. on Ex. xxiii. 11, 20, 31.

The highest laws are not to be regarded as useless because they are certain to be generally neglected. The Hebrew Law in regard to sacrifices, attendances at the Temple and the Holy Convocations, was perhaps, even in ordinary times, as much neglected as the rules of the Christian Church are in our day. The proportion of Israelites who failed to maintain a strict observance of religious rites may have been as small as the proportion of baptized Christians who partake of the Holy Communion. The obligation in each case has the same sanction; the heart of man was not more amenable to it then than it is now. But the Law was not foiled of its purpose. It was intended to represent human duty in its relation to divine holiness, to show forth and reprove human weakness, not to stoop to it (Rom. vii. 10—14). Its requirements were not lowered to the probabilities of man's conduct. It was not, like the legislation of ordinary states, intended primarily to meet the exigencies of existing facts and to keep offenders in order. Its purpose was to help and instruct the best of the people, not merely to chastise the worst. Other legislators have taken their starting points from human facts: Moses took his from the character and purpose of God.

CHAPTER XXVII.

1 *He that maketh a singular vow must be the Lord's.* 2 *The estimation of the person.* 9 *Of a beast given by vow.* 14 *Of a house.* 16 *Of a field, and the redemption thereof.* 28 *No devoted thing may be redeemed.* 32 *The tithe may not be changed.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change

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CHAP. XXVII.

OF THE COMMUTATION OF VOWS AND DUES.

The position which this chapter holds after the formal conclusion, xxvi. 46, suggests that it is of a supplementary character. There seems however no reason to doubt its Mosaic origin.

The nature of a Vow is set forth Deut. xxiii. 21, 22: it was an obligation to Jehovah voluntarily incurred. Cf. Num. xxx. 2; Ps. xv. 4; Prov. xx. 25; Eccles. v. 4, 5. A broken Vow required a Sin-offering, Lev. v. 4—6. —The law for Vows made by women is given Num. xxx. 2—16.

The Commutation of Vows.

2—25.

Things of any kind which a man, under the impulse of religious feeling, either in the way of thankfulness for blessings received, or of supplication for something desired, had vowed to dedicate to the service of the Sanctuary, in the ordinary way, might be redeemed according to a fixed mode of valuation.

2—3. The meaning of the latter part of the second verse and the beginning of the third appears to be, **When a man makes a special vow which concerns thy valuation of persons to Jehovah, if thy estimation shall be of the male,** &c. The expression "thy estimation" is addressed either to Moses or to the priest (*v.* 12): it denoted a legal valuation. See next note.

2—8. The vow of a Person was perhaps most frequently made in cases of illness or danger. A man might dedicate himself, his wife, his child, or his bondservant, on condition of recovery or deliverance. This might have been an old custom; but the Law ordained that he who had taken such a vow should pay a sum of money to the Sanctuary, determined according to the age and sex of the person. That the redemption of the person in money was what the Law reckoned on in the kind of vow here spoken of, appears from the form of the expression (*v.* 2), and from the reduction of the ransom-money permitted to meet the circumstances of a poor man (*v.* 8). If the actual service of the individual had been contemplated, the poor man who had been dedicated would simply have had to do his work for the Sanctuary.—It would hence seem that there can be no reference here to such vows as Hannah's regarding her offspring (1 S. i. 11), or as that which Absalom pretended to have taken (2 S. xv. 8). It would, moreover, be contrary to the spirit of these, as well as of the Nazarite vow described Num. vi., that the option of commuting them should be allowed.

3—7. The relative values of the persons appear to be regulated according to an estimate of the probable value of their future work:—

	Male.	Female.	
From a month to five years	5	3	shekels.
From five years to twenty	20	10	,,
From forty years to sixty	50	30	,,
Sixty years and more	15	10	,,

Regarding the shekel of the sanctuary, see Ex. xxxviii. 24.

8. *if he be poorer than thy estimation*] **too poor (to pay) thy valuation.** Cf. v. 7, 11.

9—13. A clean animal which had been vowed was "holy" (*v.* 10), and could only be sacrificed. It could neither be redeemed nor changed. But an unclean animal, such as a camel or an ass, was either sold for the value which the priest set on it, or could be

beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: † as thou valuest it, *who art* the priest, so shall it be.

† Heb. *according to thy estimation, O priest, &c.*

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: ‖ an homer of barley seed *shall be valued* at fifty shekels of silver.

‖ Or, *the land of an homer, &c.*

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

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redeemed for its value with one-fifth added. Cf. v. 16, vi. 5.—The apostrophe to the priest in *v.* 12 is worthy of note.

14, 15. The law respecting the vow of a house was the same as that of an unclean animal. It is most likely that this relates to houses in the country (xxv. 31), which were under the same general law as the land itself, with a right of redemption for the inheritor till the next Jubilee. See on *vv.* 17—19. For houses in walled towns the right of redemption lasted for only one year, xxv. 29.

14. *sanctify*] *i.e.* vow to devote.

16. *some part of a field of his possession*] Rather, **a part of the land of his inheritance.**

the seed thereof] *i.e.* the quantity of seed required to sow it properly. This was the mode in which the value of a certain area was to be estimated.

a homer] The Homer was ten Ephahs (Ezek. xlv. 11); it must therefore have been something above $5\frac{1}{2}$ bushels. See Lev. xix. 36.

17—19. If the possession was surrendered from one Jubilee to the next, for a field which required a homer of barley to sow it, fifty shekels (probably £6. 9*s.* 2*d.*; see on Ex. xxxviii. 24), with the addition of one-fifth, made up the price of redemption.

20, 21. If the field was not redeemed before the next Jubilee, it lapsed to the priests in perpetuity. On the word "devoted" (*chērem*), see on *v.* 28.—The meaning of the words, "or if he have sold the field to another man," is not clear. They may refer to a case in which a man might have fraudulently sold his interest in a field and appropriated the price after having vowed it to the Sanctuary (Knobel); or to one in which a man retained the use of the field, fulfilled his vow by paying as a yearly rent a due proportion of the redemption money (see on 22—24), and then parted with his interest to another for the sake of acquiring some ready money (Keil).

22—24. If a man vowed the worth of his interest in a field which he had purchased, the transaction was a simple one. He had to pay down at once ("in that day," *v.* 23) the calculated value to the next Jubilee. In this case, the field reverted at the Jubilee to the original owner, who, it is likely, had the same right of redeeming it from the priests during the interval, as he had previously had of redeeming it from the man to whom he had sold it, in accordance with xxv. 23—28. The

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: [a] twenty gerahs shall be the shekel.

[a] Exod. 30. 13. Numb. 3. 47. Ezek. 45. 12.

26 ¶ Only the † firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD'S.

† Heb. *firstborn, &c.*

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 [b] Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

[b] Josh. 6. 19.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

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regulation for the payment of the exact sum to be made in this case in ready money is supposed to furnish ground for inference that, in redeeming an inherited field, the money was paid to the priests year by year, and hence the fairness of the addition of one-fifth to the total sum as interest (*v.* 19).

25. On the Shekel and the Gerah, see Ex. xxx. 13, xxxviii. 24.

The Redeeming of Firstlings. 26, 27.

The firstborn of oxen and sheep already belonged to Jehovah (Ex. xiii. 2, xxii. 30), and could not therefore be made the objects of vows. But the firstling of an unclean animal, such as an ass or a camel, could be redeemed according to the ordinary rate (*vv.* 11, 13), or sold for its value. Cf. Num. xviii. 15, 18. It might seem that the earlier law in Exodus (xiii. 13, xxxiv. 20), which required that the firstborn of an ass was to be either redeemed with a sheep or put to death, is here modified for the advantage of the Sanctuary. A change of circumstances may have rendered this alteration expedient. The priesthood and the regular service of the Tabernacle were now established and needed support. There was nothing in the change at variance with the spirit of the older law.

26. *sheep*] **one of the flock.** Introd. § iv.

27. *shall redeem it*] Rather, **shall deliver it.** The Hebrew word is different from that in the second part of the verse, and appears to have a less special meaning. See *v.* 29.

Of things Devoted under a Ban. 28, 29.

28, 29. But nothing of his possessions that a man might devote to Jehovah under a ban (see next note), whether it was a human creature, or beast, or land, could be either redeemed or sold. Whatever was devoted under ban was to be regarded as entirely consecrated to Jehovah. Any live creature so devoted was to be put to death.

28. The word rendered "devoted thing" is *chērem*, as in *v.* 21. The primary meaning is something cut off, or shut up. Its specific meaning in the Law is, that which is cut off from common use and given up in some sense to Jehovah, without the right of recal or commutation. It is applied to a field wholly appropriated to the Sanctuary in *v.* 21, and to whatever was doomed to destruction, 1 S. xv. 21; 1 K. xx. 42. The phrase, "most holy unto the Lord," is here predicated of whatever is devoted under a ban, but it more commonly and strictly belongs to the holiest class of offerings for the Altar and the Sanctuary. See on ii. 3. Our translators have often rendered the word by "cursed," or "a curse," which in some places may convey the right sense, but it should be remembered that the terms are not identical in their compass of meaning. Deut. vii. 26; Josh. vi. 17, 18, vii. 1; Isa. xxxiv. 5, xliii. 28, &c. Cf. Gal. iii. 13.

of man and beast] See Note at the end of this chapter.

29. *redeemed*] Rather, **delivered.** See on *v.* 27.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

The Commutation of Tithes. 30, 33.

30, 31. Cf. 13, 27.

32, 33. The tenth of sheep and oxen, like the firstling, *v.* 26, was neither to be redeemed nor changed, according to the same rule as was laid down for the clean animal that had been vowed, *v.* 10.

32. *whatsoever passeth under the rod*] According to rabbinical tradition, the animals to be tithed were enclosed in a pen, and a they went out one by one at the opening, every tenth animal was touched with a rod dipped in vermilion. Cf. Jer. xxxiii. 13; Ezek. xx. 37.

For a more full explanation of what relates to tithes, see on Gen. xiv. 20, xxviii. 22; Num. xviii. 20—32; Deut. xiv. 22, 28.

34. The Conclusion. Cf. xxvi. 46.

NOTE on CHAP. XXVII. 28.

ON THE DEVOTED THING.

i. This passage has often been alleged in proof that the Law of Moses permitted human sacrifices. It has been applied in this way to the case of Jephthah and his daughter. (See on Judg. xi. 30.) But such an inference is at once precluded by the exact limitation of the beasts which were to be offered in sacrifice. The right rendering of Lev. i. 2 is, "If any man of you bring an offering to Jehovah from the beasts, from the Herd or from the Flock shall ye bring your offering." There is moreover a clear recognition of man as one of the creatures which were not to be offered in sacrifice in Ex. xiii. 13, xxxiv. 20; Num. xviii. 15.

ii. The word *chērem* (חרם) has been explained in the note under the text. There is no good reason to doubt that its application to man is made exclusively in reference to one rightly doomed to death and, in that sense alone, given up to Jehovah. The feeling of the sacredness of Life has its seat in the depth of the human heart. This feeling may work blindly, and exhibit itself in diverse ways. But in an enlightened mind it becomes a clear conviction that all Life belongs to God, and is claimed by Him. Every animal sacrifice is an expression of this truth. The Law of Moses recognizes it in a marked manner in the regulation for the slaughter of animals for food. Lev. xvii. When human life is in question, the impression is beyond comparison stronger and more distinct. To destroy a life is in fact to give it back to God. The putting to death either of a criminal or an enemy, if it is anything more than an indulgence of vengeance, is to be regarded in this light. The man who, in a right spirit, either carries out a sentence of just doom on an offender, or who, with a single eye to duty, slays an enemy in battle, must regard himself as God's servant rendering up a life to the claim of the Divine justice. Rom. xiii. 4. It was in this way that Israel was required to destroy the Canaanites at Hormah (Num. xxi. 2, 3; cf. Deut. xiii. 12—18), and that Samuel hewed Agag in pieces before the Lord (1 S. xv. 33). In all such instances a moral obligation rests upon him whose office it is to take the life. He has to look upon the object of his stroke as under a ban to the Lord. Cf. Deut. xx. 4; Gal. iii. 13. This is the only ground on which the destruction of human life is to be justified. When this ground is clearly ascertained, the duty of him who is called to act refers to the forfeit of the individual life. There can therefore be neither redemption nor commutation.

iii. It is evident that the righteousness of this law is not involved in the sin of rash or foolish vows, such as Saul's (1 S. xiv. 24) or Jephthah's (Judg. xi. 30). A man through wilfulness or blindness may be betrayed into a dilemma in which he has to choose between breaking his vow, or breaking the Divine law in some other way. Such a difficulty is radically the same in all ages and circumstances, and has to be met under the same sort of moral conditions, of whatever kind the oath may be.

iv. It seems hardly needful to add that sacrifice, as it is represented both in the Law and in the usage of the Patriarchs, is something very different from consecration under a ban, though a thing to be sacrificed might come under the designation of *chērem* in its wider sense. See on xxvii. 28. The sacrifice was always the offering up of the innocent life of a creature chosen and approved without spot or blemish.

The offering was made, not by any constraint involved in the nature of things, but as a free act of worship. In either case, indeed, a life was given up to God. But the mode, the purpose, and the meaning were as distinct as possible. In heathen systems the two ideas were often confounded. Criminals or captives were the most frequent human victims offered on the altar. But the teaching of the Old Testament on this head is perfectly clear. There was no trace of this confusion even in the mind of Abraham, when he was preparing to make his great sacrifice. He had been led on to offer Isaac to the Lord as his best and most perfect possession. But the voice from heaven saved him from carrying out his purpose at the cost of other principles of righteousness on which he needed to be instructed. See Introd. § xii.

The subject of this note is elaborately treated by Selden, 'de Jure Gent.' Lib. IV. cap. vi.—xi. See also Waterland, 'Scripture Vindicated,' Works, Vol. IV. p. 226 sq.

NUMBERS.

INTRODUCTION.

§ 1. *Title.*

THE title commonly given to this Book (LXX. Ἀριθμοί, Vulg. *Numeri*) is evidently suggested by the two numberings of the people recorded in it in chapters i. and xxvi. The Jews sometimes designate it after their ordinary mode by its first word *Vayedabber*, or more frequently by its first distinctive word *Bemidbar*.

§ 2. *Contents.*

The book narrates the history of the Israelites during their sojourn in the wilderness from the completion of the law-giving at Sinai, Lev. xxvii. 34, to their mustering in the Plains of Moab for actual entry into the Land of Promise. Its contents may be divided into four parts:—

(1) Preparations for the break up of the encampment at Sinai, and for marching on Canaan; i. 1—x. 10.

(2) The march from Sinai to the borders of Canaan, and repulse by the Canaanites; x. 11—xiv. 45.

(3) A notice of various occurrences and enactments belonging to the thirty-eight years of penal wandering in the desert; xv. 1—xix. 22.

(4) The history of the last year spent in the wilderness, the fortieth after the Exodus; xx. 1—xxxvi. 13.

The incidents are generally given in their chronological order, except in the third part. The five chapters comprised in this part deal with a long period, from which only isolated episodes are given; and of these the dates can only be conjectured; see introductory notes to xv. and xvi., and note on xx. 1. In this and other parts of the book several ordinances are added to the Sinaitic code, and these are apparently introduced in their historical connexion with the circumstances which gave occasion for them.

§ 3. *Chronology.*

(1) The narrative commences with "the first day of the second month of the second year after they were come out of Egypt," i. 1; and the death of Aaron at the first encampment during the final march on Canaan (xx. 22) took place in the first day of the fifth month of the fortieth year (xxxiii. 38).

(2) Between these two dates therefore intervene no less than thirty-eight years and three months (cf. Deut. ii. 14), the long and dreary period of tarrying in the wilderness till the disobedient generation had wasted away. Cf. xiv. 27—35. On the history of these years, see notes on xx. 1; and on xxxiii. 19.

(3) The solemn rehearsal of the Law contained in Deuteronomy was commenced by Moses after the overthrow of Sihon and Og, in the beginning of the

eleventh month of the fortieth year (Deut. i. 3, 4).

(4) We have consequently from the death of Aaron to the opening of Deut. a space of exactly six months, in which all the events narrated in the fourth part of the Book of Numbers, from xx. 1 to the end, would seem to have occurred, with the probable exception of the defeat of the king of Arad mentioned below.

(5) Those events are many and remarkable. After the tedious years of suspense were once passed the history of the chosen people hurries on, not without a sort of dramatic propriety, to a crisis. Crowded as this space is, it yet has room enough for the incidents which are here assigned to it.

(6) The first month of the six was passed at the foot of mount Hor in mourning for Aaron (xx. 29). But it is likely that during this month a part of the host was engaged in revenging upon the king of Arad the molestation inflicted by him on the Israelites during their journey from Kadesh to Mount Hor; see introductory note to xx. and on xxi. 1.

(7) Next ensued the journey "from Mount Hor by the way of the Red Sea to compass the land of Edom," xxi. 4; and this being about 220 miles to the brook Zered (cf. on xxi. 12) would be accomplished within four weeks.

(8) The appearance of the host in the plains of Moab brought them into the neighbourhood of Sihon, king of the Amorites. The policy pursued by him of resisting the progress of Israel with all his forces (xxi. 23) caused his overthrow to be speedy and total; as was also for like reasons that of Og king of Bashan. The two battles at Jahaz and Edrei probably took place both within a fortnight; *i.e.* towards the middle of the third of the six months in question.

(9) The issue of the conflict with the Amorite kings determined Balak to send for Balaam (xxii. 2). The distance from Moab to the nearest point of the Euphrates is about 350 miles, and Pethor (cf. on xxii. 5) may have been yet more distant. But as Balak was urgent in the matter (cf. xxii. 16), and could of course command all facilities for travelling, two months would amply suffice for his ambassadors to go and return twice over; and for the delivery by Balaam of his prophecies (xxii—xxiv). No doubt during these weeks the Israelites were engaged in completing and consolidating their conquest of Gilead and Bashan.

(10) We have thus a margin of at least six weeks left, during which occurred the seduction of Israel by the wiles of the Midianites, and the consequent plague (xxv.); the second numbering of the people in the plains of Moab (xxvi.); and the war upon the Midianites (xxxi.).

(11) It is accordingly in full consistency that the death of Moses is spoken of xxxi. 2, in connexion with the Midianitish war, and as following close upon it; and that Balaam after quitting Balak had not yet returned home when that war occurred, and was taken captive amongst the Midianites; see on xxxi. 8.

(12) There is no weight in the allegation that Moses in Deut. iii. 4—14 speaks of the conquest of Gilead and Bashan as long past. See notes on that place.

§ 4. *Authorship and Date of Composition.*

These two points are of course closely connected; and a determination of the former brings the question about the latter within narrow limits.

In common with the preceding books and Deuteronomy, Numbers has usually and from the most ancient times been regarded as in substance at least the work of Moses. The grounds for still maintaining this opinion as regards the Pentateuch generally have been stated and discussed in the Introduction to this volume. It remains only to inquire here whether the Book of Numbers, particularly considered, contributes any items to the argument on the one side or the other, and what value is to be attached to them.

(1) The catalogue of the stations or encampments during the journeyings from Egypt to the plains of Moab (xxxiii.) is specially assigned to Moses in the

text, "Moses wrote it by the commandment of the Lord," *v.* 2. The great antiquity of this catalogue is universally admitted. Bleek, *e.g.* ('Einleitung,' pp. 225, 227) esteems it "perhaps the earliest record relating to the journey of the Israelites through the wilderness;" and as "a list which may very well have been written down by an actor in the events." But to admit thus much of one important chapter, so minute in details, and so intimately connected with the general story, establishes a strong probability that other portions of the book are of the same age and authorship.

(2) The intermixture in this book of narrative and legislative matter is one of its characteristic features. The enactments too follow in most cases hard upon acts or emergencies which evidently led up to them. See *e.g.* introductory notes to v. ix. xix. xxx. and xxxvi.; and notes on xv. 22, 24, 32. The legislation of Sinai was completed in Leviticus, but the prolonged exclusion of the people from their future homes involved some regulations not originally provided (*e.g.* those respecting purification "when a man dieth in a tent" xix. 14); and further experience suggested some others of a supplementary or explanatory character (*e.g.* those of xv. 4 sqq.; xxx. 1—16; and xxxvi. 1—13, on which see notes). These are almost always in this book recorded in a living connexion with incidents from which it is wholly impossible to sever them, from which they draw their occasion and their meaning. Evidently the alternations of historical and legislative portions reflect the order of actual transaction. This feature is exactly one which belongs to the work of a contemporary annalist.

(3) The argument stated in the Introd. to the Pentateuch, p. 15, that the author had an intimate acquaintance with Egypt, may be strikingly illustrated from Numbers. The purifications of the priests (viii. 7 sqq.), the trial of jealousy (v. 11—35), the ordinance of the red heifer (xix. 1—10), are all adaptations from Egyptian rites; the language of the people in xi. 5, 6 bespeaks a personal relish of Egyptian dainties; the antiquarian note about Hebron, xiii. 22, indicates a knowledge of Egyptian history. References to the exodus from Egypt and the circumstances of it are frequent; *e.g.* iii. 13, xiv. 19, xv. 41, &c.

(4) The statements of this book abound in evidences (cf. Introd. to Pent., p. 17), that the writer and those with whom he lived were still in the desert. One direct illustration (in xix. 14) has been referred to above. The regulations for encamping and marching (ii., ix. 16 sqq., x. 1—28), and especially the solemn invocation of Moses contained in x. 35, 36, on the occasion of the removing and resting of the Ark, should be also noted. The directions respecting the transport of the Tabernacle in iii. and iv. belong to the nomadic life of the desert, and were consequently but of a temporary obligation. It is thus that an apparent inconsistency as to the age and service of the Levites between viii. 24—26 and iv. 3, 23 is to be explained; see the note on the former passage. It is obvious also that proximity to the Tabernacle is tacitly assumed throughout such laws as those of vi. and xix., as it is in many of those given in Leviticus. This proximity existed only whilst the people were in the wilderness. The presence of the Ark in the Tabernacle too is presupposed throughout the book; but the Ark, after its capture by the Philistines in the days of Eli (1 S. iv.), never again had a place within the Tabernacle. It is obviously to be inferred that Numbers was written before that capture.

(5) There are topographical statements in the book which cannot have been written after the days of Moses. Such is the notice xxi. 13, that "Arnon is the border of Moab, between Moab and the Amorites." The Amorites had clearly not been dispossessed by the two tribes and a half (xxxii.) when this remark was made. So too the settlements of those tribes in the Amorite territory were not in fact adjusted in all respects as originally designed by Moses and described in xxxii. 34 sqq. See note there, and cf. on Joshua xiii. 15 sqq. A later narrator would surely not gratuitously vary in such details from the facts before him. In the delineation (xxxiv.) of the boundaries of the Promised Land

far more territory is assigned to the Israelites than they ever permanently occupied, and less than they occasionally ruled over. A historian of later times would hardly ascribe to his people without explanation or qualification districts which in fact they did not possess; a romancer of such times, drawing an imaginary frontier, would certainly not have left out of it the renowned city of Damascus, especially after carrying his border-line almost round this district (see on xxxiv. 7 sqq.), and in view of the fact that the city and its territory were in the dominions of David and Solomon and afterwards of Jeroboam II.

(6) The various communications purporting to be from God to Moses are so worded and often of such a nature (cf. *e.g.* xiv. 11—26), that unless we go the length of denying their historical character altogether, we must admit them to have been recorded by the very person who received them. They are also so interwoven with the historical and legislative elements of the book that the whole composition must in reason be accepted or rejected together.

(7) No other person than Moses has been or can be named with anything like probability, or even plausibility, as the author. Various conjectures have indeed been hazarded by rationalist critics, but all of them are devoid of evidence, and some of them particularly unlikely, such is *e.g.* the suggestion that Samuel wrote this book, which includes amongst its most striking features the rebellion of Korah. Now Samuel was descended from Korah (see on xxvi. 11), and it is incredible, especially when we remember how keenly the Jew appropriates the acts of his ancestors, that Samuel, if we could suppose him to invent a story at all, would devise one which represents his own forefathers and their kinsmen as flagrant rebels against God and against the great national hero, God's prophet, and as miraculously destroyed for their sin.

Thus the notes of time, the tenor of the contents, no less than the direct assertions of the text itself, converge upon the conclusion that Moses is properly spoken of as the writer of the Book of Numbers.

It may however be quite consistently allowed that Moses availed himself in some cases of pre-existing materials, whether documentary or traditional, and combined in his narrative the results of information obtained from others (cf. Introd. to Genesis, p. 21); and this fact is a sufficient explanation of the use in certain passages of words or groups of words, and grammatical forms, which are not found or found but rarely, in other parts of the book. Nor is there any reason to believe that Moses wrote at one time the whole of what he may have himself contributed to this book. On the contrary it seems in parts to be composed out of memoranda, originally made at intervals ranging over thirty-eight years. If then the style and diction are found to vary in different parts of the book, this by no means disproves the unity of its authorship. The same writer may write very differently at different dates. The phenomena of this kind in Numbers are not however of great importance, and have been in principle sufficiently discussed in the Introd. to the Pentateuch. It is manifest indeed that we have in xxi. 14, 17, 27 an incorporation of matter not of the writer's own production; and the long and deeply interesting episode of Balaam (xxii—xxiv) is a yet more important example. Whether that prophet spoke in Hebrew or Aramaic cannot be determined. Some critics have detected an Aramaic cast in parts of his "parables;" but there is at any rate no improbability in the supposition that a man of his attainments could speak any or all of the dialects, and these were only dialects of the same great tongue, then current between the peninsula of Sinai and the Euphrates; and Hebrew would certainly be understood by the Moabites, to whom he directly addressed himself. The Moabite stone of course belongs to a date from five to six centuries later than that of Numbers, but it proves, if proof were needed, that the vernacular tongue of Moab was substantially the same with that of Israel nine hundred years before the Christian era, as it doubtless had been from the most ancient times. On the mode in which his prophecies probably became known to Moses, see on xxiv. 25, and xxxi. 8.

It is likely indeed that this book, as others, underwent after it left the hands of its composer a revision, or perhaps more than one revision, in which here and there later elements were introduced. These indeed cannot have been of any great bulk, and some passages have been quoted as instances which may well be otherwise explained. On the parenthetic verse xii. 3 (*e.g.*) a Lapide observes: "videntur hæc post Mosen ab aliquo alio scriptore hagiographo, qui hæc ejus diaria digessit, esse addita et intexta;" but see note on the verse.

The indications of interpolation in xiii. xiv. and xvi. are of another kind, and more convincing. It seems apparent that xiv. 39 connects itself not with *v.* 38 but with *v.* 25 of that chapter; and we notice in certain groups of verses included in the chapters xiii. and xiv. that Caleb only is named as labouring to still the people, *i.e.* in xiii. 30 sqq., xiv. 11—25; whilst in other groups Joshua is combined with him, *i.e.* in xiv. 6—10, 26—39. In the former, too, Caleb is mentioned without the addition of his father's name; in the latter we have always "Caleb the son of Jephunneh," as well as "Joshua the son of Nun." These facts, as well as the repetitions and want of consecutiveness apparent in the chapters as they stand, render it likely that a later and independent, but not inconsistent account, has been interwoven with the earlier one. The passages introducing the name of Joshua would seem to be the inserted ones, and they were added perhaps for the purpose of putting on express record what would seem to have been tacitly assumed in the original narrative, namely, that Joshua, Moses' chosen attendant and successor, was not one of the murmurers. Chapter xxxii. presents some similar characteristics to xiii. and xiv. The *vv.* 31, 32 in it repeat *vv.* 25—27, and *vv.* 9—15 may be compared with xiv. 6—10, and *v.* 30. But the alleged traces of interpolation here are not demonstrative.

On the tokens of supplementary insertion in xvi., see note at end of that chapter.

The objections which have been based upon particular passages, and urged against ascribing the book to Moses, are insignificant both in number and weight. Some of them will be found sufficiently dealt with in the notes on the passages themselves; see *e.g.* notes on xii. 3, xv. 32. Great stress has been laid upon the citation, in xxi. 14, of "the book of the wars of the Lord." Critics have pronounced it incredible that such a work should be extant in the days of Moses, and have alleged further that the chapter quotes it as belonging to bygone times. But in the months which closed Moses' life, when great events succeeded each other rapidly, and scenes and circumstances were ever changing, the songs commemorative of Israel's triumphs would soon become historical. Moreover "the book of the wars of the Lord" would probably commence with His noble works done in Egypt for the fathers of those who vanquished Sihon and Og.

Again, it has been urged that the occurrence of the word *prophet* and its cognate verb in this book (*e.g.* xi. 29, xii. 6) is a sign of a later date than that of Moses, because we are told in 1 S. ix. 9, "He that is now called a Prophet was beforetime called a Seer." It is hence inferred that Numbers must have been written at a period later than that indicated by the "now" of the Book of Samuel, since the term "prophet" is evidently familiar to the writer. But this argument is based upon a misapprehension of the passage in 1 Sam. It is not asserted there that the word "prophet" (*nabhi*) was unknown in earlier times, but simply that the personage consulted by the people in their emergencies was, after the days of Samuel, known as "the prophet," whereas formerly he was called "the seer" (*roëh*). The sense of the passage comes out more clearly in the LXX., τὸν προφήτην ἐκάλει ὁ λαὸς ἔμπροσθεν, ὁ βλέπων. The LXX. apparently read *ha'am* for *ha-yōm*; and probably this is the true reading (see note in 1 Sam. l. c.). The reason why the term "prophet" was disused in the days of the later Judges may be inferred from what is said 1 S. iii. 1: "the word of the Lord was precious in those days." In other words there was no "prophet" properly so called; no one who spoke under direct inspiration

and supernatural impulse; nor apparently had there been any such since Deborah, *i.e.* for about a century and a half. Hence the people naturally ceased to speak of "the prophet," and called those to whom they resorted for advice by the name of "seer," which does not imply any miraculous gift, but simply superior penetration and intelligence. (See the analysis of the use and meaning of the words *nabhi*, *roëh*, and of *chozeh*, which also is important in this connexion, by Professor R. Payne Smith, 'Bampton Lectures' for 1869, pp. 46 sqq.). With Samuel the prophetical order was restored, and perpetuated through "the Schools of the Prophets." And the members of this higher and more gifted order often, probably generally, discharged in addition to their proper functions those also which previously had devolved upon "the seer." Hence the latter, both in name and person, ceased to occupy the prominent position he had long enjoyed, and was accordingly less frequently mentioned. In fact, after the days of Samuel, the word "seer" (*roëh*) occurs only twice, viz. in 2 S. xv. 27; 2 Chron. xvi. 7, 10. The term "prophet," on the contrary, became common and colloquial. But it was not now first coined. It only regained the currency which it had had in the days of Moses (cf. Ex. vii. 1), and even in earlier times (cf. Gen. xx. 7). The fact then that the word "prophet" is found in Numbers cannot prove that the book was written after the times of the Judges. Clericus on Gen. xx. 7 has summed up the facts as regards this word very neatly: "Hæc vox temporibus Mosis usitata erat, Judicum tempore desiit, inde iterum renata est."

We conclude then with confidence that nothing has been as yet alleged which disturbs the generally accepted views respecting the authorship of this book. It is in substance the work of Moses; and whilst many portions of it were probably committed to writing for years before the whole was completed, yet the concluding chapters were not written until towards the close of the fortieth year after the exodus.

The Book of Numbers was allotted in the early arrangements for this Commentary to the Rev. J. F. Thrupp, M.A. Vicar of Barrington, and late Fellow of Trinity College, Cambridge. Mr Thrupp was one of the first to send to the editor the results of his labours, but died in 1867, before his work could be revised and adjusted with that of his colleagues. His papers on this book were most considerately placed by his representatives at the disposal of the editor, and were by him intrusted to the Rev. T. E. Espin to be prepared for the press. As the work proceeded it was found necessary to change and remodel the notes as left by Mr Thrupp far more than was originally proposed, and ultimately to re-write the most of them. The scale eventually adopted for the foot-notes was much smaller than that on which Mr Thrupp had worked; and the conclusions finally reached were upon several controverted points (*e.g.* the site of Kadesh, see note at end of chapter xiii.) different from those which had recommended themselves to Mr Thrupp five or six years ago. The Rev. T. E. Espin must therefore with the editor be regarded as responsible for the notes on Numbers contained in this volume, though in writing them he has had throughout important aid from Mr Thrupp's copious and learned annotations. The chief portions which now remain as Mr Thrupp penned them are portions of the foot-notes to chapters xxii.—xxv., and many of the geographical and topographical remarks and illustrations, especially those in chapter xxxiv.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

CHAPTER I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 [a] Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

[a] Exod. 30. 12.

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

CHAP. I. **1—4.** A month had passed away since the setting up of the tabernacle (Ex. xl. 2, 17); and the Sinaitic legislation was now complete (cf. Lev. xxvii. 34).

The labour involved in taking the census had already been partially anticipated. An order had been issued some months before, that, whenever the sum of the Israelites was taken, every person numbered should offer an atonement-money of half-a-shekel, to be applied for the service of the tabernacle (Ex. xxx. 11 sqq.). Before the construction of the tabernacle was complete, such a poll-offering had been actually received (Ex. xxxviii. 25—28). The accordance of numerical results shows that the present census was based, not upon any fresh registration of individuals, but upon that which necessarily accompanied the previous collection of the offerings. From the round numbers in which the results are given, we may infer that the offerings had been tendered by the people in groups, and these probably determined by kindred. If certificates of registration were furnished to such groups, the new census might be easily carried out by means of these documents, and got through, as seems suggested by *v.* 18, in a single day. But while, for the purpose of the poll-offering, it sufficed to note merely the number of persons, it was now required to enrol them "after their families, by the house of their fathers." The former registration too had been superintended by the Levites (see Ex. xxxviii. 21 and note); but now (*v.* 4) an assessor is to be named for each tribe to act in the business with Moses and Aaron; for the purpose now in view was not religious only. The census now taken would serve as a basis for various civil and military arrangements.

5—16. The selection of the Princes of the Tribes appears from *v.* 4 to have been made under divine direction; but probably, as *v.* 16 seems to suggest, they were for the most part the same persons as those chosen a few months previously at the counsel of Jethro, Ex. xviii. 21—26. Of those here named Nah-

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names,

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shon, prince of Judah, was brother-in-law of Aaron (Ex. vi. 23), and ancestor of King David. Elishama, prince of Ephraim, was grandfather of Joshua (1 Chron. vii. 26, 27). The peers of men like these, though nothing has been in fact preserved to us respecting them, were no doubt intitled, amongst their fellows, to the epithet "renowned," *v.* 16.

17—19. See on *vv.* 1—4.

20—46. In eleven tribes the number enrolled consists of complete hundreds. This is in all likelihood to be explained by the fact that the census was taken principally for military purposes (cf. *vv.* 3, 20). Hence the enrolment would naturally be arranged by hundreds, fifties, &c. (cf. 2 K. i. 9, 11, 13). Supernumerary units would in such a calculation be left to balance the losses from physical unfitness for service, and from casualties of various kinds; and the general result would thus fairly exhibit the available military strength of the nation. It is not a little remarkable however that here the tribe of Gad, *v.* 25, and (xxvi. 7) at the later census, the tribe of Reuben, yield odd decades over their hundreds. Can this be accounted for by the pastoral, and consequently nomadic, habits of these tribes? This cause might render it difficult to bring all their members together at once for a census. Judah already takes precedence of his brethren in point of numbers (cf. Gen. xlix. 8); and Ephraim of Manasseh (cf. Gen. xlviii. 19, 20).

from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

47—54. The Levites were appointed to the charge of the Tabernacle, and were therefore not entered on the general muster rolls. Hence when a census of this tribe takes place, iii. 15, xxvi. 62, *all* the males are counted from a month old and upward, and not, as in the other tribes, those only who were of age for service in the field.

48. *had spoken*] Render **spake**, for the formal appointment is only now made. The Levites had indeed already acted as assistants to the Priests (cf. Ex. xxxviii. 21), being the tribesmen of Moses and Aaron. Their zeal against the worshippers of the golden calf (Ex. xxxii. 26—29; Deut. xxxiii. 8 sqq.) gave them a distinct position, and led to their receiving as their reward the dignity to which they are now first expressly named, though reference to their future office appears previously in Lev. xxv. 32 sqq.

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAPTER II.

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: †far off about the tabernacle of the congregation shall they pitch.

† Heb. *over against.*

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were

CHAP. II. **1—34.** Order of the tribes in their tents, and on the march.

2. *by his own standard, with the ensign of their father's house*] The "standard" (*degel*) marked the division, or camp (cf. *vv.* 9, 16, 24, 31); the "ensign" (*oth*) the family. There would thus be four "standards" only, one for each "camp" of three tribes. We have no certain information what was the structure and what the devices of the "standards." The word is derived from a root signifying "to glitter," or "lighten afar" (Rosenm., Fürst, &c.); and probably points to a solid figure or emblem mounted on a pole, such as the Egyptians used (see Wilkinson, 'Ancient Egyptians,' I. 294 sqq.). Tradition appropriates the four cherubic forms (Ezek. i. 26, x. 1; Rev. iv. 4 sqq.), the lion, man, ox, and eagle, to the camps of Judah, Reuben, Ephraim, and Dan respectively; and this, as to the first, has a certain support from Gen. xlix. 9 (cf. Rev. v. 5), and as to the third, from Deut. xxxiii. 17.

far off] Rather as the word may be and often is rendered elsewhere, **over against**; *i.e.* facing the tabernacle on every side. The distance was perhaps 2000 cubits: cf. Josh. iii. 4.

3—9. *on the east side*] The post of honour, in front of the curtain of the Tabernacle, and corresponding to the position occupied by Moses, Aaron, and the Priests in the Levites' camp, is assigned to Judah, with Issachar and Zebulun, also descendants of Leah. Judah, as the strongest tribe in point of numbers, is appointed also to lead the van on the march.

3. *Nahshon the son of Amminadab shall be captain of the children of Judah*] Cf. 1 Chron. xxvii. 16—22, where the "princes" or "rulers" of the Twelve Tribes at a far later date are again named. Each tribe had thus an organization complete for certain purposes in itself. Accordingly we sometimes read of wars waged by separate tribes or groups of tribes; *e.g.* Josh. xvii. 15 sqq.; Judg. iv. 10.

numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that

10—16. Next in order, and south of the Tabernacle, comes the tribe that bore the name of Reuben, Leah's eldest son; and associated therewith Simeon, the second of the descendants of Leah, and Gad, the eldest of the descendants of Leah's handmaid Zilpah.

14. *Reuel*] Doubtless an error of transcription for the Deuel of i. 14, which in fact is read here in several MSS. and Versions.

17. See on iii. 14—39, x. 17.

18—24. The third camp, which had its place westward of the Tabernacle, consists of the tribe of Ephraim, with the kindred tribes of Manasseh and Benjamin, all descended from Rachel. These three tribes all obtained adjoining allotments when Canaan was divided, and are accordingly spoken of as associated, Ps. lxxx. 2, "Before Ephraim, Benjamin, and Manasseh, stir up thy strength."

25—31. The fourth division, which encamped north of the Tabernacle, is named after Dan, the eldest of Jacob's children by the handmaids. This powerful tribe, the second of all in number, brought up the rear on the march. With it are joined the remaining tribes, Asher and Naphtali, sprung from the handmaids Zilpah and Bilhah.

The following plan shows the entire arrangement of the camp as gathered from this and the next chapter. Some place the four leading tribes in the centre each of its own side; but the scheme here given seems more probable

were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

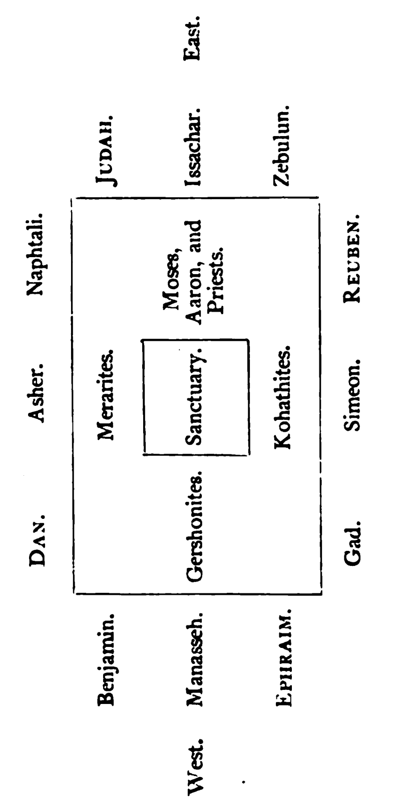
32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

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from the order in which the tribes were to set out on the march.



32—34. Such was the ideal form of the encampment in the wilderness: a form reproduced in the square court with which the Temple was eventually surrounded, and in the vision of the heavenly city as seen by Ezek. xlviii. 20; and by St John, Rev. xxi. 16; cf. Rev. xx. 9. Thus the camp of God's earthly people was divinely ordered so as to set forth the completeness of His Church; and to illustrate by its whole arrangement, which was determined by the Tabernacle in the centre, both the dependance of all on God, and the access which all enjoyed to God.

It is to be observed however that the collocation of the tribes is only prescribed in general terms. The actual form of the encampment would no doubt, whilst observing this arrangement generally, vary in different places according to local exigencies. At Sinai itself, *e.g.* the granite cliffs which hemmed in the host on every side would render it impossible for the tents to be pitched on any symmetrical plan; whilst in the Plains of Moab, where a long halt was made, the camp might on the other hand lie "four-square," or nearly so; for the line of encampment from Beth-Jesimoth to Abel Shittim (cf. xxii. 1, and note) would extend nearly five miles.

The area of the camp might be about three square miles. Polybius (VI. 27), describing the camps of the Roman armies, tells us that a space of about one-sixth of a square mile sufficed for twenty thousand men, and allowed ample room for streets, officers' quarters, accommodation for horses, &c., with a vacant space of two hundred feet behind the rampart all round. It must be remembered that the two million Israelites were living together in families, and therefore would not occupy so much ground as a like number of warriors.

CHAPTER III.

1 *The sons of Aaron.* 5 *The Levites are given to the priests for the service of the tabernacle,* 11 *instead of the firstborn.* 14 *The Levites are numbered by their families.* 21 *The families, number, and charge of the Gershonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moses and Aaron.* 40 *The firstborn are freed by the Levites.* 44. *The overplus are redeemed.*

THESE also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the [a]firstborn, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, [†]whom he consecrated to minister in the priest's office.

4 [b]And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because[c] all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn

[a] Exod. 6. 23.

[†] Heb. *whose hand he filled.*

[b] Lev. 10. 1. chap. 26. 61. 1 Chron. 24. 2.

[c] Exod. 13. 2. Lev. 27. 26. chap. 8. 16. Luke 2. 23.

CHAP. III. 1. *These also are the generations of Aaron and Moses*] The term "generations" is strictly a technical word (cf. note on Gen. ii. 4; and Gen. v. 1, vi. 9, &c.; Ruth iv. 18). It does not point to birth and origin so much as to downward history and development. Hence the "generations" of a person are commonly introduced, as in the text, at a crisis, when either a signal and accomplished fulfilment of the Divine counsels is to be indicated; or a stage has been reached which establishes a basis for a fulfilment to be narrated at large in the sequel. Hence it is that the "generations" now given, though entitled those of Aaron and Moses (Aaron standing first as the elder brother), turn out really to be those of Aaron only. The personal dignity of Moses, though it gave him rank as at the head of his tribe, was not hereditary. He had, and desired to have (Ex. xxxii. 10; Num. xiv. 12), no successor in his office but the distant Prophet like unto himself (Deut. xviii. 18). Aaron however was, as this chapter shows, the ancestor of a regular succession of Priests.

3. *whom he consecrated*] *i.e.* whom Moses consecrated, or literally as marg., whose "hand he filled," by conferring their office upon them: Lev. viii. 1 sqq.

5—13. Actual dedication of the Levites for the functions already assigned, i. 47—50; and that in lieu of the firstborn (*vv.* 11—13); who, although originally designated according to patriarchal precedent for the more especial service of God, and having perhaps (cf. Ex. xxiv. 5 and note) even actually officiated therein, could from the first be redeemed by an equivalent (cf. Ex. xiii. 2, 12, 13).

The concluding words of *v.* 13 are better thus expressed: **Mine shall they be, mine, the LORD's.** So also at *vv.* 41, 45.

7. *keep his charge, and the charge of the whole congregation*] *i.e.* so assist him that the obligations incumbent on him and on the congregation may be fulfilled.

12, 13. On the subject of the firstborn see notes on *vv.* 40—43 and on *vv.* 44—51.

in Israel, both man and beast: mine shall they be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the †word of the LORD, as he was commanded.

[d] Gen. 46. 11. Exod. 6. 16. chap. 26. 57. 1 Chron. 6. 1.
† Heb. *mouth.*

17 [d] And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

14—39. Enumeration of the Levites after their three families, and allotment to each family of its special station and duty. Of these, the Kohathites (*vv.* 27—32), the kinsmen of Moses and Aaron, and the most numerous, have the most important charge confided to them, that of the Ark, the Altars, and the more especially sacred furniture generally.

26. *the cords of it*] *i.e.* of the Tabernacle, not of the hangings of the Court; for these, with their cords and other fittings, belonged to the charge of the Merarites. So too the expression *the service thereof* refers to the Tabernacle, of which more particularly the Gershonites have the care.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

36 And †*under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

† Heb. *the office of the charge.*

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

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39. *twenty and two thousand*] The aggregate of the three families makes the total 22,300: thus

Gershonites...	7500:	*v.* 22.
Kohathites ...	8600:	*v.* 28.
Merarites.....	6200:	*v.* 34.
	22300	

It is apparent however that the number 22,000 is the basis on which the commutation with the First-born of the Twelve Tribes is in fact made to depend (*vv.* 43—46). The actual total of the male Levites (22,300) seems therefore to be tacitly corrected by the subtraction of 300 from it. The Talmud, followed by the Jewish Commentators generally, and by Hävern., Bp. Wordsw., &c. regards these 300 as representing those who, being first-born themselves in the Tribe of Levi, could not be available to redeem the first-born in other tribes. They will be of course the first-born of Levi within the year which had elapsed since the command was issued; see on *vv.* 40—43. Cf. *v.* 13, and Ex. xiii. 1, 2. The fact that the deduction is made without remark is perhaps explained by the observation of Baumgarten (in loc.), that the purport of the passage is to point out the relation between the tribe of Levi and the other tribes, and not to give prominence to restrictions or qualifications in the redemptive virtue assigned to the Levites. It is enough for the writer in this context to note that 22,000 is the numerical factor furnished by the tribe for the reckoning. Modern commentators generally (Mich., Knob., Kurtz, Keil, &c.) have assumed an error in the Hebrew text. And, to insert a single letter (reading in *v.* 28 שלש for שש) would exhibit the number of the Kohathites as 8300, instead of 8600, and remove the difficulty. Other slight alterations of a similar kind have been suggested; but there is no warrant in ancient MSS., or Versions, for any emendation of the text in this place.

It is noteworthy that the tribe of Levi is shown by this census to have been by far the smallest of any of the thirteen of the other tribes. The least numerous, Manasseh, contained 32,200 fighting men; whilst all the males of the Levites, from a month old and upwards, did not reach that total within ten thousand. No doubt, however, many of those reckoned amongst the other tribes were servants or dependants, and not pure Israelites; whilst none but actual descendants of Levi would be dedicated to the service of the Tabernacle.

40—43. Numbering of the first-born males throughout the Twelve Tribes in order to effect the exchange commanded, *v.* 12.

The result (*v.* 43) shows a total of 22,273.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: ([e] the shekel *is* twenty gerahs:)

[e] Exod. 30. 13. Lev. 27. 25. chap. 18. 16. Ezek. 45. 12.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAPTER IV.

1 *The age and time of the Levites' service.* 4 *The carriage of the Kohathites, when the priests have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the priests.* 21 *The carriage of the Gershonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites,* 38 *of the Gershonites,* 42 *and of the Merarites.*

This when compared with the number of male adults (603, 550, cf. ii. 32) is disproportionately small, the usual proportion of first-born sons to a total male population being about one in four. The explanation is that the law of Ex. xiii. 1, 2, prescribed a dedication of those only who should be first-born *thenceforward*. (So Vitringa, Scott, Keil, Bp. Wordsw., Herxheimer, &c.) This seems implied in the very language used, "Sanctify unto Me the first-born, whatsoever openeth (not *hath opened*) the womb," Ex. xiii. 2, 11, 12: by the ground which God is pleased to assign (iii. 13, viii. 17) for making this claim: by the fact that the special duties of the first-born had reference to a ritual which, at the time of the Exodus, had yet to be revealed: and by the inclusion in the command of the first-born of cattle, which obviously must mean those *thereafter* first-born, for we cannot imagine that an inquisition amongst the flocks and herds was made at the exodus to discover for immediate sacrifice the first-born already in existence.

Hence the real difficulty is to explain how the first-born sons, amongst two millions of persons in a single year, could have been so many as is stated in the text; and it must be admitted, notwithstanding the well-known and often very remarkable fluctuations in statistics of this sort, that some unusual causes must have been concerned. Such, not to mention the Divine Blessing, may be found in the sudden development of national energies which would immediately ensue on the exodus. Before that event, the miserable estate of the people during their bondage, and especially the inhuman order for the destruction of their first-born, would check very seriously the ratio of marriages and births; and this ratio would naturally, when the check was removed, exhibit a sudden and striking increase. Commentators adduce some auxiliary arguments: *e.g.* Keil, from statistics argues, that amongst the Jews the proportion of male births is usually very large. In truth, however, we have no sufficient data for entering into statistical discussions upon the subject; and it is obvious that inferences drawn from the statistics of ordinary and settled communities are not altogether relevant to a case so peculiar in many ways as that laid before us in the Pentateuch.

44—51. The excess in the number of first-born males found amongst the twelve tribes is redeemed by money at a rate which henceforth became the fixed one (xviii. 16; Lev. xxvii. 6) for such redemption.

This redemption money would perhaps be exacted from the parents of the *youngest* children of the 22,273, they being in the case most nearly approaching that of those who would pay the tax for the redemption of the first-born in future. The cattle of the Levites was doubtless taken in the gross as an equivalent for the first-born cattle of the other tribes, which of course, no less than the first-born of men, belonged to the Lord; and in future would have to be redeemed (xviii. 15; Deut. xv. 19).

CHAP. IV. Particulars of the service of the Levites according to their three families, *vv.* 1—33; and numbering of the men between 30 and 50 years of age of each family severally (*vv.* 34—49).

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the [a]table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to [1]cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [b]candlestick of the light, and his lamps, and his tongs, [c]and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the [1]basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

[a] Exod. 25. 30.
[1] Or, *pour out withal.*
[b] Exod. 25. 31.
[c] Exod. 25. 38.
[1] Or, *bowls.*

1—20. Service of the Kohathites, who take precedence because they take charge of "the most holy things."

4. *about the most holy things*] Omit the word "about," which is unnecessarily supplied. The sense is, "this is the charge of the sons of Kohath, the most holy things:" *i.e.* the Ark of the Covenant, the Table of Shewbread, the Candlestick, and the Golden Altar, as appears from the verses following, together with the furniture pertaining thereto. Particular directions are laid down as to the preparation of these for being transported when the camp set forward, and strict injunction given that none but the Priests were to take part in that duty. After the Priests had covered the most holy things and made them ready according to the rules here prescribed, then only were the Kohathites to lift their burden (*v.* 15). It appears, from a comparison of *vv.* 16, 28, and 33, that the ministry of the Kohathites was superintended by Eleazar, the elder of the two surviving sons of Aaron; as was that of the two other families by Ithamar.

6. *wholly of blue.*] Cf. on Ex. XXV. 4. The third and external covering of the Ark only was to be of this colour. The Table of shew-bread had (*v.* 8) an outer wrapping of scarlet; the Altar (*v.* 13) one of purple.

put in the staves] Rather probably "put the staves thereof in order." These were never taken out of the golden rings by which the Ark was to be borne (see Ex. XXV. 14, 15), but would need adjustment after the process described in *vv.* 5 and 6, which would be likely to disturb them.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the [d]sweet incense, and the daily meat offering, and the [e]anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

[d] Exod. 30. 34.
[e] Exod. 30. 23.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in †to perform the service, to do the work in the tabernacle of the congregation.

† Heb. *to war the warfare.*

24 This *is* the service of the families of the Gershonites, to serve, and for ‖burdens:

‖ Or, *carriage.*

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the †appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

† Heb. *mouth.*

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the †service, to do the work of the tabernacle of the congregation.

† Heb. *warfare.*

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; [f]the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

[f] Exod. 26. 15.

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all

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20. *to see when the holy things are covered*] Render: **to see the holy things for an instant.** The expression means literally "as a gulp," *i.e.* for the instant it takes to swallow. Cf. Job vii. 19.

21—28. To the Gershonites is consigned the transport of all the hangings, curtains, and coverings of the tabernacle. They are superintended by Ithamar, Aaron's younger son, who had already had the oversight of the Tabernacle in its construction (Ex. xxxviii. 21). Thus readily do the permanent offices of the leaders of the Israelite community spring out of the duties which, under the emergencies of the first year of the Exodus, they had been led, from time to time, to undertake.

23. *enter in to perform the service*] Lit. as marg. "to war the warfare," or, as the same phrase in part is rendered, *v.* 3, "enter into the host to serve." The language is military. The service of God is a sacred warfare (viii. 24, 25).

29—33. The Merarites are also placed under the orders of Ithamar; and to them the transport of the pillars, boards, and more solid parts of the tabernacle is consigned.

their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were number-

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32. *by name ye shall reckon the instruments*] This direction, which occurs only in reference to the charge of the Merarites, imports apparently that "the instruments" were to be assigned, no doubt, by Ithamar and his immediate assistants, to their bearers singly, and nominatim. These "instruments" comprised the heavier parts of the Tabernacle; and the order seems intended to prevent individual Merarites choosing their own burden, and so throwing more than the proper share on others.

34—49. Numbering of the Levites after their families according to the command of

vv. 1—3. This numbering exhibits of males between 30 and 50 years of age:

Family of Kohath	2750
Family of Gershon ...	2630
Family of Merari	3200
	8580

This number corresponds well with the total of 22,000, which the whole tribe reaches, iii. 39: but the number of Merarites available for the sacred service bears an unusually large proportion to the total number of males of that family, which is (iii. 34) 6200.

ed of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

CHAPTER V.

1 The unclean are removed out of the camp. 5 Restitution is to be made in trespasses. 11 The trial of jealousy.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every [a]leper, and every one that hath an [b]issue, and whosoever is defiled by the [c]dead:

[a] Lev. 13. [b] Lev. 15. 2. [c] Lev. 21. 1.

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, [d]When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

[d] Lev. 6. 3.

7 Then they shall confess their sin which they have done: and he shall recompense his trespass [e]with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

[e] Lev. 6. 5.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every [1]offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

[1] Or, *heave offering.*

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be [f]his.

[f] Lev. 10. 12.

11 ¶ And the LORD spake unto Moses, saying,

CHAP. V. Now that the nation was regularly organized, the sacred tribe dedicated, and the sanctuary with the tokens of God's more immediate Presence provided with its proper place and attendants in the camp, it remained to attest and to vindicate, by modes in harmony with the spirit of the theocratical law, the sanctity of the people of God. This accordingly is the general purpose of the directions given in this and the next chapter. Thus the congregation of Israel was made to typify the Church of God, within which, in its perfection, nothing that offends can be allowed to remain (cf. St Matt. viii. 22; Rev. xxi. 27).

1—4. Removal of unclean persons out of the camp. The precepts respecting ceremonial defilements had been already laid down, Lev. xiii. and xv., excepting that arising from contact with a corpse, which occurs in Num. xix. (cf. however Lev. xi. 24, and xxi. 1). They are now first fully carried out; and hardly could have been so earlier, during the hurry and confusion which must have attended the march out of Egypt, and the encampments which next followed.

5—10. Law of restitution. In case of wrong against another recompense is prescribed, and the rule is based on the principle that such wrong doing is also "a trespass against the Lord," and so an infringement of the sanctity of the congregation: cf. Lev. v. 5 sqq., vi. 5 sqq., to which passages this appears supplementary.

6. *commit any sin that men commit*] Lit. "commit one of all the transgressions of man." The A. V. however probably gives the sense correctly, though some (Luth., Patrick, Rosenm., &c.) render "sins *against* men."

7. *recompense his trespass*] *i.e.* make restitution to the person whom he has injured.

8. *whereby an atonement shall be made for him*] Lit. "which shall clear him of guilt as to it," *i.e.* as to the trespass.

10. *And every man's hallowed things shall be his*] *i.e.* the priest's. The heave offerings (*v.* 9) and dedicatory offerings (*e.g.* firstfruits) were to be the perquisite of the officiating priests.

11—31. The trial of jealousy. Along with other ordinances intended at once to indicate and to secure the sanctity of God's people, is now given an ordeal which should remove the very suspicion of adultery from amongst them. As this crime is peculiarly defiling, and destructive of the very founda-

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [1]†*with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to †rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

[1] Or, *being in the power of thy husband.*
† Heb. *under thy husband.*
† Heb. *fall.*

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tions of social order, the whole subject is dealt with at a length proportionate to its importance. The process prescribed has been lately strikingly illustrated from the Egyptian 'Romance of Setnau,' translated by Brugsch, which though itself comparatively modern (of the third century B.C.), yet refers to the time of Rameses the Great, and may therefore well serve to illustrate the manners and customs of the Mosaic times. "In the story, Ptahneferka takes a leaf of papyrus, and on it copies out every word of a certain magical formula. He then dissolves the writing in water, drinks the decoction, and knows in consequence all that it contained." See Smith, 'Pent.' I. 297, 298; 'Revue Archéol.' Sept. 1867, pp. 161 sqq. This then, like several other ordinances, was adopted by Moses from existing and probably very ancient and widely spread institutions.

15. The details given here are significant. The offering was to be of the fruits of the earth, but of the cheapest and coarsest kind, barley (cf. 2 K. vii. 1, 16, 18) representing the abased condition of the suspected woman. It was, like the sin-offering (Lev. v. 11), to be made without oil and frankincense, the symbols of grace and acceptableness. The woman herself stood whilst making her offering with head uncovered, in token of her shame.

17. *holy water*] No doubt from the laver which stood near the altar, Ex. xxx. 18 sqq.

the dust that is in the floor of the tabernacle] To set forth the fact that the water was indued with extraordinary power by Him that dwelt in the Tabernacle. Dust is an emblem of a state of condemnation (Gen. iii. 14; Micah vii. 17).

19. *gone aside to uncleanness with another instead of thy husband*] Render, **been faithless to**, literally "gone astray from" **thy husband by uncleanness**; cf. Hos. iv. 12.

23. *blot them out with the bitter water*] Rather, **wash them into the bitter water**; in order to transfer the curses into

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHAPTER VI.

1 The law of the Nazarites. 22 The form of blessing the people.

AND the LORD spake unto Moses, saying,

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the water. The action was in this case purely symbolical, but travellers speak of the natives of Africa as still habitually seeking to obtain the full force of a written charm by drinking the water into which they have washed it.

24. *shall cause the woman to drink*] Thus was symbolized both her full acceptance of the hypothetical curse (cf. Ezek. iii. 1—3; Jer. xv. 16; Rev. x. 9), and its actual operation upon her if she should be guilty (cf. Ps. cix. 18). The direction in this verse is anticipatory; for the woman's offering was taken from her, and offered, before the water was actually given her to drink, *vv.* 25, 26.

26. *the memorial thereof*] The part of the offering burnt, as in Lev. ii. 2, &c. The Hebrew for it is not that which is translated "memorial" in *v.* 15.

27. *it shall come to pass*] The solemnity of the oath, and the awe-inspiring ritual which accompanied it, might of themselves suffice to deter a woman from taking it, unless she were supported by the consciousness of innocence. But the ingredients of the drink given to her were not in themselves noxious; and could only produce the effects here described by a special interposition of God, such as is promised so continually as the ultimate sanction of all the precepts of Moses. We do not read of any instance in which this ordeal was resorted to: a fact which may be explained either (with the Jews) as a proof of its efficacy, since the guilty could not be brought to face its terrors at all, and avoided them by confession; or more probably by the license of divorce tolerated by the law of Moses. Since a husband could put away his wife at pleasure, a jealous man would naturally prefer to take this course with a suspected wife rather than to call public attention to his own shame by having recourse to the trial of jealousy. The Talmud states that the trial lapsed into disuse forty years before the destruction of Jerusalem; and that because the crime of adultery was so common amongst men that God would no longer inflict the curses here named upon women (cf. Hos. iv. 14).

The trial by Red Water, which bears a general resemblance to that here prescribed by Moses, is still in use amongst the tribes of Western Africa. (See Kitto's 'Encycl.' ed. Alexander, Art. Adultery, and reff. to travellers therein.) There is no evidence to show whether this usage sprang from imitation of the law of Moses, or whether Moses himself, in this as in other things, engrafted his ordinance upon a previously existing custom. There is no doubt however that the managers of the ordeal in Africa prepare the Red Water so as to secure the result which they may desire from the experiment.

CHAP. VI. **1—21.** Law of the Nazarite. The previous chapter has provided for the exclusion from the pale of God's people of certain forms of guilt and defilement. The present one offers an opening to that zeal for God which, not content with observing what is obligatory, seeks for higher and stricter modes of self-dedication. Thus the law of the Nazarite is appropriately added to other enactments which concern the sanctity of the holy nation. That sanctity found its highest expression in the Nazarite vow, which was the voluntary adoption for a time of obligations

2 Speak unto the children of Israel, and say unto them, When either man or woman shall [1]separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his [1]separation shall he eat nothing that is made of the [†]vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [a]rasor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the [†]consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the

[1] Or, *make themselves Nazarites.*

[1] Or, *Nazariteship.*

[†] Heb. *vine of the wine.*

[a] Judg. 13. 5. 1 Sam. 1. 11.

[†] Heb. *separation.*

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resembling, and indeed in some particulars exceeding, those under which the Priests were placed. It is obvious, from the manner in which the subject is introduced in *v.* 2, that the present enactments do not institute a new kind of observance, but only regulate one already familiar to the Israelites. The illustrations of the subject which have been adduced from Egyptian and other heathen customs (cf. Bilmar, in 'Stud. und Kritik.' 1864) must however be admitted to be vague and partial.

2. *separate themselves to vow a vow of a Nazarite, to separate themselves*] Rather probably, "shall solemnly vow a vow," as LXX., μεγάλως εὔξηται εὐχήν. Two different Hebrew words are in the A. V. rendered by "separate;" and the former of them, as in Judg. xiii. 19, is probably meant only to qualify the word next following.

a Nazarite] This term signifies "separated," *i.e.* as the words following show, "unto God" (cf. Judg. xiii. 5). It is used in a general sense, Gen. xlix. 26; Lev. xxv. 5, 11; Deut. xxxiii. 16; Lam. iv. 7; but became, as it is used in A. V., a technical term at an early date; cf. Judg. xiii. 5, 7, xvi. 17. It should in strictness be written *Nāzirite*. The accepted spelling has no doubt prevailed amongst Christians from its being supposed that this vow is referred to in St Matt. ii. 23.

3. *liquor of grapes*] *i.e.* a drink made of grape-skins macerated in water.

4. *from the kernels even to the husk*] A sour drink was made from the stones of unripe grapes; and cakes were also made of the husks. These latter appear from Hos. iii. 1 (see note there) to have been regarded as a delicacy. These regulations forbid the Nazarite using wine or any other product into which the vine or its fruit enters. The Priests were also forbidden to taste wine whilst engaged in the sacred functions (Lev. x. 9—11). This interdict figures that separation from the general society of men to which the Nazarite for the time was consecrated. The Flamen Dialis amongst the Romans was forbidden to touch a vine, or even to walk under one.

5. The second rule prohibits the Nazarite from cutting his hair during the period of his vow. The hair is to be regarded as the symbol of the vital power at its full natural development. Generally amongst the Jews the abundance of the hair was considered to betoken physical strength and perfection (cf. 2 S. xiv. 25, 26), and baldness was regarded as a grave blemish, which exposed a man to ridicule, and even disqualified him for admission to priestly functions (cf. Lev. xxi. 20 note, xiii. 40 sqq.; 2 K. ii. 23; Is. iii. 24). Thus the free growth of the hair on the head of the Nazarite represented the dedication of the man with all his strength and powers to the service of God.

6—8. The third rule of the Nazarite interdicted him from contracting any ceremonial defilement even under circumstances which excused such defilement in others: cf. especially Lev. xxi. 1—3, where the discharge of the last duties to deceased kinsmen is permitted to the ordinary priests under specified conditions, though forbidden here to Nazarites as it was to the High Priest, Lev. xxi. 10, 11. On the uncleanness caused by contact with a corpse, cf. xix. 11 sqq.; Lev. v. 2; xi. 24 sqq. It is of course assumed that all other ceremonial defilements were to be shunned by the Nazarites: cf. the directions given to Samson's mother, Judg. xiii. 4 sqq.

7. *the consecration of his God*] *i.e.* the unshorn locks: cf. Lev. xxv. 5, 11, where the vine, left during the Sabbatical year untouched by the hand of man, either for pruning or for vintage, is called simply a "Nazarite."

head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall †be lost, because his separation was defiled.

† Heb. *fall.*

13 ¶ And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened

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9—12. Prescriptions to meet the case of involuntary defilement contracted by a Nazarite. In case of a sudden death taking place "by him" (*i.e.* in his presence), the Nazarite had to undergo the ordinary process of purification commanded for others (cf. xix. 11, 12, and Lev. v. 6 sqq.), and also besides to offer a trespass offering as "having sinned in the holy things of the Lord" (cf. Lev. v. 15 sqq.); and that of a kind peculiar to this case. Moreover his hair was to be shaved, and the days of his dedication to be recommenced, those that had been observed previously to his defilement being regarded as lost.

13—21. Ceremonies on the completion of the Nazarite vow.

13. *when the days of his separation are fulfilled*] The tenor of these words seems to imply that perpetual Nazariteship was unknown in the days of Moses. On the other hand, however, Moses does not expressly require that limits should be assigned to the vow; and the examples of Samson, Samuel, and John the Baptist, show that it was in later times undertaken for life, and that parents could even devote their future children to it (1 S. i. 11). The Jewish doctors recognize two classes of perpetual Nazarites, the "Samson Nazarites" who were not bound by the rules laid down in *vv.* 9—11, and the "ordinary perpetual Nazarites," who were allowed to poll their hair when too heavy. The exemption of the Samson Nazarite is inferred from Judg. xv. 16, where Samson wields the jawbone of the dead ass, yet is not recorded to have brought any sacrifice afterwards. These dispensations have no countenance from the chapter before us. Another rule imposed by the administrators of the law, that no Nazarite vow should be taken for less than thirty days, is reasonable. To permit the vow to be taken for very short periods would diminish its solemnity and estimation.

14. *his offering*] *i.e.* the offering of which particulars follow immediately. From the rationale of these sacrifices (cf. Lev. viii., ix.) it would seem that the sin-offering (cf. Lev. iv. 32 sqq.), though named second, was in practice offered first, being intended to expiate involuntary sins committed during the period of separation. The burnt-offering (Lev. i. 10 sqq.) denoted the self-surrender on which alone all acceptableness in the Nazarite before God must rest; the peace-offerings (Lev. iii. 12 sqq.) expressed thankfulness to God by whose grace the vow had been fulfilled.

15. *their meat offering, and their drink offerings*] *i.e.* the ordinary meat and drink-offerings which were subsidiary to the other offerings required in *v.* 14 (cf. Ex. xxix. 40, 41; Num. xxviii. 9 sqq.; Lev. ii. 4, vii. 12 sqq.); and additional to the basket of unleavened bread, the cakes and the wafers specially prescribed in the beginning of this verse to be brought by the Nazarite. The offerings required on the completion of the Nazarite vow thus involved considerable expense, and it was regarded as a pious work to provide the poor with the means of making them (cf. Acts xxi. 23 sqq.; Joseph. 'Antiq.' XIX. 6. 1; 1 Macc. iii. 49).

bread: the priest shall offer also his meat offering, and his drink offering.

18 [b] And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

[b] Acts 21. 24.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave them *for* a wave offering before the LORD: [c] this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

[c] Exod. 29. 27.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his

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18. *shave the head*] As the Nazarite had during his vow worn his hair unshorn in honour of God, so when the time was complete it was natural that the hair, the symbol of his vow, should be cut off, and offered to God at the sanctuary. The burning of the hair "in the fire under the sacrifice of the peace offering," represented the eucharistic communion with God obtained by those who realized the ideal which the Nazarite set forth. The Nazarite vow is only one of many illustrations of the religious significance associated with the hair in ancient times and in very diverse countries. St Paul is said to have "shorn (the word should rather be 'polled') his head in Cenchrea because he had a vow," Acts xviii. 18; where the "vow" can hardly be that of a Nazarite, though that mentioned, Acts xxi. 23 sqq. (see notes on these places), no doubt was so. The many and various observances connected with the hair may be traced back to the estimation attached to a profuse growth of it. Peleus ('Il.' XXIII. 142 sqq.) dedicates a lock of Achilles' hair and vows to shear it on the safe return of his son from the Trojan war. Achilles after the death of Patroclus cuts off this sacred lock, and in course of the funeral rites places it in the hand of his dead friend. Other like observances may be noticed, Æsch. 'Choeph.' 7; Eurip. 'Bacchæ,' 494. Similar customs were known to the Romans; cf. Suet. 'Nero,' 12; Martial, IX. 17, 3; Seneca, 'Herc. Fur.' 855; Lucan, 'Pharsal.' v. 6, 3. Examples are found of vows symbolized by particular modes of cropping or partially shaving off the hair, as amongst the Egyptians, Herod. II. 65. The casting of hair from the forehead of victims into the flame as an earnest of the sacrifice about to be offered is mentioned, 'Il.' XIX. 254; Virgil, 'Æn.' VI. 245. Very apposite to the text is Koran, II. 192, "Perform the pilgrimage, and shave not your heads until your offering reaches the place of sacrifice;" and Morier, 'Second Journey into Persia,' p. 117, "After the birth of a son, if the parent be in distress, or the child be sick.... the mother makes a vow that no razor shall come upon the child's head for a certain time, or for life, cf. 1 Sam. i. 11. If the child recovers, and the vow be but for a time, so that the mother's vow be fulfilled, then she shaves his head at the end of the time prescribed, makes an entertainment, collects money and other things from her relations, which are sent as Nezers (offerings) to the mosque." Further illustrations are given by Winer, 'Realw.' Art. 'Nasiräer.'

20. *the priest shall wave them*] *i.e.* by placing his hands under those of the Nazarite: cf. on Lev. vii. 28 sqq.

21. *beside that that his hand shall get*] Lit. "his hand grasps." The Nazarite, in addition to the offerings prescribed above, was to present free-will offerings according to his means.

22—27. The priestly blessing: cf. Ecclus. xxxvi. 17. The blessing gives as it were the crown and seal to the whole sacred order, by which Israel was now fully organized, as the people of God, for the march to the Holy Land. It is appointed as a solemn form to be used by the priests exclusively, and in this function their office as it were culminates (cf. Lev. ix. 22). The duties thus far assigned to them and their assistants have had reference to the purity, order, and sanctity of the nation. This whole set of regulations is most suitably and emphatically closed by the solemn words of benediction, in which God vouchsafes to survey as it were (cf. Gen. i. 31) the whole theocratic system created by Himself for man's benefit, and pronounces it very good. Accordingly a formula is provided by God Himself, through which from time to time,

sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel; and I will bless them.

CHAPTER VII.

1 *The offering of the princes at the dedication of the tabernacle.* 10 *Their several offerings at the dedication of the altar.* 89 *God speaketh to Moses from the mercy seat.*

AND it came to pass on the day that Moses had fully [a]set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

[a] Exod. 40. 18.

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as His people by obedience place themselves in true and right relationship to Him, the authorized mediators may pronounce and communicate His special blessing to them. The Jewish tradition therefore that this blessing was given at the close of the daily sacrifice is at least in accordance with its character and tenor. It will be observed that the text does not appoint the occasion on which it is to be used.

The structure of the blessing is remarkable. It is rhythmical; consists of three distinct parts, in each of which the Most Holy Name stands as nominative; it contains altogether twelve words, excluding the Sacred Name itself; and mounts by gradual stages to that Peace which forms the last and most consummate gift which God can give His people.

From a Christian point of view, and comparing the counterpart Benediction of 2 Cor. xiii. 14 (cf. Is. vi. 3; Matt. xxviii. 19), it is impossible not to see shadowed forth the Doctrine of the Holy Trinity. And the three several sets of terms correspond fittingly to the office of the Persons in their gracious work in the redemption of man.

24. *The LORD bless thee, and keep thee*] The second clause here, as in the other three verses, defines more closely the general tenor of the preceding one. The singular number, which is observed throughout, indicates that the blessing is conferred on Israel *collectively*.

25. *make his face shine*] This is an enhancement of the preceding benediction. "The face of God" imports not merely God's good will in general, but His active and special regard. With the "face" or "eye of the Lord" accordingly is connected alike the judicial visitation of the wicked (cf. Ps. xxxiv. 17), and His mercies to the righteous (Ps. iv. 6).

26. *lift up his countenance upon thee*] *i.e.* specially direct His thought and care towards thee: cf. 2 K. ix. 32, and similar phrases Gen. xliii. 29, xliv. 21. Through such loving providence alone could the peace of God in which the blessing closes be given.

27. *put my name upon the children of Israel*] *i.e.* pronounce my Sacred Name over them in blessing them. Maimonides states that the Sacred Name has never been used even in the solemn benediction of the sanctuary since the death of Simon the Just.

and I will bless them] *i.e.* the children of Israel, not, as some, the Priests. The words import that God will give effect to the benediction pronounced by the Priests.

CHAP. VII. This and the two next chapters narrate the closing events which happened during the stay at Sinai.

The present chapter describes the presentation of gifts by the Princes of the Tribes at the dedication of the Tabernacle.

1. *on the day that*] *i.e.* "at the time that," cf. Gen. ii. 4. The presentation of the gifts in fact occupied twelve days, as the sequel shows. The "Princes" were apparently first elevated to official dignity in connexion with the numbering of the people (cf. i. 1—16). Their offering of gifts then was made after that census, and of course before the breaking up of the encampment at Sinai, *i.e.* between the first and the twentieth days of the second month in the second year: cf. i. 1. The anointing of the Tabernacle here referred to had no doubt taken place in the course of the first month, Ex. xl. 17, Lev. viii. 10 sqq., and had occupied eight days of that month, Lev. viii. 33. The enactments set forth in the Chapters from Lev. x. to Numb. vi. inclusive, were doubtless promulgated at various times between the consecration of the Tabernacle and the departure from Sinai, but are for convenience set out connectedly. The contents of the present chapter are accordingly placed after them; and all the more properly, since part of the gifts consisted of the wagons and oxen by which the Tabernacle and its furniture could be conveyed in the ensuing marches. The order pursued throughout is justly noted as one which would naturally suggest itself to a narrator who was contemporary with the events.

2 That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, [†]and were over them that were numbered, offered:

† Heb. *who stood.*

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a [b]meat offering:

[b] Lev. 2. 1.

14 One spoon of ten *shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a [c]sin offering:

[c] Lev. 4. 23.

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

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3. *covered wagons*] The qualifying word of this phrase is rendered "litter," Is. lxvi. 20; and some (Gesen., De Wette, &c.) prefer to render "litter wagons:" *i.e.* litters which were not on wheels, but borne by two oxen, one in front and one behind. Such conveyances would probably be more convenient than wheeled wagons in the rough country to be traversed

7—9. To the Gershonites, who had to transport the hangings and coverings of the tabernacle, two wagons are assigned: to the Merarites, who had the charge of the solid parts of the tabernacle, four wagons. The furniture and vessels the Kohathites were to carry on their own shoulders. Compare iii. 25, 26, 31, 36, 37.

12—83. The several princes make their offerings in the order assigned to the tribes, ch. ii. It was doubtless the tribes themselves which presented these gifts through their chiefs. The twelve offerings are strictly alike, and had no doubt been arranged and prepared previously. They were offered however on twelve separate days, and the narrative describing each severally at length with unaltered language, reflects somewhat of the stately solemnity which marked the repetition of the same ceremonial day by day. Of course the sacrifices brought by each prince were offered on the day on which they were presented; the chargers, bowls, and spoons being preserved for the future use of the Sanctuary.

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:*

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver

bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation to speak with [1]him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

[1] That is, *God.*

CHAPTER VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a]lightest the lamps,

[a] Exod. 25. 37. & 40. 25.

84—88. If a silver shekel be taken, roughly, as weighing 2·5 of a shilling, and a golden shekel 1·15 of a sovereign, the intrinsic worth, by weight, of each silver charger will be 325*s*., of each bowl 175*s*., of each golden spoon 230*s*. Consequently the aggregate worth, by weight, of the whole of the offerings will be £438. But the real worth of such a sum, when measured by the prices of clothing and food at that time, must have been vastly greater. It must not be forgotten too that the Tabernacle itself had been recently constructed at a vast cost.

89. *tabernacle of the congregation*] Rather **of meeting**, cf. Ex. xxix. 42 and note.

with him] *i.e.* as marg. with God, not (as some) with himself. The name of God is implied in the phrase "tabernacle of meeting."

he heard the voice of one speaking] Rather **he heard the voice speaking**, or **conversing**. The proper force of the Hebrew participle (Hithpael, as in 2 S. xiv. 13; Ezek. ii. 2, xliii. 6) would be given if we render, "he heard the voice making itself as speaking." The effect was as though Moses was audibly addressed by another person: how this effect was produced we are not told.

Thus was the promise of Ex. xxv. 20—22 (on which see notes) fulfilled; and that as an immediate response on the part of God to the cheerful readiness with which the tribes had made their offerings, and supplied everything needful for the Holy Place and its service (cf. Lev. ix. 23, 24, and notes). All being now complete as God had appointed, and the camp purified from defilements, God meets Moses the mediator of the people, not as before on the peak of Sinai far away, but in their very midst, in the dwelling-place which He henceforth vouchsafed to tenant.

CHAP. VIII. **1—4.** These verses enjoin the actual lighting of the lamps on the Golden Candlestick. This was now to be done to set forth symbolically the peculiar presence which God had now (cf. vii. 89) actually established amongst His people. The workmanship, arrangements, and ritual of the Candlestick and its Lamps have been already discussed, Ex. xxv. 31 sqq., xxvii. 20 sqq., xxxvii. 17 sqq., xl. 24, 25; where see notes.

the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

[b] Exod. 25. 31.

4 [b]And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* [c]beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

[c] Exod. 25. 18.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and †let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

† Heb. *let them cause a rasor to pass over, &c.*

8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall †offer the Levites before the LORD *for* an †offering of the children of Israel, that †they may execute the service of the LORD.

† Heb. *wave.*
† Heb. *wave offering.*
† Heb. *they may be to execute, &c.*

12 And the Levites shall lay their

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2. *over against the candlestick*] Cf. Ex. xxv. 37 and note.

5—22. Ordination of the Levites to the duties already prescribed for them in chaps. iii., iv. This could only take place after the formal exchange of the Levites for the first-born (iii. 44—51); and probably stands here in its proper chronological order.

The "consecration" of the Priests is recorded Lev. viii. The distinction between that ceremony and the less solemn "purification" (cf. *v.* 21) of the Levites is marked. The Levites are simply sprinkled with water, have to wash their clothes, and to shave their flesh (*v.* 7); and then are offered (*vv.* 10, 11) to God on behalf of the people. There is no "washing" with water, anointing, or sprinkling with the blood of a consecrating sacrifice (Lev. viii. 6, 22, 30). These rites of purification are similar to those incumbent on the priests of Egypt: see 'Introd. to Pentateuch,' p. 15.

7. *water of purifying*] Lit. "sin water:" *i.e.* water to cleanse from sin. This water was no doubt that taken from the laver of the sanctuary, which was used by the Priests for purification before they went into the tabernacle to minister (cf. v. 17; Ex. xxx. 18 sqq.). The water used for cleansing the leper (Lev. xiv. 5) was prepared in a peculiar manner for that single purpose; as was also the water of separation, ch. xix.; neither could be available for such a purpose as the inauguration of the Levites.

The "sprinkling" of so large a body of men could have been only general. The tokens of individual purification were, however, to be exhibited by each of them through the shaving of the body and washing the clothes; on which ceremonies and their import see Lev. xiv. 8 and notes.

8. The two bullocks were "to make an atonement for the Levites," and therefore are presented in their name. These offerings are similar to those prescribed Lev. viii. 14 sqq. at the consecration of the priests, except that the burnt-offering was on that occasion a ram. The larger victim corresponds to the larger number of the Levites.

10. *the children of Israel*] *i.e.* through the heads of their tribes, who here, as elsewhere (cf. vii. 2), no doubt acted for their tribesmen. This act, the distinguishing feature of the ceremony, represented the transfer to the Levites of the sacred duties originally incumbent on the whole people.

11. *Offer...offering*] Lit. here and in *vv.* 13, 15, "wave," and "wave-offering," as marg. How this was to be done is not determined. Most likely Aaron pointed to the Levites, and then waved his hands as in ordinary cases of making this offering. The multitude of the Levites seems to preclude the other modes suggested; *e.g.* causing them to march backwards and forwards before the Altar, or taking them round it. The ceremony of waving indicated (cf. Lev. vii. 30 and note) that the offering was dedicated to God, and, again, by grant from Him withdrawn for the use of the priests. It was therefore aptly used at the inauguration of the Levites.

hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be [d]mine.

[d] chap. 3. 45.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 [e]For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

[e] Exod. 13. 2. chap. 3. 13. Luke 2. 23.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And I have given the Levites *as* †a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

† Heb. *given.*

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in †to wait upon the service of the tabernacle of the congregation:

† Heb. *to war the warfare of, &c.*

13. *And thou shalt set*] The copula might perhaps be better rendered "thus" in this place than in the beginning of the next verse. The *vv.* 13—15 reiterate the commands of *vv.* 6 sqq., and point to the rite as directly preparatory to the Levites going in "to do the service of the tabernacle."

16. *the firstborn of all the children of Israel*] Hebr. more emphatically, "the firstborn of every one of, &c."

19. *make an atonement for the children of Israel*] *i.e.* by performing those services which were due from the children of Israel; the omission of which by the children of Israel would but for the interposition of the Levites have called down wrath from God.

That there be no plague] Cf. i. 53. The institution of the Levites was an extension of that mediatorial system which the people themselves, terrified at the direct manifestations to them of the Divine Presence, desired, Deut. v. 25. The office of Moses, of the Priests, and, finally, of the Levites, was to interpose after rules and limits laid down by God Himself between Him and the people. The substitution of the Levites for the firstborn is suggested to us here as an act of mercy on the part of God; for the firstborn, had they had to discharge their duties in person, would assuredly have fallen into omissions or transgressions of the prescribed order, such as would have drawn down those judicial visitations by which God taught Israel the reverence due to Him. Even the Priests and Levites themselves were not always sufficiently heedful and reverent. Cf. Lev. x. 1 sqq.; Num. xvii.; 2 Sam. vi. 6 sqq.

21. *were purified*] Rather, **purified themselves**; *i.e.* by shaving their flesh and washing their clothes, as directed in *v.* 7.

23—26. Period of the Levites' service.

24. *twenty and five years old and upward*] But in iv. 3, 23, 30, the limit is fixed at *thirty* years instead of twenty-five. The directions

25 And from the age of fifty years they shall †cease waiting upon the service *thereof*, and shall serve no more:

† Heb. *return from the warfare of the service.*

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

1 *The passover is commanded again.* 6 *A second passover allowed for them that were unclean or absent.* 15 *The cloud guideth the removings and encampings of the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep [a]the passover at his appointed season.

3 In the fourteenth day of this month, †at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

[a] Exod. 12. 1, &c. Lev. 23. 5. chap. 28. 16. Deut. 16. 2.

† Heb. *between the two evenings.*

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai:

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there given however are temporary, and refer to the transport of the Tabernacle during the journeyings in the wilderness; those of this place are permanent, and determine the ordinary and regular obligations of the Levites with respect to the service. The pulling down, erection, and conveyance of the Tabernacle and its furniture would require the services of able-bodied and careful men in their prime; and the number of Levites between 30 and 50 might well suffice for those duties. After the people were settled in Canaan, and the Levites dispersed over the whole land in their cities, the somewhat larger number which the law now before us would afford was necessary. This number indeed proved to be insufficient, even though the Tribe had considerably increased (1 Chron. xxiii. 3), when David reorganized and developed the whole ritual of the law; and accordingly amongst his last acts he extended the period of the Levites' service by causing it to commence at 20 years of age (1 Chron. xxiii. 24—28). And this David is expressly stated to have done because the Levites had no longer to carry the Tabernacle and the vessels (1 Chr. xxiii. 26); and, consequently, younger men might now undertake the office. This rule continued in force from the time of David downwards (cf. 2 Chron. xxxi. 17; Ezra iii. 8).

to wait upon the service] Cf. iv. 23 and note).

CHAP. IX. **1—5.** Passover at Sinai. This, as being kept in the first month, was prior in time to the numbering of ch. i. 1 sqq., and to the other events narrated in this book. It is, however, recorded here as introductory to the ordinance of *vv.* 6—14 in this chapter respecting the supplementary Passover, the observance of which was one of the last occurrences during the halt at Sinai.

From the terms of the institution of the Passover (Ex. xii. 25, xiii. 5—10), it would appear that the next celebration of it was designed to be after the settlement in Canaan. As, however, the anniversary of the Feast occurred before the wilderness was traversed, a special command of God is given to meet the case; and had it not been for the subsequent rebellion of the people they would have been "brought into the land of the Canaanites" before this festival came round a third time.

5. As to the manner in which this exceptional Passover was observed we are only informed generally in *v.* 3 that the Israelites conformed to "all the rites and ceremonies" of it. Probably, in some details, the present Passover differed both from the one kept at the Exodus itself and from all subsequent ones. The direction of Ex. xii. 17 ("they shall take of the blood and strike it on the two side posts, &c.") could obviously not be carried out in the letter whilst the people were dwelling in tents; and indeed may, together with the whole command to kill the Paschal victim at home, be regarded as superseded by Lev. xvii. 3—6, enforced as regards the Passover in particular by Deut. xvi. 5 sqq.

But if the blood of the Paschal victims was sprinkled by the Priests upon the altar, it may be asked how Aaron, Eleazar, and Ithamar, the only Priests at this time, could discharge this duty within the time prescribed, "between the two evenings:" cf. Ex. xii. 6. The number of victims must of course have been great; but it has been much overstated by those who estimate it to have reached many scores of thousands. To eat a morsel of the Paschal victim satisfied the commemorative purposes of the Festival, as the Jewish authorities remark; and calculations as to the

according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, [b]nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: [c]ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And [d]on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

[b] Exod. 12. 46. John 19. 36.

[c] Exod. 12. 49.

[d] Exod. 40. 34.

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number of lambs required to supply the two million of Israelites with a meal are therefore irrelevant. Neither was it necessary that all the victims should be lambs: cf. Ex. xii. 5. The Priests were no doubt assisted at this time, as afterwards (cf. 2 Chron. xxx. 16, xxxv. 11) by the Levites. In such points of detail the administrators of the law of Moses would here, as elsewhere, have, from the nature of the case, power to order what might be requisite to carry the law into effect. Josephus, 'Bell. Jud.' VI. 9. 3, speaks of the blood of 256,000 victims having been in his days sprinkled on the altar within three hours.

6. *certain men*] Probably (cf. Blunt's 'Script. Coincidences,' pp. 62—65) Mishael and Elizaphan, who buried their cousins, Nadab and Abihu, within a week of this Passover (Lev. x. 4, 5). None would be more likely to make this inquiry of Moses than his kinsmen, who had defiled themselves by his express direction.

11. *The fourteenth day of the second month*] The later Jews speak of this as the Little Passover. Coming, as it did, a month after the proper Passover, it afforded ample time for a man to purify himself from legal defilement, as also to return from any but a very distant journey. It was in conformity with the spirit of this ordinance that Hezekiah, at the opening of his reign, celebrated the Great Passover in the second month, being unable to complete the sanctification of the temple and priesthood against the regular season of the feast (2 Chron. xxix., xxx.).

12. *according to all the ordinances*] i.e. those relating to the passover-lamb, not those concerning the feast; for the Little Passover lasted, according to the Jews, only one day; nor was it held to be needful that at it leaven should be put away out of the houses.

15—20. The signals given by God for marching and for halting.

15. *on the day that the tabernacle was reared up*] Cf. Ex. xl. 34, which is evidently referred to in this verse. The phenomenon first appeared at the Exodus itself, Ex. xiii. 21, 22; it is now again more particularly described in connexion with the journeyings which are to be narrated in the sequel of the book.

the tabernacle, namely, the tent of the testimony] On these words see note at end of chapter.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: [e]as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud [†]tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud [†]abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [f]abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

[e] 1 Cor. 10. 1.

† Heb. *prolonged*.

† Heb. *was*.

[f] Exod. 40. 36, 37.

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20. *And so it was, when*, &c.] Rather, **And there was also when, &c.** (cf. for the Hebrew, Neh. v. 2, 3, 4). As the preceding verse had contemplated a time when the cloud tarried many days, so there were also occasions on which it tarried but few days.

21. *And so it was, when*, &c.] Rather, **And there was also when the cloud abode from even unto morning, and the cloud was taken up in the morning, and they journeyed:** see on *v.* 20.

22. *a year*] The Hebrew expression is "days," which idiomatically denotes a year in Lev. xxv. 29. But in the present passage the ancient translators, whom some follow, understood it to mean simply "a longer time." It probably is equivalent to "a full period," though not necessarily the period of a year.

NOTE on CHAP. IX. 15.

1. In *v.* 15 the words "namely the tent of the testimony" are obviously added to the word "tabernacle" (משכן), in order to describe the phenomenon more accurately. The passage would literally run "the cloud covered the tabernacle towards the tent of the testimony" (לאהל העדת); *i.e.* the cloud did not cover the whole structure, court and all, but only the portion of it in which the Ark was placed, including perhaps the holy place as well as the holy of holies.

2. As the ark was termed "the Ark of Testimony" (cf. Ex. xxv. 16, 21, 22) because the testimony (*i.e.* the decalogue) was placed in it, so in like manner the inclosure which contained the Ark itself was termed the "tent of the testimony" or "witness:" as in the passage before us, and in xvii. 4, 8, xviii. 2.

3. The same portion of the structure seems properly to be indicated by the phrase אהל מועד, "tent of the congregation," or more properly "of meeting;" cf. note at the end of Ex. xl.

4. The phrase "tabernacle of testimony" (משכן העדת), seems (cf. i. 50, x. 11) to import generally the whole structure.

5. The A. V. generally translates משכן and אהל by "tabernacle" and "tent" respectively; but in Num. xvi. 42, 43 (in the Hebrew Bible, xvii. 7, 8) the latter word is represented by "tabernacle," as it is also in the repeated translation of אהל מועד by "tabernacle of the congregation," in Num. iii. Respecting the structure and arrangements of the Tabernacle full information is given in the notes on Ex. xxvi. and xl.

CHAPTER X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai to Paran.* 14 *The order of their march.* 29 *Hobab is intreated by Moses not to leave them.* 33 *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

CHAP. X. 1—10. The Silver Trumpets. These, as employed in signalling the movements of the Camp, are here mentioned among other preliminaries for the impending journeys. Occasion is taken to describe the various uses of the Trumpets. It is not necessary to suppose that the Trumpets were now first appointed by God. Indeed, reference is made to them Lev. xxv. 9.

2. The trumpet (*khatsotserah*) was a straight instrument, differing in this respect from the curved horn or cornet (*keren, shophar*); yet the latter is frequently rendered "trumpet" in the English Version, when the two instruments are not mentioned together. The Jewish trumpet is described (Joseph. 'Ant.' III. 12. 6) as "a little less than a cubit in length; the tube narrow, a little thicker than a flute, and just wide enough to permit the performer to blow it; while it terminated, like other trumpets, in the form of a bell." Such instruments are represented, among the other spoils of the temple, on the Arch of Titus. See on Ex. xxv. 23. From Egyptian monuments it appears that the Jewish trumpet was copied from that used in the armies of the Pharaohs, &c. (see Wilkinson's 'Manners and Customs of the Ancient Egyptians,' II. pp. 260 sqq.). The shape of the cornet bespeaks its pastoral origin. At first it was a simple ram's horn (Josh. vi. 4); and the metal instrument of later times preserved the original shape.

5. *blow an alarm*] *i.e.* a long continuous peal. Cf. *v.* 7, *ye shall blow, but not sound an alarm: i.e.* blow in short, sharp notes not in a continuous peal.

6. *the second time*] The LXX. introduces here a third and a fourth alarm as signals for the west and north camps. No express mention of these is found in the Hebrew text, but we may infer that they were actually used.

8. *the sons of Aaron*] As the trumpets were emblematic of the voice of God the Priests only were to use them. At this time there were only two "sons of Aaron;" but in later times, when the number of priests was greater, more trumpets were used; we read of seven in the reign of David, 1 Chron. xv. 24; of a hundred and twenty in that of Solomon, 2 Chron. v. 12.

9. For examples of the employment of trumpets in war cf. xxxi. 6; Josh. vi.; 2 Chron. xiii. 12, 14, xx. 28. By this employment was signified the dependence of God's people on His aid.

10. *in the day of your gladness*] Cf. xxix. 1; Lev. xxiii. 24; 2 Chron. xxix. 27; Ezra iii. 10; Neh. xii. 35, 41; Ps. lxxxi. 3.

I am the LORD your God] Rather, **even before me, the LORD your God.** The words do not form a separate period as in A.V.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 ¶ [a] In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* [b] Nahshon the son of Amminadab.

15 And over the host of the tribe

[a] chap. 2. 3.
[b] chap. 1. 7.

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11. At this point commences the second great division of the book, extending to the close of chapter xiv. Cf. Introd. § 2. The remaining verses of the present chapter narrate the actual break up of the camp at Sinai and the order of the march.

12. *took their journeys*] Lit. "journeyed after their journeys," cf. Ex. xvii. 1.

the wilderness of Paran] This tract comprised about one-third of the entire extent of the peninsula, which lies between Egypt and Canaan, and is the eastern half of the great limestone plateau, which constitutes the centre of that peninsula. It was bounded on the north by the Canaanitish frontier; on the west by the Brook or River of Egypt, which parted it from the other half of the plateau, the Wilderness of Shur; on the south by the great sand-belt, which sweeps across the peninsula in a northwardly-concave line, from gulf to gulf, and forms a broad demarcation between it and the cliffs of Sinai; and on the east by the northern portion of the Elanitic gulf, and by the great valley of the Arabah, which divides it from the mountains of Edom. The Wilderness of Zin (to be carefully distinguished from that of Sin), forming the immediate boundary of Canaan (xxxiv. 3), was its north-eastern extremity; and it is thus that Kadesh is indifferently spoken of as in the Wilderness of Zin, or in that of Paran (xiii. 26, xx. 1, &c.). Indeed, in 1 Sam. xxv. 1, even parts of the south of Canaan seem to be included under the name of Paran. But this name has now disappeared from the tract in question, which, in common with the rest of the plateau of which it forms a part, is known under the general name of et-Tîh, "the Wandering;" a name also specially applied to the range of hills that mark its southern edge. It must not be confounded with a district which could never have been included within it, the well-known and beautiful Wâdy Feirân, deriving its name from the early Christian city on which, through some unexplained cause, the name Pharan was bestowed. But a genuine trace of it may perhaps be found in the Phara, marked in the Roman tables of the fourth century as a station on the road between the heads of the two gulfs, 120 Roman miles from the western and 50 from the eastern extremity (compare Ritter, 1. pp. 69 and 428 sqq. Clark's Transl.).

The Wilderness of Paran is, on the whole, to European eyes, a blanched and dreary waste; intersected by watercourses, almost always dry except in the rainy season, and crossed by low ranges of horizontal hills which relieve but little the general monotony of its appearance. It does not exhibit the savage and frightful desolation of the Arabah; but neither, on the other hand, is it enlivened by the fertile valleys to be found amid the granite mountains of Sinai. Its soil is mostly strewn with pebbles, through which a slight coating of vegetation struggles; yet here and there level plains may be found in it of rich red earth fit for culture, or valleys abounding in shrubs and trees, and offering coverts for hares. It has been remarked that vegetation is readily produced wherever the winter rains do not at once run to waste (see Burckhardt, pp. 148 sqq.; Rogers, 'Mosaic Records,' Art. 130). But this vegetation has probably been long on the decrease, and is still decreasing, principally from the reckless destruction of trees for charcoal, and the aspect of the wilderness has been proportionately deteriorated thereby: see Introd. to Exodus, pp. 245, 246.

Towards this wilderness the Israelites now advanced on their march from Sinai to Canaan, unaware as yet that on its wastes the next eight and thirty years of their existence would be spent. They did not actually enter it till they had crossed the sand-belt: it is therefore mentioned here by anticipation. Their earliest halting-places, Kibroth-hattaavah and Hazeroth, were not within its limits (xi. 35, xii. 16). For the direction of their march see on xi. 35.

13. *And they first took their journey*, &c.] Rather, **And they journeyed** (or, set forth) **in the order of precedence according to** (*i.e.* established by) **the commandment of the LORD**, &c. The meaning of the Hebrew word for "first" is determined by its use in the following verse, where it applies to the camp of Judah going before the rest. This order of precedence is described in *vv.* 14—28.

14. *according to their armies*] Cf. i. 3. There were three tribal hosts in each camp; and each tribe had of course its subdivisions.

of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the [c] sanctuary: and † *the other* did set up the tabernacle against they came.

[c] chap. 4.

† That is, *the Gershonites and the Merarites*: See ver. 17.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 † Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

† Heb. *These.*

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will

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17. The command had been, in general terms, that the Levites, with the tabernacle, should occupy the central place in the line of march, after the camps of Judah and Reuben, ii. 17. But convenience now necessitated, if not a modification of this order, at least a more precise determination of the method of executing it. The appointed place of the tabernacle, in the midst of the host, was represented during the march by the ark, the holy vessels, &c. carried by the Kohathites; the actual structure of the tabernacle was borne in advance by the Gershonites and Merarites, immediately behind the camp of Judah; so as to be set up ready against the arrival of the sacred utensils borne by the Kohathites. See *v.* 21, and cf. chs. ii., iv.

21. *the sanctuary*, &c.] *i.e.* the holy furniture which remained when the tabernacle was taken down.

29. *Hobab, the son of Raguel the Midianite, Moses' father in law*] The form Raguel, for Reuel (Exod. ii. 18), has needlessly been perpetuated in the A.V. from the Latin; the names are one in Hebrew (so, Gaza and Azzah, Ai and Hai, &c.). Reuel was probably not identical with Jethro: see on Ex. ii. 18. It seems evident too that Hobab was in fact the brother-in-law, not the father-in-law, of Moses, and the Hebrew word translated in A.V. "father-in-law," signifies simply any relation by marriage, as does the Greek γαμβρός: see on Ex. ii. 18. Hobab is described as the "son of Reuel;" and the desire of Moses to obtain his services as guide through the wilderness indicates that he was younger than Moses' father-in-law could now have been. It is stated in Exod. xviii. 27 that Jethro quitted the Israelites, before they reached Sinai, to return to his own land; whilst it appears from the passage now before us compared with Judges i. 16, iv. 11, that Hobab eventually accompanied them, and obtained a settlement with them in the land of Canaan (so Joseph., Bertheau, Keil, &c.). Hobab and Jethro may have been brethren and sons of Reuel. The other solution that Jethro and Hobab were the same person, Jethro ("excellency") being his official title, though adopted by many authorities ancient and modern, seems less probable. More improbable still is the suggestion that Reuel, Jethro, and Hobab are all three appellations of one individual.

not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the

The Mahometan legends neither expressly identify nor yet distinguish between Jethro, Reuel, and Hobab. The Shu'eib of whom they speak, corresponds on the whole rather to the early host and father-in-law than to the subsequent companion of Moses; though his name has locally connected itself with a watercourse running westward into the Jordan opposite Jericho, as well as with one of the ravines at Sinai, and with a cave on the eastern shores of the eastern branch of the Red Sea. But even were these legends more definite, they could hardly carry weight in regard to the question before us.

31. *thou mayest be to us instead of eyes*] *i.e.* mayest discern what is needful for us: a proverbial expression still in use in the East. The narrative gives no more exact description of the services expected from Hobab. The divine guidance of the Pillar of the cloud would not render superfluous the human conductor who could indicate the spots where water, fuel, and pasture might be found, the dangers from hurricanes, and the localities infested by robbers. Probably indeed the Pillar prescribed only the general direction of the journey. Nor would it be according to the general analogy of God's dealings had He miraculously rendered His people independent of such aids from human experience and sagacity as were within their reach.

33. *three days' journey*] Probably a technical expression for such a distance as could not be traversed in a single day, and therefore not without intervals of encampment and due provision: cf. Gen. xxx. 36; Exod. iii. 18, v. 3, viii. 27, xv. 22. The technical use of the phrase "Sabbath-day's journey" for another average distance, Acts i. 12, is similar. Even were the expression strictly interpreted it would remain to be noted that three days of Jewish reckoning are not necessarily more than one whole day and two fragments of days. The end of this stage, where the tabernacle was first re-erected, and the square encampment formed, was apparently Kibroth-hattaavah: see xi. 24, 34, xxxiii. 16.

the ark of the covenant of the LORD went before them] From *v.* 21 and ii. 17 it would appear that the usual place of the Ark during the march was in the midst of the host. It was evidently an exceptional case when, in Josh. iii. the Ark preceded the people into the bed of the Jordan. Nevertheless some, especially among the Jewish commentators, attending only to the position of the Ark at the commencement of that miraculous passage, deem that the first march from Sinai was also similarly exceptional, it being for the occasion carried before the host. Others, as Keil, view the present verse as furnishing the key to the true interpretation of the earlier notices: they hold that the Ark, as distinguished from the sanctuary, went always in advance. They insist on the intimate connexion between the Ark as God's throne and the cloud of His presence, which latter we know to have preceded the host on its long line of march. Cf. Exod. xiii. 21, xiv. 19. But the better view is that of Bp. Patrick, that the words "went before them" do not here imply local precedence. The phrase, or its equivalent, is used of a leader going out in command of his troops, xxvii. 17; Deut. xxxi. 3; 1 Sam. xviii. 16; 2 Chron. i. 10; who of course would not necessarily go before them in a local sense. Thus the Ark may well be said to have gone at the head of the Israelites, when it was borne solemnly in their midst as the outward embodiment of the Presence whose sovereign word was their law. That the divine cloud remained with the Ark as they journeyed is not asserted, and the tenor of the next verse seems against it; as also is the fact that, when the tabernacle was reared, the cloud rested over, not within, the tabernacle.

a resting place] Lit. "rest." It is commonly understood of each successive encampment; or, in particular, of the first encampment. Yet the term would hardly be here employed, did it not carry with it a higher meaning, pointing to the promised rest of Canaan, for which the Israelites were now in full march, and from the speedy enjoyment of which no sentence of exclusion as yet debarred them. Cf. Deut. i. 33; Ps. xxxii. 8; Ezek. xx. 6.

ark set forward, that Moses said, [d] Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

[d] Psal. 68. 1, 2.

36 And when it rested, he said, Return, O LORD, unto the † many thousands of Israel.

† Heb. *ten thousand thousands.*

CHAPTER XI.

1 *The burning at Taberah quenched by Moses' prayer.* 4 *The people lust for flesh, and loathe manna.* 10 *Moses complaineth of his charge.* 16 *God divideth his burden unto seventy elders.* 31 *Quails are given in wrath at Kibroth-hattaavah.*

AND *when* the people ‖ complained, † it displeased the LORD: and the LORD heard *it*; [a] and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

‖ Or, *were as it were complainers.*
† Heb. *it was evil in the ears of, &c.*
[a] Psal. 78. 21.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire † was quenched.

† Heb. *sunk.*

3 And he called the name of the place ‖ Taberah: because the fire of the LORD burnt among them.

‖ That is, *A burning.*

4 ¶ And the [b] mixt multitude that *was* among them † fell a lusting: and the children of Israel † also wept again, and said, [c] Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

[b] As Exod. 12. 38.
† Heb. *lusted a lust.*
† Heb. *returned and wept.*
[c] 1 Cor. 10. 6.

35, 36. Each forward movement and each rest of the Ark was made to bear a sacramental character. The one betokened the going forth of God against his enemies; the other, His gathering of His own people to himself: the one was the pledge of victory, the other the earnest of repose. The verb in *v.* 36 is best taken transitively (with Maurer, Gesen. &c.): "Restore" (*i.e.* to the land which their fathers sojourned in), "O LORD, the ten thousands of the thousands of Israel." (Cf. Psalm lxxxv. 4, where the verb in the Hebrew is the same.)

CHAP. XI. This and the following three chapters recount the successive rebellions of the Israelites after their departure from Sinai; culminating in that by which they brought upon themselves the sentence of personal exclusion from the land of promise. Incidentally the narrative furnishes some details of the northward march.

1—3. Burning at Taberah.

1. *And when the people complained, it displeased the LORD*] Render, **And the people were as those that complain of evil in the ears of the LORD:** *i.e.* they murmured against the privations of the march.

the fire of the LORD] Probably lightning: cf. Ps. lxxviii. 21. The cases xvi. 35 and Lev. x. 2 seem to be different.

in the uttermost parts] Rather, **in the end.** The fire did not reach far into the camp. It was quickly quenched at the intercession of Moses.

3. *Taberah*] (*i.e.* "burning"): not the name of a station, and accordingly not found in the list given in xxxiii., but only of the spot where the fire broke out. This incident might seem (cf. *v.* 34) to have occurred at the station called, from another still more terrible event which shortly followed, Kibroth-hattaavah (so Keil and Del., Clark, 'Bible Atlas,' p. 24); see on Deut. ix. 22.

4—35. Occurrences at Kibroth-hattaavah.

4. *the mixt multitude*] (Hebrew, *hasaphsuph*, a word which occurs here only). The word resembles our "riff-raff," and denotes a mob of people scraped together. It refers here to the multitude of strangers of Ex. xii. 38, who had followed the Israelites from Egypt.

wept again] *i.e.* as they had done before. Cf. Ex. xvi. 2 sqq.

5. *We remember the fish*, &c.] The natural dainties of Egypt are set forth in this passage with the fullness and relish which bespeak personal experience. Fish, garlic, onions, melons (especially water-melons), and cucumbers, abound in modern Egypt, and are used as staple articles of food. The first three were not less common in ancient Egypt (see Herod. II. 125, and especially Hengstenberg, 'Egypt and the Books of Moses,' ch. VII.).

leeks] The Hebrew word (*kātsīr*) is the ordinary term for grass (cf. Ps. civ. 14, cxlvii. 8, &c.); and Hengstenberg l. c. strongly advocates the same rendering in this place. He identifies the *kātsīr* with a kind of clover freely eaten in Egypt at the present day. The LXX. however, the writers of which must have been well acquainted with the diet customary in the country in question, renders "leeks" (πράσα); and this is followed by most authorities ancient and modern. Leeks were unquestionably much eaten in Egypt. Cf. Plin. 'Nat. Hist.' XIX. 33.

d Exod. 16. 14, 31. † Heb. *eye of it as the eye of.*

7 And [d] the manna *was* as coriander seed, and the † colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and

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onions] The staple food of the labourers at the pyramids: Herod. II. 125. These vegetables, which grew large in size and mild in flavour, were in various forms one of the most common dishes of the Egyptians.

garlic] Cf. Herod. l. c.

6. *there is nothing at all, beside this manna, before our eyes*] Heb. "Nought at all have we except that our eyes are unto this manna;" *i. e.* "Nought else have we to expect beside this manna." Cf. on the phrase, "to have the eyes towards," Ps. xxv. 15.

7—9. On the manna see on Ex. xvi.; on bdellium Gen. ii. 12. The description of the manna seems inserted in order to illustrate the unreasonableness of the people in disliking it.

10. *throughout their families*] The weeping was general; every family wept: cf. Zech. xii. 12.

every man in the door of his tent] The weeping was public and unconcealed.

11—15. The complaint and remonstrance of Moses may be compared with Gen. xviii. 23 sqq., and more appositely with 1 K. xix. 4 sqq.; Jonah iv. 1—3. The meekness of Moses (cf. xii. 3) sank under vexation into despair. The language shows us how imperfect and prone to degeneracy are the graces of the best saints on earth, as the forbearing answer of God manifests His readiness to heed and answer the sincere pouring out of the heart to Him, even though its utterances be passionate and unmeasured. For certainly Moses could not justly say that God had laid "the burden of all this people" upon him. Moses had ample direction and help from God. Such a trait as that exhibited in this passage would not have been attributed to Moses by tradition.

16. *seventy men of the elders of Israel*] Seventy elders had also gone up with Moses to the Lord in the mount, Ex. xxiv. 1, 9. On the historical and symbolical significance of this number see note there. Seventy is accordingly the number of colleagues assigned to Moses to share his burden with him; and to enable them for their office the spirit of the Lord was poured upon them. This appointment is totally distinct from that of the Captains or Rulers, Exod. xviii. 21 sq. and Deut. i. 9 sqq. (see note). To it, however, the Jews trace the origin of the Sanhedrim, and rightly, if we regard the Mosaic college as the prototype on which the Sanhedrim was modelled after the end of the monarchy. Subsequent notices (xvi. 25; Josh. vii. 6, viii. 10, 33, ix. 11, xxiii. 2, xxiv. 1, 31) of "the Elders" (not of *all* the elders, as in Ex. iv. 29, xii. 21, xviii. 12) make no mention of the number seventy; yet so connect the Elders with the government of Israel as to point to the fact that the appointment now made was not a

will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a †whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

† Heb. *month of days.*

21 And Moses said, The people, among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [a]Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

[a] Isai. 50. 2. & 59. 1.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun,

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merely temporary one. The Council of the Elders however would seem to have soon fallen into desuetude. We find no traces of it in the days of the Judges and the Kings; nor is it easy to see how such an institution would have worked along with the forms and modes of monarchical government prevalent in the ancient East. Cf. note on Deut. xvii. 8.

elders of the people, and officers over them] In English idiom, "elders and officers of the people." Both elders and officers appear in Egypt, Ex. iii. 16, v. 6 sqq. The former had headed the nation in its efforts after freedom; the latter were the subordinate, though unwilling, agents of Egyptian tyranny. The two classes no doubt were working together; and from those who belonged to either, perhaps from those who were both elders and officers, the council of seventy was to be selected.

17. *I will take of the spirit which is upon thee*] Render rather *separate from the spirit* &c.; *i.e.* they shall have their portion in the same divine gift which thou hast.

25. *they prophesied*] *i.e.* under the extraordinary impulse of the Holy Ghost they uttered forth the praises of God, or declared His Will. Cf. 1 Sam. xix. 22 sqq. The Hebrew word here used (*hithnabbé*) imports etymologically "they were caused to pour forth."

and did not cease] Render, **and added not** (on the Hebrew word cf. Deut. v. 22): *i.e.* they prophesied at this time only and not afterwards. The sign was granted on the occasion of their appointment to accredit them in their office; it was not continued, because their proper function was to be that of government not prophesying.

26. *of them that were written*] *i.e.* enrolled amongst the Seventy. The expression points to a regular appointment duly recorded and permanent.

went not out unto the tabernacle] The reason of this can only be conjectured. It was not ceremonial uncleanness, since that (cf. v. 2) would have excluded them from the camp altogether.

27. *a young man*] Heb. "the young man;" *i.e.* the attendants collectively; cf. on Ex. iv. 20.

the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a [f]wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, [†]as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

[f] Exod. 16. 13. Psal. 78. 26.

[†] Heb. *as it were the way of a day.*

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the [g]flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

[g] Psal. 78. 31.

34 And he called the name of that place [1]Kibroth-hattaavah: because there they buried the people that lusted.

[1] That is, *The graves of lust.*

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and [†]abode at Hazeroth.

[†] Heb. *they were in, &c.*

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29. *Enviest thou for my sake?*] (Cf. St Mark ix. 38 sqq.). The other members of the Seventy had been with Moses (cf. *vv.* 16, 24, 25) when the gift of prophecy was bestowed on them. They received "of the spirit that was upon him," and exercised their office visibly through and for him. Eldad and Medad prophesying in the camp seemed to Joshua to be acting independently, and so establishing a separate centre of authority.

31. *a wind*] That is, as Ps. lxxviii. 26 intimates, though in a poetical form of expression, the south-east wind, which blew from the neighbouring Elanitic gulf of the Red Sea.

quails] Cf. Ex. xvi. 13.

let them fall by the camp] Rather "threw them upon or over the camp." The meaning is that the quails were borne by the wind upon the encampment and into its neighbourhood. LXX. correctly ἐπέβαλεν ἐπὶ τὴν παρεμβολήν. Cf. Ps. lxxviii. 27, 28.

round about] *i.e.* "on both sides of:" cf. Ex. vii. 24.

two cubits high upon the face of the earth] Omit the word "high" supplied by the A.V., and render **about two cubits above the face of the ground**: *i.e.* the quails, wearied with their long flight, flew about breast high, and were easily secured by the people. So Vulg. "volabant in aere duobus cubitibus altitudine super terram." The quail habitually flies with the wind, and low: "Aurâ vehi volunt, propter pondus corporum. Coturnix terrestris potius quam sublimis." Plin. 'N. H.' x. 23.

32. *ten homers*] On the homer, the largest measure of capacity used by the Hebrews, cf. Lev. xxvii. 16. The quantity of the quails indicated by the statements of the text is prodigious, and must be recognised as miraculous. But large flocks of birds, so numerous as to darken the sky, have been seen by modern travellers in the same district (Stanley, 'Sinai and Pal.' p. 82). The people had met with quails before in the desert: cf. Ex. xvi. 13, note and reff.

they spread them all abroad for themselves] In order to salt and dry them (cf. Herod. II. 77).

33. *ere it was chewed*] Better, **ere it was consumed**, as all the ancient translators understood it. Such a supply of food would last many days. Indeed God had told them that they should eat flesh "a whole month," until it came out at their nostrils, and was loathsome unto them (*v.* 20).

smote the people] Ancient naturalists assert that the quail feeds and fattens on herbs which are poisonous to man, and regarded the bird as unwholesome for food. Cf. Lucr. IV. 642:
"Præterea nobis veratrum est acre venenum,
At capris adipes et coturnicibus auget:"
and Plin. x. 23. Further illustrations are given, Bochart, II. 657. But Dr G. M. Humphry, Professor of Anatomy in the University of Cambridge, reports in a letter communicated to the writer (Dec. 21, 1870), that "in instances in which the contents of the quail's stomach have been examined after death only common grass and other seeds have been found." He adds however that the free partaking of quails, or indeed of any other bird, "for a whole month," *v.* 20, by a people lusting for flesh, would be likely to be attended with injurious consequences, especially under the circumstances in which the Israelites then were. Thus the plague with which God smote the people is to be regarded, as are miracles in many other cases, as a Divine interference enhancing a pre-exist-

CHAPTER XII.

1 *God rebuketh the sedition of Miriam and Aaron.* 10 *Miriam's leprosy is healed at the prayer of Moses.* 14 *God commandeth her to be shut out of the host.*

AND Miriam and Aaron spake against Moses because of the [1] Ethiopian woman whom he had married: for he had [†] married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.

3 (Now the man Moses *was* [a] very

[1] Or, *Cushite*.
[†] Heb. *taken*.
[a] Ecclus. 45. 4.

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ing cause. The surfeit in which the people indulged, as described in *v.* 32, of itself disposed them to sickness. God's wrath, visiting the gluttonous through their gluttony, aggravated natural consequences into a supernatural visitation.

35. *journeyed from Kibroth-hattaavah*] They had probably, for the sake of the quails, continued at Kibroth-hattaavah longer than they otherwise would have done. Their lust, and God's indulgence of it, had been their hindrance. After a month's delay the punishment which had overtaken them would make them remove the more readily from the Encampment of Death; and, accordingly, the divine signal of the lifting of the cloud was given for their forward march.

Hazeroth] This place has been identified by Burckhardt and others with "Ain el Hadherah," a fountain some forty miles N.E. of Sinai. This, however, lies too much to the east of the proper route of the Israelites, and is approached by a route from Sinai, which offers no fitting site for Kibroth-hattaavah. With more probability Laborde locates Hazeroth at "El Ain," a place famous, as its name imports, for its spring; situated some fifteen miles northward of Ain el Hadherah; and in the route which the host must apparently have adopted; *i.e.* that by the Wady es Zŭlakeh (cf. Stanley, 'Sinai,' p. 84; Clark's 'Bible Atlas,' p. 24). Mr Clark, however, regards El Ain as identical with Kibroth-hattaavah, removing Hazeroth many miles still further on the march northwards, to Bir-eth-Themed. These are mere conjectures, and, in the instances before us, are the more precarious, as the name Hazeroth (= "inclosures") is of the sort that almost always serves more places than one, and is as suitable to a district as to a particular spot. It is probable, from its mention along with other places on the sea-shore, that the "Hazeroth" of Deut. i. 1 is not the same as the one now before us. El Ain, from its natural advantages, must certainly have formed one of the halting-places in the earlier stages of the march from Sinai, whether it be identified with Kibroth-hattaavah or Hazeroth. It is here that several valleys converge around springs, which, from their copiousness, render this the great oasis of the eastern side of the whole peninsula. On the route of the Israelites from Hazeroth see notes on xii. 16 and xxxiii. 18.

CHAP. XII. 1—15. Rebellion of Miriam and Aaron against Moses. Miriam, as a prophetess (cf. Ex. xv. 20, 21) no less than as the sister of Moses and Aaron, took the first rank amongst the women of Israel; and Aaron may be regarded as the ecclesiastical head of the whole nation. But instead of being grateful for these high dignities they presumed upon them, just as the Levites afterwards did on theirs (cf. xvi. 9), and went on to challenge the special vocation of Moses and the exclusive authority which God had assigned to him. This envious feeling had probably rankled in their minds for some time, but was now provoked to open outbreak by the recent (see next note) marriage of Moses, the circumstances of which touched the female susceptibilities of Miriam. She probably considered herself as supplanted, and that too by a foreigner. It is evident that she was the instigator, from the fact that her name stands conspicuously first (*v.* 1), and that the punishment (*v.* 10) fell on her alone. Aaron was misled this time by the urgency of his sister, as once before (Ex. xxxii.) by that of the people.

1. *the Ethiopian* (Heb. "Cushite") *woman whom he had married*] This can hardly be Zipporah, who was not an Ethiopian but a Midianite (cf. Ex. ii. 21). And even if we regard the term Cushite as one which Miriam applied to the wife of Moses in contempt, because of her dark colour, it is highly improbable that Miriam could now have brought up in reproach a marriage which Moses had contracted half a century at least previously, and before his special call by God. It is far more likely that Zipporah was dead, and that Miriam in consequence expected to have greater influence than ever with Moses. Her disappointment at his second marriage would consequently be very great.

On Cush, always, when translated at all, rendered by A.V. "Ethiopia" (*e.g.* Ps. lxviii. 31; Is. xliii. 3), cf. Gen. ii. 13, x. 6, and notes.

The marriage of Moses with a woman descended from Ham was not prohibited, so long as she was not of the stock of Canaan; cf. Ex. xxxiv. 11—16; but it would at any time have been offensive to that intense nationality which characterized the Jews. The Christian Fathers note in the successive marriage of Moses with a Midianite and an Ethiopian a foreshadowing of the future extension to the

meek, above all the men which *were* upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses *is* not so, [b] who *is* faithful in all mine house.

8 With him will I speak [c] mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

[b] Heb. 3. 2.
[c] Exod. 33. 11.

Gentiles of God's covenant and its promises (cf. Ps. xlv. 9 sqq.; Cant. i. 4 sqq.); and in the murmuring of Miriam and Aaron a type of the discontent of the Jews because of such extension: cf. St Luke xv. 29, 30.

2. *Hath the LORD indeed spoken only by Moses?*] *i.e.* Is it merely, after all, by Moses that the LORD hath spoken?

3. *the man Moses was very meek*] These words have been, with no little insensibility to the finer traits of the passage, often regarded as words which Moses himself could not have penned; and accordingly have been cited sometimes as indicating an interpolation, sometimes as proof that the book is not Mosaic. When we regard them as uttered by Moses not "*proprio motu*," but under the direction of the Holy Spirit which was upon him (cf. xi. 17), they exhibit a certain "objectivity," which is a witness at once to their genuineness and also to their inspiration. There is about these words, as also about the passages in which Moses no less unequivocally records his own faults (cf. xx. 12 sqq.; Ex. iv. 24 sqq.; Deut. i. 37), the simplicity of one who bare witness of himself, but not to himself (cf. St Matt. xi. 28, 29). The words are inserted to explain how it was that Moses took no steps to vindicate himself, and why consequently the Lord so promptly intervened. Proposals to substitute "miserable" (Palfrey) or "afflicted" (Dr W. Smith) in the text instead of "meek" are needless, and if the original word will bear such rendering it certainly does not solicit it. The Hebrew word occurs frequently in the Psalms, is usually rendered by "meek" or "humble," and is frequently applied by the writers to themselves and their associates. Cf. Ps. x. 17; xxii. 27.

4, 5. *suddenly*] In wrath, *v.* 9.

7. *faithful in all mine house*] *i.e.* approved by me as my vicegerent in the general administration and government of my people. "My whole house," as distinguished from any particular department of it: cf. on the expression "house" as denoting God's covenant people, Hebr. iii. 6, "whose house are we;" and cf. the whole passage Hebr. iii. 1—6.

8. *mouth to mouth*] *i.e.* without the intervention of any third person or thing: cf. Ex. xxxiii. 11, Deut. xxxiv. 10.

even apparently] Lit. **and as an appearance**: an apposition to elucidate the words preceding. Moses received the word of God direct from Him and plainly, not through the medium of dream, vision, parable, dark saying, or such like; cf. Ex. xxxiii. 11, Deut. xxxiv. 10.

the similitude of the LORD shall he behold] "No man hath seen God at any time," St John i. 18: cf. 1 Tim. vi. 16, and especially Ex. xxxiii. 20 sqq. It was not therefore the Beatific Vision, the unveiled essence of the Deity, which Moses saw on the one hand. Nor was it, on the other hand, a mere emblematic representation, as in Ezek. i. 26 sqq., Dan. vii. 9, or an Angel sent as a messenger. It was the Deity Himself manifesting Himself so as to be cognizable to mortal eye. The special footing on which Moses stood as regards God (cf. Deut. xviii. 18, 19, and note), the "Gradus Mosaicus" of theologians, is here laid down in detail, because it at once demonstrates that the supremacy of Moses rested on the

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be [d]shut out from the camp seven days, and after that let her be received in *again*.

[d] Lev. 13. 46.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

CHAPTER XIII.

1 *The names of the men who were sent to search the land.* 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.*

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

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distinct appointment of God, and also that Miriam in contravening that supremacy had incurred the penalty proper to sins against the theocracy (cf. Trench, 'On the Miracles,' pp. 212—216).

12. *as one dead*] "Leprosy was nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution little by little of the whole body, so that one limb after another actually decayed and fell away." Trench, 'Miracles,' p. 213. Cf. notes on Lev. xiii.

13. *Heal her now, O God, I beseech thee*] A slight and probable alteration of the Hebrew punctuation (*al* for *el*) affords the rendering, "Oh not so; heal her now, I beseech thee:" so Knobel and others.

14. *If her father*] *i.e.* if her earthly parent nad treated her with contumely (cf. Deut. xxv. 9) she would feel for a time humiliated, how much more when God has visited her thus?

seven days] Cf. Lev. xiii. 4, 5.

16. *the wilderness of Paran*] See on x. 12.

CHAP. XIII.—The fourth and crowning rebellion of the Israelites on their first northward march took place in the summer of the second year from the Exodus (cf. Introd. § 3. and note on *v.* 20 of this chap.), on the return of the spies from Canaan. The account of it occupies two entire chapters.

1. *And the LORD spake*] The mission of the spies was first suggested by the Israelites themselves, Deut. i. 22 and note.

2. *every one a ruler*] So in *v.* 3, "all those men were heads, &c.;" that is, heads of houses or families; for a comparisou of the list with that of i. 5 sqq. shews that they were not the princes of the tribes, though the words rendered "prince" and "ruler" are, in Hebrew, the same.

3. *from the wilderness of Paran*] More particularly from Kadesh in the wilderness of Paran: cf. *v.* 26 and xxxii. 8.

4—15. Cf. i. 5—15. The tribe of Zebulun (*v.* 10) is out of its natural place, which is next after Issachar, and last of those descended from Leah; as also is that of Benjamin (*v.* 9), inserted between Ephraim and Manasseh. There can be little doubt that the original order has been disturbed by errors of transcription. It may be conjectured too in *v.* 7 that the name of the father of Igal has dropped out of the text, and that the words following Igal belong to the next verse. They probably served to introduce the name of the spy from the tribe of Ephraim, and should run thus, "Of the sons of Joseph, of the tribe of Ephraim, &c.:" cf. *v.* 11.

The tribe of Levi being already set apart for the service of the Tabernale did not furnish a representative on this occasion.

Of the names here given those of Joshua and Caleb alone are otherwise known to us.

6. *Caleb*] Called, xxxii. 12, and twice in Josh. xiv., "the Kenezite." Kenaz, cf. Gen. xxxvi. 11, 15, was the name of one of the "dukes of Edom." In the genealogy of the family of Caleb given 1 Chron. ii. we find also other Edomitish names: *e.g.* Shobal: cf. 1 Chron. ii. 50, 52 with Gen. xxxvi. 20, 23. It has on these grounds been conjectured that the family of Caleb was of Edomite extraction, and was incorporated into the tribe of Judah. It must be remembered however that

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

Israel and Edom were of kindred origin, and that therefore the use of similar names by the two peoples is not surprising.

16. *And Moses called Oshea...Jehoshua*] It is most probably, though not necessarily to be inferred from the text, that Moses did this first at this time. The earlier employment of the name (Ex. xvii. 9, xxiv. 13, &c.) by which Oshea became henceforth known is natural in one who wrote after "Joshua" had passed into current use. The original name however is still used Deut. xxxii. 44.

Oshea, Hoshea, or Hosea, the name also of the last king of Israel and the first minor prophet, means "deliverance" or "salvation." To this Moses added a syllable containing the sacred name, Jehovah or Jah: thus intimating that salvation was from God, and by the hand of him who bore the title of "God's salvation." Jehoshua was contracted in later Hebrew (cf. Neh. viii. 17) into Jeshua: the Vulg. writes Josua or Josue; LXX. Ἰησοῦς. On the name see Bp. Pearson on the Creed, Art. 2.

17. *southward*] Rather "by the negeb, or south-country" (from *nāgav* "to be dry"); a well-defined tract of territory forming the southernmost and least fertile portion of the land of Canaan and of the subsequent inheritance of Judah. It extended northward from Kadesh to within a few miles of Hebron, and from the Dead Sea westward to the Mediterranean (cf. especially Josh. xv. 21—32). The characteristic features of this region, long unrecognized, have been elucidated in a recent monograph by Rev. Edward Wilton, "The Negeb, or 'South Country' of Scripture," London, 1863; and see also Mr Clark's 'Bible Atlas,' pp. 11, 12, where the several physical divisions of the Holy Land, remarkable in themselves, are characterized and shown to be constantly apparent in the Old Test. The Negeb is frequently mentioned in Scripture; and it is also three times enumerated, by its Hebrew name, with the Egyptian article prefixed, in the list of places conquered by Shishak hieroglyphically engraven on the walls of Karnak (see Brugsch, 'Geographische Inschriften,' II. p. 69).

into the mountain] The hill-country of southern and central Canaan, mostly within the borders of Judah and Ephraim. It commences a few miles south of Hebron, and extending northward to the plain of Jezreel, runs out eventually north-westward into the sea in the headland of Carmel.

19. *in tents*] *i.e.* in open unwalled villages.

20. *And be ye of good courage, and bring*, &c.] Rather, perhaps, **And take boldly**, &c.

the time...of the firstripe grapes] The first grapes ripen in Palestine in July and August: the vintage is gathered in September and October. This indication of date tallies with what we should have inferred from the previous narrative. For the Israelitish host had quitted Sinai on the 20th day of the second month (x. 11), or about the middle of May: since then they had spent a month at Kibroth-hattaavah and a week at Hazeroth, and had accomplished, in all, from 150 to 200 miles of march: it therefore must have been at least the beginning of July, and may have been a month later, when the spies were despatched into the land of promise.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.)

23 [a]And they came unto the [1]brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the [1]brook [1]Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

[a] Deut. 1. 24.
[1] Or, *valley*.
[1] Or, *valley*.
[1] That is, *A cluster of grapes*.

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21. *the wilderness of Zin*] The north-eastern portion of the wilderness of Paran. The spring of Kadesh lay within it; and from Kadesh on the west it probably stretched away to the Arabah on the east (see on x. 12, xxxiv. 3 sqq.)

unto Rehob] Probably the Beth-rehob of Judg. xviii. 28, near Dan-Laish; and apparently to the north of it, since it gave its name to a Syrian kingdom (2 S. viii. 3), and must thus have lain without the territory occupied by the Israelites. It may perhaps be identified with the village Khurbeh or Khureibeh, between Bâniâs and Hasbeiya.

as men come to Hamath] By the "entrance of Hamath," the assigned boundary of the inheritance of Israel (cf. on xxxiv. 8), is to be understood the southern approach to Hamath, from the plain of Cœle-Syria, lying between those two ranges of Lebanon called Libanus and Antilibanus. A low screen of hills connects the northernmost points of these two ranges; and through this screen the Orontes bursts from the upper Cœlesyrian hollow into the open plain of Hamath. (Stanley, 'S. and P.' p. 399.) Its approximate place in the map is in latitude 34° 20′; and it lies south-west of Riblah, which was itself within the Hamath territory (2 K. xxiii. 33, &c.). A different view of the entrance of Hamath is taken by Robinson ('B. R.' III. 551, and 568, 569) and Porter ('Damascus,' pp. 332 sqq. &c.). They understand it of the western approach to Hamath, from the Mediterranean, and make it the interval which separates the northern end of Lebanon from the mountains of the Nusairîyeh. But this is less probable; and even Robinson virtually admits that in the present passage the southern approach to Hamath must be intended.

22. *by the south*] By the south-country, cf. *v.* 17.

Ahiman, Sheshai, and Talmai, the children of Anak] The progenitor of the Anakim was Arba "the father of Anak" (Josh. xv. 13), from whom the city of Hebron took its name of Kirjath-Arba. The name Anak denotes "long necked;" and though here the name of a race may originally have been that of a chieftain, yet Ahiman, Sheshai, and Talmai were probably not individual warriors, but names of three tribes of the Anakim. Hence we find them still in existence half a century later, when Caleb, who now brought tidings of them, became their eventual destroyer (Josh. xv. 14).

Now Hebron was built seven years before Zoan in Egypt] Knobel is probably right in explaining the somewhat abrupt introduction of this parenthesis by the supposition that these two cities had a common founder, and were built, or perhaps, at least in the case of Zoan (Tanis, see on Ex. v. 1) rebuilt, by the Hyksos, to which nations, once the conquerors of Egypt, the Anakim perhaps belonged. The Hyksos fortified and garrisoned Zoan as a defence of their Eastern frontier.

23. *the brook of Eshcol*] This is generally identified with the rich valley immediately to the north of Hebron; described by Robinson as producing the largest and best grapes in all Palestine, besides pomegranates, figs, apricots, quinces, and other fruits, in abundance. A fountain in it, lying within a mile of the city, is said by Van de Velde to be still known as Ain Eskâly. The valley was, in all likelihood, originally named after one of the three chiefs who were confederate with Abraham (Gen. xiv. 24); but, as often came to pass, the Israelites, wittingly or unwittingly, took up in a new and significant sense the name which they found; and to them the valley thus became the Valley of the Cluster.

they bare it between two upon a staff] Reland ('Palest.' 351, apud Rosenm. Scholia in loc.) narrates, on the authority of an eyewitness, that bunches of grapes are found in Palestine of ten pounds weight: Schulzius had seen them two pounds heavier than this: Ignatius of Rheinfelden speaks of clusters an ell long: Tobler, of individual grapes as large as plums. Kitto ('Phys. Hist. of Palestine,' p. 330) states that a bunch of grapes of enormous size was produced at Welbeck from a Syrian vine, and sent as a present in 1819 from the Duke of Portland to the Marquis of Rockingham. It weighed nineteen pounds, and was conveyed to its destination, more than twenty miles distant, on a staff by four labourers, two of whom bore it in rotation.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [b] milk and honey; and this *is* the fruit of it.

[b] Exod. 33. 3.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* † men of a great stature.

† Heb. *men of statures.*

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

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25. *after forty days*] They had no doubt in this time explored the whole land. It was however with the southern part that the Israelites expected to have to deal immediately: and accordingly it is that which is particularly referred to in the following verses, Hebron and its vicinity above all.

26. *to Kadesh*] See Note at the end of chapter.

28. *the cities are walled*] The annals of the patriarchal times do not suggest such a condition of things in Canaan as is here described. No doubt the repeated invasions of the Egyptians (see Essay on Egyptian History, § 25) had compelled the Canaanites to entrench themselves in those fortifications which afterwards, as the book of Joshua shows, were the element of their greatest strength.

29. *The Amalekites*] See on xiv. 25.

the Canaanites] *i.e.* those of the Phenician race: the word is here used in its narrow sense: cf. Gen. x. 15—18.

32. *a land that eateth up*, &c.] *i.e.* it is a land which from its position is exposed to incessant attacks from one quarter and another, and so its occupants must be always armed and watchful (cf. Lev. xxvi. 38, which however does not furnish a strict parallel). In fact the early annals of Canaan, though very fragmentary, afford evidences of various and extensive invasions, wars of extermination, &c.: cf. xxi. 27, 28; Deut. ii. 20, &c.

On the combination of two originally independent but consistent supplementary narratives in this chapter, cf. Introd. § 4. 7.

NOTE on CHAP. XIII. 26.

unto the wilderness of Paran, to Kadesh] (1) Kadesh is in the foot-notes identified with Ain-el-Weibeh, which lies in the Arabah, about ten miles north of the place in which Mount Hor abuts on that valley. Here the Wady el Ghuweir opens into the low grounds, and affords an access, by far the best, indeed the only one practicable for an army, through the mountain country of Edom, to the north-west: cf. on xx. 14 and 17. It was this doubtless which the ambassadors of Moses, sent from Kadesh to the king of Edom, described xx. 17 as "the king's highway." At Ain-el-Weibeh are three fountains issuing from the chalky rock. Probably in ancient times the water supply here, as elsewhere throughout the Sinaitic Peninsula, was more copious than at present, and the place accordingly of greater importance. Yet even now Ain-el-Weibeh is the most frequented watering-place in the Arabah. See Robinson, 'B. R.' II. 173—176. Robinson's identification of Ain-el-Weibeh as the ancient Kadesh has been generally accepted by English geographers as the most probable, *e.g.* by Mr Clark in his 'Bible Atlas,' pp. 24—26, by

Wordsworth, Porter, &c.; and by some also amongst the Germans.

(2) Yet so difficult has it been found to group satisfactorily all the passages in which mention is made of Kadesh round this or any other one spot, that some commentators and geographers (after Reland) have assumed that two distinct places must be supposed to bear the name in the Bible: and they observe that we have mention of Kadesh and of Kadesh Barnea; of Kadesh in the wilderness of Paran, and of Kadesh in that of Zin; and also of Meribah Kadesh.

And no doubt the appellation, which is equivalent to Holy Place, or Sanctuary, is one which was in fact borne by several localities; see below, § 8. But it seems clear, nevertheless, that one and the same locality throughout is intended in the Old Testament by these three names. For the encampment from which the spies were dispatched and to which they returned is called Kadesh in xiii. 26, but Kadesh Barnea in xxxii. 8, as it is also in Deut. ix. 23, Josh. xiv. 6, 7. (On the term "Barnea" see note on xxxii. 8.) It is further clear, on comparing Ezek. xlvii. 19, xlviii. 28 with Num. xxxiv. 4, Josh. xv. 3 and Deut. xxxii. 51, that Meribah Kadesh is the same as Kadesh Barnea. Kadesh appears to have been the name of a city, xx. 16; is doubtless the Kedesh mentioned Josh. xv. 23 as one of the "uttermost cities of Judah toward the coast of Edom southward;" was on the south border of Judah, xxxiv. 4; and was evidently a leading landmark in the boundary line. The name of the city was extended, as was often the case, to the district around it, hence "the wilderness of Cades," Ps. xxix. 8: cf. Deut. xxxii. 51. That Kadesh is sometimes assigned to the wilderness of Paran (*e.g.* xii. 16, xiii. 3 compared with xiii. 26), and sometimes to that of Zin (xiii. 21, xx. 1, xxxiii. 36), is explained by the fact that the name of Zin was given to the northernmost portion of the great desert of Paran in which Kadesh lay: see on x. 12, xiii. 21.

(3) It is further apparent on comparing Num. xii. 16 with xxxiii. 18, and then referring to xiii. 3, 21, and 26, that the same encampment which is described in chap. xiii. as at Kadesh is in the catalogue of stations in xxxiii. named Rithmah.

(4) The ancient name of Kadesh seems, Gen. xiv. 7 (where see note), to have been En-mishpat, "well of judgment." This may perhaps point to the place as being not only a religious centre, but one also where litigation was wont to be determined. And the priestly and judicial functions were and are often combined in the East. Rithmah is however probably descriptive of a district, and is derived (see note on xxxiii. 18) from the broom which abounded thereabouts. Possibly the name Rithmah was more particularly associated with the encampment in this portion of the desert which took place during the first march towards Canaan, Num. xxxiii. 18, and was given in order to distinguish it from a second encampment, also near Kadesh, and therefore in the same district, though not necessarily on the same spot, which occurred in the fortieth year, Num. xxxiii. 38.

(5) The criteria for determining the situation of Kadesh are the following:

(*a*) It is described by Moses in the embassy sent to the king of Edom as "a city in the uttermost of thy border," Num. xx. 16. But at that time the territory of Edom consisted only of Mount Seir, Deut. ii. 4, and Mount Hor was the western limit of it towards the Arabah, Num. xx. 22, 23, xxxiii. 37.

(*b*) In Deut. i. 2 the distance from Horeb to Kadesh is described as eleven days' journey "by the way of Mount Seir;" and in *v.* 19 of the same chapter the same journey to Kadesh is described as made "through all that great and terrible wilderness by the way of the mountain of the Amorites." By the "mountain of the Amorites" is to be understood most probably (cf. Judg. i. 36) the white calcareous ridge near 2000 feet high in places which skirts the Arabah on the west, and is by it separated from Mount Seir.

(*c*) It would further seem from xx. 22 and xxxiii. 37, that Kadesh was only one march distant from Mount Hor.

(*d*) And Kadesh was north of Mount Hor; for the host marched from the former to the latter as the first stage in their tedious journey; when denied a passage through the defiles of Mount Seir, they turned away and went southwards to compass the land of Edom: cf. Num. xx. 21, 22; Deut. ii. 8.

(*e*) Kadesh was situated on low ground, at least on ground low as compared with that in its neighbourhood. For the spies are repeatedly and consistently spoken of as "going up" to search the land (cf. xiii. 21, 22): and the land itself is described as "the mountain," xiii. 17: cf. xiv. 40, 42, 44, 45.

These conditions are all of them satisfied if we assume that Kadesh is the modern Ain-el-Weibeh: and then the route by which the host made their first rash and disastrous invasion of Canaan (xiv. 40 sqq.) would be that through the steep pass of es Safâh or es Sufâh: see on xiv. 45, and xxxiv. 3—5.

(6) The objections urged against this view are, that Ain-el-Weibeh is at present a spot of no great importance, and that there is near it no remarkable cliff such as seems implied in the narrative of Moses' disobedience, xx. 7 sqq. The former objection has been already answered in the first paragraph of this note: the latter seems of little weight, since the high cliffs at the mouth of the Wady el Ghuweir are certainly in the neighbourhood of Ain-el-Weibeh, and were in front of the host when it was proposing to march eastward through Mount Seir. We may add, that the word

sela used of the cliff at Kadesh, on which stress has been laid (cf. Stanley 'S. and P.' p. 95), is employed Judg. vi. 20 to describe the rock on which Gideon laid his offering, which can hardly have been a cliff.

(7) Other travellers have suggested Ain Hasb, some twelve miles north of Ain-el-Weibeh; others Ain esh Shehâbeh, fifteen miles to the south-west; little is known of these places; the latter seems too far away to the south to have been in the frontier of Judah; the former, though but little known, satisfies the leading conditions of the texts in which Kadesh is mentioned, as well as does Ain-el-Weibeh.

(8) Thus much can hardly be said for the claim of el-Ain, more than 70 miles away to the westward, though advocated by Messrs. Rowlands and Williams ('Holy City,' I. 463 sqq.), by Mr Wilton ('Negeb,' pp. 79, 80); by many German geographers and commentators, Ritter, Tuch, Kurtz, &c.; and in particular by the original writer of the notes on Numbers for this Commentary, Mr Thrupp. The principal argument in favour of this site is that it is said to be called Kudes or Kadeis or Gadis, and that there is in its neighbourhood a plain bearing the name Abu Retemet, which recalls the Rithmah of xxxiii. 18. But the root from which Kadesh is derived appears to have, and to have had from ancient times, a wide range as a topographical term. We have, *e.g.* El Kuds, the Arabic name of Jerusalem; Kedesh of Naphtali, Josh. xix. 37, the modern Kedes (cf. Robinson, 'B. R.' III. 366 sqq.); Kadisha, "the sacred stream," the name of a Phœnician river, Stanley, 'S. and P.' p. 269, Porter, 'Damascus,' pp. 301 sqq.; Kaditha, a village in the same district, Robinson, 'B. R.' II. 444; Kadessa or Cadessah, given as another name of Madurah by Bertou and others (cf. Robinson, 'B. R.' II. 179 note); Cadish in Syria, frequently named in early Egyptian annals, and identified by Brugsch with Emesa, the modern Hums. Others have found traces of the same name in Elusa, now El Khalaseh: and lastly the map engraved by Kiepert for the last edition of Robinson's 'B. R.' gives, after Abeken, a Jebel el Kudeis in the western part of the desert. Robinson indeed denies (see foot-notes in I. 189, and II. 194) that El Ain has the name of Kudes or Kadeis at all, and thinks that Rowlands mistook for Kudes the name Kudeirat, which is given to El Ain after a tribe of Arabs that water there. But even if Rowlands be right as to the name, its occurrence at El Ain would prove nothing, since it occurs elsewhere repeatedly, and probably in ancient times was given to many places which do not now bear it.

(9) Again, Rithmah, like Abu Retemet, "Broom Plain," no doubt derived its name from the broom-plant, *retem*. But names suggested by peculiarities of vegetation are of constant occurrence in the nomenclature of the Peninsula of Sinai; and the broom is the largest and most conspicuous shrub of the Desert, growing thickly in the watercourses in many parts. It probably gave a name to many localities; and Robinson in fact, 'B. R.' I. 84, visited a Wady Retâmeh abounding in the retem, on his journey between Suez and Sinai, about a day's march from the latter.

Altogether then the resemblance of the names Kudes and Retemet to the Kadesh and Rithmah of the Pentateuch, and even the occurrence of both of them in the same locality, are far from conclusive of the question.

(10) And it is obvious that El Ain satisfies none of the criteria stated above (§ 5) for determining the site of the ancient Kadesh. It is described (Num. xx. 16) as "a city in the uttermost of the border" of Edom. So too Mount Hor is said to be "in the edge of the land of Edom," Num. xxxiii. 37; and the Hebrew term in the two passages is the same. Yet El Ain lies far away to the west, more than seventy miles in a direct line from Mount Hor, and sixty from the nearest spur of Mount Seir. El Ain then could not by any stretch of language be said to be "in the border" or "edge" of the land of Edom. The territory of Edom did not in the days of Moses extend beyond the Arabah to the west (Stanley, 'S. and P.' p. 94, note; Clark's 'Bible Atlas,' p. 26).

Moreover, if Kadesh be identified with El Ain, it cannot be explained how Moses came to journey thither by the "way of Mount Seir," see above, § 5 *b*. "The way of Shur" was his proper course, as the map demonstrates. And even had he unaccountably chosen the very circuitous course by Mount Seir, why, when he was at Mount Seir, close to the defiles through which he desired to obtain a passage, and near to the chief city and head-quarters of the king of Edom, should he journey away far to the west before sending the embassy mentioned in Num. xx. 14—17; and since he had to come back again to Mount Hor, inflict thus on the host a gratuitous march and countermarch of near 150 miles?

It has been remarked above, § 5 *e*, that Kadesh was situated on ground distinctly lower than that which lay in front of the host when it first reached the border of Canaan. But El Ain is on high ground; from it the spies must have gone *down* rather than *up* towards Hebron.

(11) Lastly, the territory allotted to Judah (see Josh. xv. 21—47) seems to have included the whole of the Negeb, or South Country. But a boundary-line drawn through El Ain towards "the river of Egypt" would cross the middle of the Negeb, and so cut off a portion of the promised inheritance. The true Kadesh, then, which was unquestionably a border city (cf. Num. xxxiv. 3—5), must have

been situated more to the south than El Ain is, had it lain in this part of the Desert at all.

(12) Others (*e.g.* Stanley, 'S. and P.' pp. 94 sqq.) have identified Kadesh with Petra; and the Syriac and Chaldee Version uniformly replace Kadesh in the Scripture narrative by Rekem, the Aramaic name of Petra. The Targums render Kadesh Barnea by Rekem-Giah, *i.e.* "Rekem of the Ravine." The word Petra itself recalls the cliff (*sela*) which Moses smote, Num. xx. 8—11; drawing from it the second miraculous supply of water; and the fact that the word used of the rock at Kadesh is *sela*, and not, as in the narrative of former like miracles, Ex. xvii. 6, the more ordinary word *tsur* is, no doubt, noteworthy. There appears, too, 2 K. xiv. 7, to have been a city in Edom called Selah, which possibly was Petra. And Jerome ('Onom.' s.v.) connects Kadesh with Petra: "Cades Barnea in deserto quæ conjungitur civitate Petræ in Arabia." And lastly, the gorge in which Petra is bears the name of Wady Musa, as having been cleft by Moses' rod.

(13) Such coincidences are striking; but Petra lies too far southwards to have been in the frontier of Judah; it is not a city "in the uttermost of the border" of Edom, but is rather in the heart of Edom, far in the defiles through which the Israelites vainly sought a passage: and moreover it is in the very skirts of Mount Hor, whereas Num. xxxiii. 37 speaks of an encampment at Kadesh, and then of a separate and distinct one at Mount Hor.

(14) Whilst therefore it must remain as yet doubtful what precise spot is the Kadesh of Scripture, yet it seems clear on the whole that traces of this famous sanctuary must be looked for in the neighbourhood suggested by Robinson, that of Ain-el-Weibeh.

(15) If the arguments contained in § 3 of this note be correct, it will be apparent that two separate encampments of the host are named after Kadesh. The first, the Rithmah of the catalogue in Num. xxxiii. 18, 19, took place in the middle of the summer, in the second year after the exodus, see on xiii. 20; the latter in the first month of the fortieth year, see on xx. 1. On the former occasion the people abode in Kadesh for some, perhaps many months. For it was here that they expected for forty days the return of the spies, xiii. 25; and here Moses and the Tabernacle remained, xiv. 44: whilst the people, though sentenced by God to wander in the desert, attempted notwithstanding to occupy the land of rest. And after their repulse by the Canaanites, they spent, as it seems, Deut. i. 45, 46, "many days," the usual Hebrew idiom for any long period, in vain endeavours to obtain remission of their sentence. Eventually this prolonged encampment at Kadesh was broken up; and the people "compassed Mount Seir many days," Deut. ii. 1: *i.e.* roamed in the wilderness of Paran until the generation of murmurers was wasted away. To this long and dreary period must be assigned the seventeen stations enumerated Num. xxxiii. 19—36; on which see note on *v.* 19 of that chapter. Finally, the host was re-assembled at Kadesh early in the fortieth year (cf. xx. 1 and note), and was evidently again encamped here for a period of from three to four months: cf. xx. 1 with xx. 22—28, and xxxiii. 38. Here it was that Miriam died and was buried, *ibid.*: here that the people mustered in full strength for the final march on Canaan, soon exhausted the natural supplies of water, xx. 2 sqq., and were given to drink from the rock smitten by the rod of Moses: here that sentence was pronounced on Moses and Aaron for their sin, xx. 12, 13; and from hence that the messengers were dispatched to the king of Edom, xx. 14 sqq. After the return of the messengers the people turned away from Edom, quitted Kadesh for the last time, and after a halt at Mount Hor occasioned by the death of Aaron, proceeded by the marches set forth xxxiii. 41—49 round the borders of Edom to the Plains of Moab.

(16) It is possible that the memorable events which happened at Kadesh during the years covered by the book of Numbers first made the spot famous, and that the name of Kadesh was bestowed upon it because of the long continuance there of the Tabernacle with its priests and services.

After the settlement in Canaan the energies and interests of the nation found channels far away from the sterile and remote district of the northern Arabah. Kadesh seems gradually to have lapsed into obscurity, and to have become, what it probably was originally, nothing more than a watering place for the nomadic tribes of the Desert. The latest allusion to it by name in the Jewish annals is in Judith i. 9. Josephus does not mention it at all.

CHAPTER XIV.

1 *The people murmur at the news.* 6 *Joshua and Caleb labour to still them.* 11 *God threateneth them.* 13 *Moses persuadeth God, and obtaineth pardon.* 26 *The murmurers are deprived of entering into the land.* 36 *The men who raised the evil report die by a plague.* 40 *The people that would invade the land against the will of God are smitten.*

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we

had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their [†]defence is departed from them, and the LORD *is* with us: fear them not.

[†] Heb. *shadow*.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And [a]Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

[a] Exod. 32. 12.

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* [b]thy cloud standeth over them, and *that* thou goest be-

[b] Exod. 13. 21.

CHAP. XIV. 5. *Then Moses and Aaron fell on their faces*] Already Caleb had endeavoured to still the people before Moses (xiii. 30); already Moses himself (Deut. i. 29 sqq.) had endeavoured to recall the people to obedience. After the failure of these efforts Moses and Aaron cast themselves down in solemn prayer before God (cf. xvi. 22); and the appearance of the glory of the LORD in the tabernacle of the congregation (*v.* 10) was the immediate answer.

9. *their defence*] Lit. "their shadow," *i.e.* their shelter as from the scorching sun: an Oriental figure. Cf. Is. xxx. 2, 3, xxxii. 2.

12. *and disinherit them*] By the proposed extinction of Israel the blessings of the covenant wouid revert to their original donor.

13—17. The syntax of these verses is singularly broken. Moses describes himself (Ex. iv. 10, see note) as "not a man of words," and as "slow of speech, and of a slow tongue." These defects would be apt to embarrass him doubly in an exigency like the present. And, just as does St Paul when deeply moved, Moses presses his arguments one on the other without pausing to ascertain the grammatical finish of his expressions. He speaks here as if in momentary apprehension of an outbreak of God's wrath, unless he could perhaps arrest it by crowding in every topic of deprecation and intercession that he could summon on the instant. His appeal, preserving its native ruggedness, may be paraphrased thus: "And if then the Egyptians shall hear how, after bringing up this people by Thy might from amongst them, —and if they shall tell the inhabitants of the land what they have heard, how that Thou, LORD, wast among this people, Thou who art seen, O Lord, face to face of them, and whose cloud resteth over them, and who goest before them in a pillar of cloud by day and in a pillar of fire by night;—and if then Thou shalt kill this people as one man, and so the nations which have heard the fame of Thee shalt tell and say, Because the LORD was not able to bring this people into the land which He sware unto them, therefore He hath slain them in the wilderness:—Now therefore, I beseech Thee, let the power of my Lord be great, &c."

fore them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 ¶ Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not [c] able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD *is* [d] longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, [e] visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even [1] until now.

20 And the LORD said, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23 [†] Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant [f] Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

[c] Deut. 9. 28.
[d] Exod. 34. 6. Psal. 103. 8.
[e] Exod. 20. 5. & 34. 7.
[1] Or, *hitherto.*
[†] Heb. *If they see the land.*
[f] Josh. 14. 6.

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18. Cf. Ex. xxxiv. 6, 7.

20. *I have pardoned*] God consents to preserve the nation; but sentences the rebels to personal exclusion from Canaan.

21—23. Render: **But as truly as I live, and as all the earth shall be filled with the glory of the LORD;** (*v.* 22) **all those men,** &c.; (*v.* 23) **shall not see,** &c. The Hebrew particle (*chî*), erroneously rendered "because" in A. V., introduces (as often in such forms) the substance of the oath to which the preceding verse gave the introduction. The particle in beginning of *v.* 23 signifies merely "not." Cf. Deut. xxxii. 40 and note.

22. *these ten times*] Ten is the number which imports completeness. Cf. Gen. xxxi. 7. The sense is that the measure of their provocations was now full: the day of grace was at last over. The Rabbins however take the words literally, and enumerate ten several occasions on which the people had tempted God since the Exodus.

24. *my servant Caleb*] Caleb only is mentioned here as also in xiii. 30 sqq. Both passages probably form part of the matter introduced at a later period into the narrative of Moses, and either by Joshua or under his superintendence. Hence the name of Joshua is omitted, and his faithfulness together with its reward are taken for granted. In *vv.* 30, 38, both names are mentioned together; and these verses in all likelihood belong to the same original composition with *vv.* 6—10. See Introd. § 7.

It is noteworthy also that no express mention is made of Moses and Aaron as exempt from the sentence: though their inclusion in it only took place long subsequently (cf. xx. 12). But such exemption is perhaps implied in the fact that God speaks to them (*v.* 26) whilst giving judgment upon the "evil congregation." Eleazar too, who had already entered on the duties of the priesthood (iv. 16, &c.), and therefore was doubtless more than twenty years old, survived to assist Joshua in allotting Canaan to the victorious tribes, Josh. xiv. 1. But as the tribe of Levi had no representative amongst the twelve spies (cf. xiii. 4—15), it was not included with the "all that were numbered" of *v.* 39 (cf. i. 46, 47), so its exception from the judgment seems self-evident.

The exceptions then were on the whole neither few nor inconsiderable; and the fact that only one of them is named, *v.* 30, whilst yet the language is emphatically general, should serve as a warning against the common assumption that the words of Scripture can have no limitations except such as are actually expressed.

Ps. xc., which is entitled "a Prayer of Moses," has been most appropriately regarded as a kind of dirge upon those sentenced thus awfully by God to waste away in the wilderness.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [g] *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and [h] all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I [†] sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall [1] wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* [i] forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my [1] breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they

[g] chap. 26. 65. & 32. 10.
[h] Deut. 1. 35.
[†] Heb. *lifted up my hand.*
[1] Or, *feed.*
[i] Psal. 95. 10. Ezek. 4. 6.
[1] Or, *altering of my purpose.*

25. *Now the Amalekites and the Canaanites dwelt in the valley*] These words are best understood as the continuation of the answer of God to Moses: **And now the Amalekites and the Canaanites are dwelling** (or abiding) **in the valley: wherefore turn you,** &c." (that so ye be not smitten before them). Some difficulty has been occasioned by the fact that in *vv.* 43—45 these tribes are represented rather as dwelling on the hill. The Syriac version alters the passage before us accordingly; but such procedure is unnecessary. What was in one respect a valley, or rather, as the Hebrew term *ēmek* implies, a broad sweep between hills, might in another respect be itself a hill, as lying on the top of the mountain-plateau. Such was precisely the case with the elevated plain on which the conflict of the disobedient Israelites with the Amalekites and Canaanites eventually ensued (see on *v.* 45). This was perhaps the very plain which had long been known as one of the seats of the Amalekites, the "country (or field) of the Amalekites," by which, centuries back, the invader had pursued his march from Kadesh to the Amorite city of Hazezon-tamar (Gen. xiv. 7); the "field" (1 S. xxvii. 5, Heb.) in which lay the city of Ziklag, if that be, as is probable (see Wilton, 'The Negeb,' pp. 206—209) identical with the modern Kasluj. The text speaks of this district as tenanted, generally, by the Amalekites and Canaanites. The former term points to the nomad bands that roved through its open pastures: the latter, here taken in its wider sense, to the Amorites of the neighbouring cities (comp. *v.* 45 with Deut. i. 44), who probably lived in league with the Amalekites.

To morrow] Not necessarily the next day, but an idiom for "hereafter," "henceforward:" Ex. xiii. 14, Josh. iv. 6, &c.

by the way of the Red sea] That is, apparently, of the eastern or Elanitic gulf. Respecting the course of the subsequent wanderings see xxxiii. 20—36, and notes.

30. *save Caleb...and Joshua*] Cf. xxxii. 11, 12.

32. *But as for you, your carcases,* &c.] Rather, **But your carcases, even yours, shall fall,** &c.

33. *your whoredoms*] Their several rebellions had been so many acts of faithless departure from the Lord who had taken them unto himself. And as the children of the unchaste have generally to bear in their earthly careers much of the disgrace and the misery which forms the natural penalty of their parents' transgression; so here the children of the Israelites, although suffered to hope for an eventual entry into Canaan, were yet to endure, through many long years' wandering, the appropriate punishment of their fathers' wilfulness.

34. *my breach of promise*] In Hebrew this is one word, found elsewhere only in Job xxx. 10 (where A. V. renders "occasions"): and here best rendered perhaps, "my withdrawal," "my turning away."

shall be consumed, and there they shall die.

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, [k]died by the plague before the LORD.

[k] 1 Cor. 10. 10. Heb. 3. 17. Jude 5.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, [l]we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

[l] Deut. 1. 41.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites [m]came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

[m] Deut. 1. 44.

CHAPTER XV.

1 *The law of the meat offering and the drink offering.* 13, 29 *The stranger is under the same law.* 17 *The law of the first of the dough for an heave offering.* 22 *The sacrifice for sin of ignorance.* 30 *The punishment of presumption.* 32 *He that violated the sabbath is stoned.* 37 *The law of fringes.*

AND the LORD spake unto Moses, saying,

2 [a] Speak unto the children of Is-

[a] Lev. 23. 10.

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44. *they presumed to go up*] Rather perhaps "they despised" (*i.e.* the warning of Moses just given), "so as to go up, &c." Cf. Deut. i. 41—43, and note.

45. *unto Hormah*] Lit. "the Hormah:" *i.e.* "the banning," or "ban-place." This name, of which we find the history in xxi. 3, is here used by anticipation. The mention of it in Josh. xii. 14 as the seat of a Canaanitish king marks it as a city of importance. Its site is disputed. Its earlier name, Zephath, Judg. i. 17, has been compared with that of the ascent es-Safâh on the south-eastern frontier of Canaan (Robinson, 'B. R.' II. p. 198, foot-note: see on xxxiv. 3 sqq.): and it was probably by this steep pass (Nakb es Safâh, see on xxxiv. 3—5) that the Israelites quitted the Arabah for the higher ground. See note at end of ch. xiii., and Robinson, II. 180—182, and 194. Rowlands identifies Zephath with Sebâta, which lies further to the west, about 25 miles north of Ain Kadeis. Sebâta was visited by Rev. C. H. Palmer late in the year 1869. Its ruins are very extensive, including three churches and a tower. There is an Arab saying "Greater ruins than El-Aujeh and El-Abdeh there are none, save only Sebâta, which is grander than either." Near this city, and protecting it from a very commanding position, is a ruined fortress called El-Meshrifeh, furnished with escarpments, bastions, and strong towers, which Mr Palmer supposes to have been the site of the "Watchtower" in question. (See Quarterly Statement of Palestine Exploration Fund, No. VI. March 31 to June 30, 1870, pp. 315, 316.) Yet it must be observed that the name Sebâta or Esbâta has not, in Arabic (cf. Seetzen, III. p. 44), the resemblance to Zephath which the English orthography suggests. And in fact later notices of the city (1 S. xxx. 30, 1 Chron. iv. 30) seem to shew that, of its two names, Hormah was that which survived. Perhaps its real site was some miles east of Sebâta at the ruins called Rakhmah (or Rukhama), a name which in Hebrew letters is an anagram of Hormah. If so, we can, notwithstanding our imperfect knowledge of the surrounding region, trace the progress of the Israelite invaders. The direction of their line of march would be N. N. W., from the Arabah. Continuing onward past Rakhmah or Hormah, it would lead them into the extensive plain now known as es-Serr or es-Sîr, the Seir of Deut. i. 44. A further progress of 20 miles along this plain would have brought them to the royal city of Arad (see xxi. 1, Josh. xii. 14), still bearing its ancient designation though in ruins. But their enemies, warned of their approach, waited

rael, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice [b]in [†]performing a vow, or in a freewill offering, or in your solemn feasts, to make a [c]sweet savour unto the LORD, of the herd, or of the flock:

[b] Lev. 22. 21.
† Heb. separating.
[c] Exod. 29. 18.

4 Then [d]shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.

[d] Lev. 2. 1.

5 And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with

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for them probably under the command of the king of Arad on the plain, and there defeated them. From the statement that they were driven back only to Hormah it would seem that the country between that and Kadesh remained in their possession.

CHAP. XV. The contents of the next five chapters must apparently be referred to the long period of wandering to which (xiv. 33) the people were condemned. See Introd. § 3. Chapter xx. introduces us at once to the transactions belonging to the second encampment at Kadesh in the fortieth year after the Exodus.

The chapter now before us lays down certain ordinances. These will be seen, as we proceed, to be connected with the circumstances of the time in which, as their position indicates, they were promulgated.

1—21. Ordinances respecting the meat-, drink-, and heave-offerings.

2. *When ye be come into the land of your habitations*] After the account of the rebellion and of the discomfiture at Kadesh, the main interest of the history descends on the Israelites of the younger generation. To them is conveyed in these words the hope that the nation should yet enter into the land of promise. The ordinances that follow are more likely to have been addressed to adults than to children; and we may therefore assume that at the date of their delivery the new generation was growing up, and the period of wandering drawing towards its close. During that period the meat-offerings and drink-offerings prescribed by law had been probably intermitted by reason of the scanty supply of corn and wine in the wilderness. The command therefore to provide such offerings was a pledge to Israel that it should possess the land which was to furnish the wherewithal for them.

4—12. The meat-offering is treated of Lev. ii. No mention is there made of any drink-offering; yet from scattered notices (Ex. xxix. 40, Lev. xxiii. 14) it appears to have been an ordinary accessory to the former. Now however it is prescribed that a meat-offering and a drink-offering of definite measure shall accompany every sacrifice. This measure is apparently the same as had been customary already. The lambs of the morning and evening sacrifice had been each accompanied from the first by one tenth deal of flour, a quarter of a hin of oil, and the like of wine (Ex. xxix. 40); and these measures are now prescribed for every lamb, though double that quantity of flour was (Lev. xxiii. 13) prescribed as an adjunct to the wave-sheaf. Larger measures are prescribed for a ram, and still larger for a bullock. If more than one animal be sacrificed, the proper measures must be used with each.

you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [e]One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

[e] Exod. 12. 49. chap. 9. 14.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, if *ought* be committed by ignorance [†]without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the [‖]manner, and one kid of the goats for a sin offering.

[†] Heb. *from the eyes.*

[‖] Or, *ordinance.*

25 And the priest shall make an atonement for all the congregation of

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15. *as ye are, so shall the stranger be, &c.*] The meaning is, "as with you, so shall it be with the stranger, &c."

18. *When ye come into the land*] Cf. on *v.* 2. The general principle under which the ordinance of this and the three verses following comes is laid down Ex. xxii. 29, xxiii. 19. It had already been exemplified in the offering of the "firstfruits, green ears of corn," Lev. ii. 14; that of "the sheaf of firstfruits," Lev. xxiii. 9 sqq.; and that of the "two wave loaves," ibid. *v.* 17. It is now enjoined in addition that a similar offering be made of the first dough of the year. These offerings having been waved or heaved before the Lord (xviii. 24) became the perquisite of the priests. Cf. Neh. x. 37; Ezek. xliv. 30.

20, 21. *dough*] Or perhaps, "coarse meal." The Hebrew word occurs elsewhere only at Neh. x. 37, Ezek. xliv. 30, where the reference is to this ordinance.

as ye do the heave offering of the threshing-floor] Of this, unless it be the same with the dried green ears of Lev. ii. 14, nothing is said elsewhere.

22—31. Ordinances respecting sins of ignorance and sins of presumption.

22. *And if ye have erred*] The heavy punishments which had already overtaken the people might naturally give rise to apprehensions for the future, especially in view of the fact that on the approaching entrance into Canaan the complete observance of the Law in all its details would become imperative on them. To meet such apprehensions a distinction is emphatically drawn between sins of ignorance and those of presumption: and the people are reminded that for the former an atonement is provided. Cf. Lev. iv. 13 sqq. The passage deals separately with imperfections of obedience which would be regarded as attaching to the whole nation (*vv.* 22—26), such as *e.g.* dereliction of a sacred duty on the part of a ruler; and those of individuals (*vv.* 27—30).

24. *without the knowledge of the congregation*] lit. as marg. "*from* the eyes of the congregation." The words point to an error of omission which escaped notice at the time: *i.e.* to an oversight.

one young bullock] The reference here is to sins of omission: cf. *v.* 22, "if ye have erred, and not observed all these commandments." In Lev. l. c. the reference is to sins of commission. Accordingly there is some difference in the ritual. There the bullock was treated as a sin-offering, here as a burnt-offering. With the burnt-offering however is to be joined the kid of sin-offering (cf. Lev. iv. 23) as an atonement for the sin of him or them who had occasioned the lapse on the part of the people at large.

the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And [f] if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

[f] Lev. 4. 27.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that [†] sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

[†] Heb. *doeth.*

30 ¶ But the soul that doeth *ought* [†] presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

[†] Heb. *with an high hand.*

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him [g] in ward, because it was not declared what should be done to him.

[g] Lev. 24. 12.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid [h] them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

[h] Deut. 22. 12. Matt. 23. 5.

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30. *presumptuously*] The original (cf. margin, and Ex. xiv. 8) imports something done wilfully and openly; in case of a sin against God it implies that the act is committed ostentatiously and in bravado: cf. the French "haut la main."

reproacheth the LORD] Rather **revileth** or **blasphemeth** the LORD: cf. Ezek. xx. 27.

32. *And while the children of Israel were in the wilderness*] Moses mentions here, as is his wont (cf. Lev. xxiv. 10—16), the first open transgression and its punishment in order to exemplify the laws which he is laying down. The offence of Sabbath-breaking was one for which there could be no excuse. This law at least might be observed even in the wilderness. The notice of time *while the children of Israel were in the wilderness* is thus no token that the narrative was written when the people were no longer there. On the contrary it is properly introduced here to contrast the ordinance of the Sabbath, given some time ago, Ex. xxxi. 14, and daringly violated in the case before us, with the series of ordinances first given in this very chapter. The latter were not obligatory until after the settlement in Canaan: the former was obligatory already. Transgression of it was therefore a presumptuous sin, and was punished accordingly.

34. *it was not declared what should be done to him*] Death had indeed been assigned as the penalty (Ex. xxxi. 14, xxxv. 2); but it had not been determined how that death was to be inflicted. On the Hebrew word translated here "declare," cf. Lev. xxiv. 12, Neh. viii. 8.

37—41. Ordinance of the fringes.

38. *that they put upon the fringe of the borders a ribband of blue*] Render **that they add to the fringes of the borders** (or **corners**) **a thread of blue**: cf. Deut. xxii. 12, where the word translated "fringes" is a different one but with the same general sense. These fringes are considered by Wilkinson to be of Egyptian origin ('Anc. Egypt,' II. 321, 322). The ordinary outer Jewish garment was a quadrangular piece of cloth like a modern plaid, to the corners of which, in

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAPTER XVI.

1 *The rebellion of Korah, Dathan, and Abiram.* 23 *Moses separateth the people from the rebels' tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

NOW [a]Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b]famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, †*Ye take* too much upon you, seeing all the

[a] chap. 27. 3. Ecclus. 45. 18. Jude 11.

[b] chap. 26. 9.

† Heb. *It is much for you.*

conformity with this command, a tassel was attached. Each tassel had a conspicuous thread of deep blue, this colour being doubtless symbolical of the heavenly origin of the commandments of which it was to serve as a memento. Tradition determined that the other threads should be white,—this colour being an emblem of purity (cf. Is. i. 18). The arrangement of the threads and knots, to which the Jews attached the greatest importance, was so adjusted as to set forth symbolically the 613 precepts of which the Law was believed to consist. In our Lord's time the Pharisees enlarged their fringes (Matt. xxiii. 5) in order to obtain reputation for their piety. In later times however the Jews have worn the fringed garment (*tālīth*) of a smaller size and as an under dress. Its use is however still retained, especially at morning prayer in the Synagogue.

39. *that ye seek not*] Rather, *that ye wander not.*

41. May be connected with the preceding, and thus rendered: *Unto me the LORD your God, which brought you out of the land of Egypt, to be your God: even unto me, the LORD your God.*

CHAP. XVI. Rebellion of Korah and his company. This narrative is regarded even by Ewald, Knobel, &c. as possessing the characteristics attributed by them to the oldest documents. It has also, as will be noted in the course of it, remarkable internal tokens of historical truth. See these latter more fully developed by Blunt, 'Undesigned Coin.' pp. 15—79. The date of the transaction contained in it cannot be determined, but *vv.* 13, 14 probably point to a period not much later than that of the rebellion at Kadesh. At any rate this chapter does not necessarily rank chronologically after the one preceding.

1. *Korah, the son of Izhar*] "Son" here is equivalent to descendant, as often in the Bible. Amram and Izhar were brothers, cf. Ex. vi. 18, and thus Korah was connected by distant cousinship with Moses and Aaron. Though being a Kohathite, he was of that division of the Levites which had the most honourable charge, yet as Elizaphan, who had been made "chief of the families of the Kohathites" (iii. 30), belonged to the youngest branch descended from Uzziel (cf. iii. 27), Korah probably regarded himself as injured; and therefore took the lead in this rebellion which bears always his name in particular: cf. *vv.* 5, 6, xxvi. 9; Jude 11.

Dathan and Abiram...On] Of these, On is not again mentioned. He probably withdrew from the conspiracy. These three were Reubenites; and were probably discontented because the birthright had been taken away from their ancestor (cf. Gen. xlix. 3 and note), and with it the primacy of their own tribe amongst the tribes of Israel. The Reubenites encamped near to the Kohathites (cf. ii. 25 and note), and "thus the two families were conveniently situated for taking counsel together" (cf. Blunt, p. 76). One pretext of the insurrection probably was to assert the rights of primogeniture,—on the part of the Reubenites against Moses, on the part of Korah against the appointment of Uzziel.

took men] The original has simply "took;" what they took is not said. See note at end of chapter.

2. *two hundred and fifty princes of the assembly*] These appear to have belonged to the other tribes, as is implied in the statement (xxvii. 3) that Zelophehad the Manassite was "not in the company of Korah."

congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou †put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, [c]Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

† Heb. *bore out.*

[c] Gen. 4. 4.

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3. *all the congregation are holy*] Cf. Ex. xix. 6. The real attack of Korah was doubtless upon the authority of the family of Aaron over the Levites. Cf. *v.* 10. His object was not to abolish the distinction between the Levites and the people, but to win priestly dignity for himself and his kinsmen. But this ultimate design is masked for the present in order to win support from the Reubenites by putting forward claims to spiritual equality on behalf of every Israelite.

8. *ye sons of Levi*] Moses addresses Korah, but speaks in the plural, both as including the Levites of Korah's faction and also in order to intimate that he was aware of the real motives of the Levite conspirators (cf. note on *v.* 3).

9. *Seemeth it but a small thing unto you, &c.*] The "seemeth" is not in the original. Render thus: **Is it too little for you,** *i.e.* "is it less than your dignity demands?"

11. The words of Moses in his wrath are broken. Literally the verse runs: "Wherefore against the LORD (not against Aaron) thou and all thy company who are gathered together, and Aaron, what is he, that ye murmur against him?" Cf. the parallel reproof of Ananias by St Peter, Acts v. 3, 4. The Aaronic priesthood was of divine appointment; and thus in rejecting it, the conspirators were really rebelling against God.

13. *Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey?*] With perverse contempt for the promises Dathan and Abiram designate Egypt by the terms appropriated elsewhere to the land of Canaan. But in fact an exchange of taunts was being carried on between the parties; the "ye take too much upon you" of Moses in *v.* 7, is his reproof of the like words used by the conspirators in *v.* 3, and their "is it a small thing" in the verse before us is but the echo of his words in *v.* 9.

14. *wilt thou put out the eyes of these men?*] *i.e.* "blind them to the fact that you keep none of your promises;" equivalent to "throw dust in their eyes."

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* of mine own mind.

29 If these men die †the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

† Heb. *as every man dieth.*

30 But if the LORD †make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

† Heb. *create a creature.*

31 ¶ [d]And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

[d] chap. 27. 3. Deut. 11. 6. Ps. 106. 17.

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

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24. *from about the tabernacle of Korah, Dathan, and Abiram*] Render, **Dwelling of Korah**, &c. The tent of Korah, as a Kohathite, stood on the south side of the tabernacle of the Lord; and those of Dathan and Abiram, as Reubenites, in the outer line of encampment on the same side: cf. on *v.* 2. Yet though the tents of these three were thus contiguous the narrative, whilst not going into detail, suggests to us that they did not share the same fate. Korah and his company who dared to intrude themselves on the priestly office were destroyed by fire from the Lord at the door of the tabernacle of the Lord, *v.* 35; the Reubenites, who had reviled Moses for the failure of the promises about the pleasant land, were suddenly engulfed whilst standing at their own tent-doors in the barren wilderness (*vv.* 31—33). The A.V. then is inaccurate in the heading of this chapter, where it states, "31, The earth swalloweth up Korah, and a fire consumeth others." Cf. xxvi. 10, 11, and note. This real and obviously undesigned coincidence between the statement made in those verses and that of these is happily drawn out by Blunt, pp. 78, 79.

27. *stood in the door of their tents*] Apparently in contumacious defiance.

32. *all the men that appertained unto Korah*] Lit. "all unto Korah;" *i.e.* not his sons, for we read xxvi. 11, "the children of Korah died not," but all belonging to him who had associated themselves with him in this rebellion.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eléazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

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35. *there came out a fire from the LORD*] *i.e.* As appears from the similar case Lev. x. 1—7, the fire came out from the sanctuary or the altar.

37. *Eleazar*] Not Aaron himself, because as high-priest, and as one of those that offered incense (*v.* 17), it was not meet that he should be defiled by going among the dead.

scatter thou the fire yonder] That is, "afar off." As the censers were not to be used again for censers, so the coals on them were to be used no more for kindling the incense to be offered before the Lord. Yet neither of them could fittingly be employed for common purposes. The censers therefore were beaten into plates for the altar; the coals scattered at a distance.

38. *these sinners against their own souls*] That is, "against their own lives." By their sin they had brought destruction upon themselves.

45. *they fell upon their faces*] In intercession for the people; cf. *v.* 22, xiv. 5.

46. *a censer*] Rather **the censer.** *i.e.* that of the High-priest which was used by him on the Great Day of Atonement: cf. Lev. xvi. 12; Heb. ix. 4. It appears from Lev. x. 1, that each priest had also his own censer, no doubt for the daily incense offering: Ex. xxx. 1—8. Korah and his company had probably provided themselves with censers in emulation of the priests: cf. *v.* 6, Ezek. viii. 11.

and go] Or perhaps, "And carry it."

make an atonement for them] The effectual intercession of Aaron in behalf of the people was the best answer to the reproaches of those that disparaged his dignity.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

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48. *He stood between the dead and the living; and the plague was stayed*] A striking proof of the efficacy of that very Aaronic priesthood which the rebels had presumed to reject. The incense offering which had brought down destruction when presented by unauthorized hands, now in the hand of the true priest is the medium of instant salvation to the whole people. Aaron by his acceptable ministration and his personal self-devotion foreshadows emphatically in this transaction the perfect mediation and sacrifice of Himself made by Christ.

NOTE on Chap. xvi. 1.

The Jerusalem Targum supplies עצה (counsel) as the accusative after ויקח. If this be accepted, and the verb referred, as from its being first in the sentence and in the singular number, seems necessary, to Korah, then ודתן may be "with Dathan" (cf. ומשה, *v.* 18). The translation will then run: "And Korah . . . took counsel apart with Dathan and Abiram, &c." Various other renderings, less satisfactory, have been offered. LXX. gives ἐλαλήσε, which certainly does not answer to our present text. Accordingly emendations have been proposed, and for ויקח have been suggested ויקהל, ויקשר, ויקם; of which the last corresponds in a general way to the rendering of Onkelos (אתפליג "he separated himself"), and to that of the Syriac Version. The Arab. is equivalent to "he drew near." The ancient translators with these exceptions seem to have had our present text before them; and to have followed it, though with different interpretations. The Vulgate omits the word altogether. Probably however the difficulty of construction arises from an after insertion of the mention of Dathan and Abiram, and of their insurrection against Moses, into the original narrative of the sedition of Korah. This narrative would run naturally as follows:

ויקח קרח בן־יצהר בן־קהת בן־לוי מבני ישראל חמשים ומאתים וג׳

"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, took of the children of Israel two hundred and fifty, &c." In it, moreover, Korah and his company would be naturally represented as gathering themselves together against Aaron as well as against Moses, *v.* 3. But in the expansion of this narrative with a view of making it comprise the account of the proceedings of Dathan and Abiram, it became important to mark that the outcry of the latter was directed against Moses alone; hence the introduction of the opening words of *v.* 2.

CHAPTER XVII.

1 *Aaron's rod among all the rods of the tribes only flourisheth.* 10 *It is left for a monument against the rebels.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, [a] where I will meet with you.

[a] Exod. 25. 22.

5 And it shall come to pass, *that*

Chap. XVII. Further vindication (*vv.* 1—11) of the priestly authority of Aaron.

2. Cf. Ezek. xxxvii. 16, sqq.

3. *thou shalt write Aaron's name upon the rod of Levi*] The Levites had taken part in the late outbreak. It was therefore necessary to vindicate the supremacy of the house of Aaron over them; and accordingly his name was written on the rod of Levi, although being the son of Kohath, the *second* son of Levi (Ex. vi. 16, sqq.), he would not be the natural head of the tribe.

4. *before the testimony*] See on *v.* 10.

the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him †a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

† Heb. *a rod for one prince, a rod for one prince.*

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring [b]Aaron's rod again before the testimony, to be kept for a token against the †rebels; and thou shalt quite take away their murmurings from me, that they die not.

[b] Heb. 9. 4.

† Heb. *children of rebellion.*

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAPTER XVIII.

1 *The charge of the priests and Levites.* 9 *The priests' portion.* 21 *The Levites' portion.* 25 *The heave offering to the priests out of the Levites' portion.*

AND the LORD said unto Aaron, Thou and thy sons and thy

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6. *even twelve rods*] Possibly the two tribes of the children of Joseph were reckoned together, as in Deut. xxvii. 12. But as these two tribes had separate princes, and it was with the names of the princes that the rods were marked (*v.* 2), it is more probable that the whole number of rods was twelve exclusively of Aaron's, as the Vulgate expressly renders ("fuerunt virgæ duodecim absque virga Aaron").

8. *yielded almonds*] Or rather "ripened almonds," *i.e.* "brought forth ripe almonds." Probably different portions of the rod shewed the several stages of the process of fructification through which those parts which had advanced the furthest had passed. The name almond in Hebrew denotes the "waking-tree," the "waking-fruit;" and is applied to this tree, because it blossoms early in the season. It serves here, as in Jer. i. 11, 12, to set forth the speed and certainty with which, at God's will, His purposes are accomplished. So again the blossoming and bearing of Aaron's rod, naturally impotent when severed from the parent tree, may signify the profitableness because of God's appointment and blessing of the various means of grace (the priesthood, the sacraments), which of themselves and apart from Him could have no such efficacy. The incidents of this marvel are then by no means arbitrary. It is instructive to compare Is. iv. 2, xi. 1, liii. 2; Jer. xxxiii. 6; Zech. vi. 12.

10. *the testimony*] *i.e.* The Two Tables of the Law; cf. Ex. xxv. 16. No doubt the rod lay in front of the Tables within the Ark. It appears, 1 Kings viii. 9, that in the days of Solomon there was nothing in the ark save the two Tables. Aaron's rod then was probably lost when the Ark was taken by the Philistines.

12, 13. A new section should begin with these verses. They are connected retrospectively with chap. xvi.; and form the immediate introduction to ch. xviii. The people were terror-stricken by the fate of the company of Korah at the door of the tabernacle; followed up by the plague in which so many thousands of their numbers had perished. Presumption passes by reaction into despair. Was there any approach for them to the tabernacle of the Lord? Was there any escape from death, except by keeping aloof from his presence? The answers are supplied by the ordinances that follow; ordinances which testified that the God of judgment was still a God of grace and of love.

CHAP. XVIII. The priesthood of Aaron having been thus confirmed, the functions of his family and of the Levites are now finally and completely regulated; and definite provision made for their maintenance. The directions given in *vv.* 1—24, as more immediately pertaining to the office of the priests, are addressed by God directly to Aaron.

1. *the iniquity of the sanctuary*] *i.e.* Guilt of the offences which an erring people

father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have [a]taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

[a] chap. 3. 45.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the heave offering of their gift, with all the

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would be continually committing against the majesty of God, when brought into contact, through the ordinances, with the manifestations of His presence. Cf. Ex. xxviii. 38; also viii. 19, and note.

the iniquity of your priesthood] As the priests themselves were but men, they could no more than others abide it, if God were extreme to mark what was done amiss. An atonement was consequently ordained for them (Lev. xvi.); and they were strengthened to bear the iniquity of their own unintentional offences, by being entrusted with the ceremonial means of taking it away. The word "bear" has, in the Old Testament, this double sense of "enduring" and "removing;" but in the person of Christ, who atoned by His own endurance, the two are in effect one.

2. *that they may be joined*] An allusion to the name Levi, which signifies "being joined." The old name is, in fact, taken up with a new meaning; the Levites became, by virtue of their office, a Levi indeed: cf. Eph. ii. 13, sqq.

unto thee] The priests ministered to the Lord: the Levites to the priests.

4. *a stranger*] *i.e.* every one not a Levite. So, *v.* 7, it denotes every one who was not a priest: cf. iii. 10, xvi. 40.

6, 7.] Inasmuch as the Lord proceeds after this to speak of the portion assigned to the priests for their maintenance, He takes occasion here, beforehand, to instruct them that the office which they fill, and the help which they enjoy, are gifts from Him, and are to be viewed as such.

8. *by reason of the anointing*] Recent commentators render "for a portion." See on Lev. vii. 35.

10. *In the most holy place*] Rather, "among the most holy things;" as in iv. 4: *i.e.* "As the most holy of things shalt thou eat it." Accordingly only the males of the priestly families could eat of the things here specified. On the contrary, of the heave and wave offerings described in the next verse, both males and females of these families might partake.

wave offerings of the children of Israel: I have given them unto [b]thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

[b] Lev. 10. 14.

12 All the †best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

† Heb. *fat.*

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.

14 [c]Every thing devoted in Israel shall be thine.

[c] Lev. 27. 28.

15 Every thing that openeth [d]the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

[d] Exod. 13. 2. & 22. 29. Lev. 27. 26. chap. 3. 13.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [e]which *is* twenty gerahs.

[e] Exod. 30. 13. Lev. 27. 25. chap. 3. 47. Ezek. 45. 12.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the [f]wave breast and as the right shoulder are thine.

[f] Exod. 29. 26.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: [g]I *am* thy part and thine inheritance among the children of Israel.

[g] Deut. 10. 9. & 18. 2. Josh. 13. 14, 33. Ezek. 44. 28.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

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15. *surely redeem...redeem*] A stronger expression is intentionally used in reference to the redemption of the firstborn of man than in reference to that of unclean beasts. For the rule as to the former admitted of no exception: the owner of the latter, if unwilling to redeem, might destroy the beasts (Ex. xiii. 13, xxxiv. 20). Usually of course he would redeem them, but in the case of a diseased or maimed animal he might well be excused from making a payment for that which, if redeemed, would be worthless. As to the mode of redemption of unclean beasts, it had been originally enjoined that the firstling of an ass should be redeemed with a lamb. But the owner of the beast might not be always able to provide a lamb, especially in the wilderness, and the liability was accordingly commuted (Lev. xxvii. 27). Into all the details of this the present ordinances do not enter. Their object is not so much to prescribe accurately to the people what should be paid, as to assign to the priests their various revenues.

16. *according to thine estimation*] Cf. Lev. v. 15, xxvii. 27, and notes.

18. *as the wave breast and as the right shoulder are thine*] This reference to the earlier legislation of Ex. xxix. 26—28 (eventually modified by Deut. xviii. 3) seems to indicate that the ordinance in question belongs to a comparatively early period of the years of wandering.

19. *a covenant of salt*] Cf. 2 Chron. xiii. 5. Covenants were ordinarily cemented in the East by the rites of hospitality; of which salt was the obvious token, entering as it does into every article of diet. It indicates perpetuity: cf. Lev. ii. 13, and note.

20. *I am thy part and thine inheritance*] Cf. Deut. x. 9.

21. *all the tenth in Israel*] Cf. Lev. xxvii. 30—33. The dedication of the tithe had however been handed down from patriarchal times. See Deut. Introd. § IV. Abraham paid tithes to Melchizedek: Jacob had promised the tithe of all wherewith God blessed him if he should return in peace to his father's house. But now first the Lord's tithes are assigned to the Levites for their support. The payment of tithes

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, †and die.

† Heb. *to die.*

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the †best thereof, *even* the hallowed part thereof out of it.

† Heb. *fat.*

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

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to them is recognized in Neh. x. 37, xii. 44; Tobit i. 7. Whether the Levites received the tithes of live stock as well as of produce seems doubtful. In no passage is there distinct mention of the former being theirs; and as a large number of animals must have been required for the public sacrifices, it is probable that the tithes of live stock were used for this purpose.

22. *lest they bear sin, and die*] Heb. "To bear sin, and die;" which would be the consequence of their approach.

23. *bear their iniquity*] The words are ambiguous. They probably refer to the iniquity of the people; who would, had they approached the tabernacle have fallen, from their proneness to transgress, into overt acts of offence. Against such a result they were, through the ministrations of the Levites, mercifully protected. Cf. *v.* 1, and Lev. xix. 17.

24. *as an heave offering*] Here only are the tithes described as a heave-offering; though in *v.* 26 the priestly tithes are also to be dedicated to their purpose by the ceremony of heaving them to the Lord. It is possible that all that is meant is that the tithes, being solemnly set apart for sacred purposes, became virtually a heave-offering, like the gifts for the Tabernacle. Ex. xxv. 2. There is no reason to think that the tithes were in fact heaved or waved before the Lord, though they were appropriated just as were those offerings that were heaved or waved.

25—32. Command as to the tithe of the Levitical tithe. This command, as enjoining perquisites of Aaron and his family, is addressed to Moses as the head of the whole nation, not to Aaron, who would be directly interested in it.

27. *shall be reckoned unto you*] Or, **by you**, as the same phrase means also at the close of Ex. xii. 16. The Levites were, of their tithes, to pay tithe to the priests, just as other Israelites paid tithe to the Levites.

29. *Out of all your gifts*] The spirit of this law would extend to all the revenues of the Levites, and we may thus assume that of the increase of their cattle, as well as of their tithes, a tithe was paid by them for the Lord's service.

32. *neither shall ye pollute*, &c.] Rather, **and by not polluting the holy things of the children of Israel, ye shall not**

CHAPTER XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her [a] forth without the camp, and *one* shall slay her before his face:

[a] Heb. 13, 11.

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die. The words are words of comfort and assurance; and form a fitting conclusion to the legislation of the chapter.

CHAP. XIX. Ordinances respecting purification from the uncleanness of death.

The association of death with sin (Gen. ii. 17) sufficiently explains the ideas on which these ordinances are based. The principle that death and all pertaining to it, as being the manifestation and result of sin, are defiling, and so lead to interruption of the living relationship between God and His people, is not now introduced for the first time, nor is it at all peculiar to the Mosaic law. It was, on the contrary, traditional amongst the Israelites from the earliest times, is assumed in various enactments made already (cf. v. 2, ix. 6, sqq.; Lev. x. 1, 7, xi. 8, 11, 24, xxi. 1, sqq.), and is traceable in various forms amongst many nations of antiquity: *e.g.* the Egyptian priests were obliged to shun graves, funerals and funeral feasts (Porph. 'de Abst.' II. 50): the Persian Zendavesta has rules of remarkable strictness and particularity on the subject (cf. Bähr, 'Symbol.' II. 466, 467, reff.); and these were even exceeded by the rules prevailing amongst the Indians, both ancient and modern (cf. Knobel, note *in loc.*): like ideas are found amongst the Romans (cf. Plutarch, 'Sulla,' 35; Virgil, 'Æn.' VI. 228, sqq.; and Festus, 'apud Kn.' *in loc.*; and Bähr, II. 471), and Greeks (cf. Eurip. 'Alcest.' 97, sqq., 'Helen.' 1450, sqq., 'Iph. Taur.' 380, sqq.; Thucyd. III. 104).

The *tapu*, or uncleanness, regarded amongst the Maories of New Zealand as attaching to the man who has handled the dead, is such that not only can he not enter any house, or come in contact with any person or thing, without defiling it, but he may not even put forth his hands to the food which he himself eats (see 'Old New Zealand,' by a Pakeha Maori, pp. 122 sqq.).

The rites of purifying prescribed amongst these various nations trace points of similarity to those laid down in this chapter; and indeed sprinklings and washings would naturally form a part in them all (cf. ch. viii. 7). Moses then adopted, here as elsewhere, existing and ancient customs, with significant additions, as helps in the spiritual education of his people.

The ordinance was probably given at this time because the plague which happened (xvi. 46—50) about the matter of Korah had spread the defilement of death so widely through the camp as to seem to require some special measures of purification, more particularly as the deaths through it were in an extraordinary manner the penalty of sin. Occasion is accordingly taken to introduce a new ordinance on the whole subject, which might serve to re-assure the affrighted people at the time, supply a ready means of relief from this sort of uncleanness for the future, and by the typical character of its new elements provide a vehicle for important instruction as to a more real Atonement afterward to be revealed. That the ordinance of the red heifer in fact produced a deep impression appears from its introduction with characteristic variations into the Koran, the second Sura of which is entitled "the Heifer."

1. *unto Moses and unto Aaron*] Unto Aaron as well as unto Moses, because the ordinance was intended not merely for future observance, but also for immediate necessities.

2. *a red heifer*] "Red, in order to shadow forth man's earthly body, even as the name Adam bears allusion to the red earth of which man's body was fashioned" (Theodoret, 'Qu. in Num.' 35). Others less appositely regard the colour as an emblem of life: others again of sin (cf. Is. i. 18). The female sex of the victim perhaps denoted that the offering was only of secondary import: it was an offering not for actual sin, but only for ceremonial defilement.

without spot, wherein is no blemish] As with sin-offerings generally, Lev. iv. 3.

upon which never came yoke] So here and in Deut. xxi. 3, 1 S. vi. 7, in the case of female victims. In that of male victims this condition was not imposed: it can therefore hardly bear a typical meaning. Female cattle were not commonly employed in ploughing, and were perhaps therefore deemed to be marred if so used.

3. *unto Eleazar*] Cf. xvi. 37. The work would necessarily require a priest; yet as it rendered him unclean for the day, the high-priest was relieved of it.

without the camp] The defilement was viewed as transferred to the victim that was to be offered for its removal. Under these circumstances the victim, like the defiled persons themselves, would be removed outside the camp. So too those that had to do with the

4 And Eleazar the priest shall take of her blood with his finger, and [b]sprinkle of her blood directly before the tabernacle of the congregation seven times:

[b] Heb. 9. 13.

5 And *one* shall burn the heifer in his sight; [c]her skin, and her flesh, and her blood, with her dung, shall he burn:

[c] Exod. 29. 14. Lev. 4. 11, 12.

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any †man shall be unclean seven days.

† Heb. *soul*.

12 He shall purify himself with

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heifer were unclean until evening, just as if they had touched a defiled man (*v.* 22).' The Jewish traditionary practice, subsequently to the building of the temple at Jerusalem, was to slay the heifer on the Mount of Olives, eastward from the temple across the valley of the Kidron. Here the priest was able, through the open eastern gate of the temple-court, to behold the sanctuary in the direction of which he was to sprinkle the heifer's blood (*v.* 4). The particular pollution to be remedied by this ordinance was the indirect one resulting from contact with tokens and manifestations of sin, not the direct and personal one arising from actual commission of sin. So too the sinless Antitype had to bear the reproach of associating with sinners (St Luke v. 30, xv. 2). And as the red heifer was expelled from the precincts of the camp, so was the Saviour cut off in no small measure during His Life from the fellowship of the chief representatives of the Theocracy, and put to death outside Jerusalem between two thieves. Cf. Heb. xiii. 11, 12.

5. *her skin, and her flesh,* &c.] The defilement, being external, extended to the whole body of the animal: hence the propriety of burning the victim entire and everything connected with it.

6. *cedar wood, and hyssop, and scarlet*] As in case of leprosy: Lev. xiv. 4, 6, 49. All three were associated with purification. Cedar-wood, when burnt, gave forth an odour regarded as counteractive to corruption and death. Hence it was burnt at funerals, and the resin of it was used in embalming. Plin. 'Nat. Hist.' XVI. 21, 76, and XXIV. 11; Herod. II. 87. Hyssop was a well-known detergent. The scarlet dye (which stands in Lev. xiv. between the other two, and which thus seems to have an emblematical meaning not radically different from theirs) was employed in medicine for strengthening the heart. It may also be viewed as pointing by its colour to the healing blood of Christ.

9. *water of separation*] In viii. 7, the water of purification from sin is in the Hebrew, "water of sin." So that which was to remedy a state of legal separation is here called "water of separation."

10. *he that gathereth the ashes*] The ashes were to be gathered by one who had taken no previous part in the work to be performed, and so was still clean. But the execution of his task rendered him equally unclean with the others. For the defilement of the people, previously transferred to the heifer, was regarded as concentrated in the ashes. The sprinkling of the ash-water upon any unclean person was the individual application of that purification which had already been provided, or rather effected, for all.

11—22. The provision for purification from defilement is supplemented by a definite determination of various degrees of uncleanness. One practical effect of thus attaching defilement to a dead body, to all that touched it, &c., would be to insure early burial, and to correct a practice not uncommon in the East, of leaving the dead to be devoured by the wild beasts. That these ordinances were promulgated in the wilderness appears from the references to "the tent" in *v.* 14. It may be asked, therefore, how would these directions be construed when the people came to dwell in settled and more spacious

it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the †ashes of the burnt heifer of purification for sin, and †running water shall be put thereto in a vessel:

† Heb. *dust.*

† Heb. *living waters shall be given.*

18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

CHAPTER XX.

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses smiting the rock bringeth forth water at Meribah. 14 Moses at Kadesh desireth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.

THEN came the children of Israel, *even* the whole congrega-

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abodes? Michaelis hazards an opinion that the defilement would only reach to that apartment of the house in which the death had occurred. The LXX., with whom modern Jewish usage coincides, replacing the word "tent" by "house" (*οἰκία*), imply that what was law for the one was law also for the other.

CHAP. XX. This and the next chapter narrate the journey of the people from Kadesh round Mount Seir to the heights of Pisgah, near the Jordan, and the various incidents connected with that journey. A list of the several marches is given xxxiii. 37—41. They formed the third and last stage of the progress of Israel from Sinai to Canaan, and took place in the fortieth year of the Exodus.

The incidents are apparently not narrated in a strictly chronological order, for the attack of king Arad (xxi. 1) no doubt took place during the march from Kadesh to Mount Hor (xxxiii. 37—40), and before the host had by turning away southwards (xx. 21, xxi. 4) relieved the king from his apprehensions. Indeed the leading purpose of ch. xx. seems to be to narrate the loss by the people of their original leaders before their entrance into the land of promise. On the chronology of this period see Introd. § 3.

1. *even the whole congregation*] The A.V. rightly marks the expression as emphatic by inserting the word "even." The words occur before in xiii. 26, and xiv. 1, at the commencement of the tedious period of penal wandering. Their use again now serves to mark its close, and points to a re-assembling of the people for the purpose of at last

tion, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

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resuming the advance to the promised land. The long 38 years which intervene are almost a blank (see Introd. § 2); they can hardly be said to form a portion of the history of God's people at all, for the covenant though not cancelled was in abeyance. A veil is accordingly thrown by Moses over this dreary interval, during which the rebellious generation was wasting away. But the words before us seem to hint, what is in itself natural and likely, that the "congregation" was during these years broken up. No doubt round the Tabernacle there continued an organized camp consisting of the Levites and others, which was moved from time to time up and down the country. But there was no longer any reason for the coherence of the whole people in mass, and we may accordingly believe that they were scattered over the face of the wilderness of Paran, and led a nomadic life as best suited the pasturage of the cattle. It is thus that the modern Bedouins maintain very large flocks and herds in these same deserts. "On one occasion," says Mr J. L. Porter (cited in 'Mosaic Records" by Mr B. B. Rogers, p. 67, note, 2nd Edit. 1865), "I rode for two successive days through the flocks of a section of the Anazeh tribe, and the encampment of the chief was then at a noted fountain, thirty miles distant, at right angles to my course; yet the country was swarming with men and women, boys and girls, looking after the cattle." He adds with special reference to the Israelites, "The camp would be a mere nucleus. Yet as being the head-quarters of the nation, containing the Tabernacle, the priests, and the chiefs, and forming the rallying point for the warriors, it was the only place with which the sacred historian is concerned." Thus the encampments named xxxiii. 18—36 would be various spots at which in the course of these years the Tabernacle was for a time pitched; and possibly in *v.* 22, "Kehelathah" ("assembling"), and *v.* 25, "Makheloth" ("assemblies"), may be names bestowed because of some extraordinary though temporary gatherings of the Israelites there.

We can hardly doubt that during the year's sojourn at Sinai there would be a dispersion of the people for the purpose of foraging; and it is obvious how pertinent are the above considerations, based as they are upon the suggestions of the text and the known habits of oriental nations, to the difficulties which have been raised as to the means of subsistence for the multitudes of Israel in the wilderness.

Although it is no part of the plan of Scripture to give details on this subject, yet one or two incidental notices throw light upon it. It is evident *e.g.* from Deut. ii. 26—29, that the Israelites had traffic in provisions with surrounding tribes; indeed the regular highway of the caravans from the East to Egypt, and *vice versâ*, lay across the Desert of the Wandering; and from Ps. lxxiv. 14 it appears to have been the belief of a later generation that fish were occasionally at least to be had, no doubt from the gulf of Akabah, on which was the encampment, xxxiii. 35, and where it may have been for years. (Cf. Hengstenb. on Ps. lxxiv.; Rogers, 'Mosaic Rec.' p. 134.) Nothing too is better ascertained than the fact that the resources of the whole district were in ancient times vastly greater than they now are. The traces of a population, fertility, and wealth, that have long passed away, are found by every traveller; cf. Burckhardt, pp. 469, 495, &c.; Stanley, 'Sinai,' pp. 24, sqq., and several authorities there quoted; Ewald, 'Hist. of Israel,' Vol. 1. p. 620 and note (English transl. by Martineau); and see further in Introd. to Exodus, pp. 245, 246. The language used in Deut. i. 19, viii. 15, &c., respecting the hardships of the journey through the wilderness, belongs more particularly to the latest marches in the fortieth year through the Arabah (see on xxi. 4), rather than to the whole period of the wanderings; and is such as would naturally suggest itself to one who entered after toilsome wayfaring upon the fertile pastures of Gilead and Bashan.

The Israelites also had doubtless these natural resources supplemented where needful by miraculous aid. We can hardly think that the manna, or the occasional bestowal of quails, or of water, which are actually recorded were the only facts of the kind that took place. Rather are those facts mentioned as examples, selected because of some special instruction wrapped up in the particular instances. The whole guidance of Israel through the wilderness is constantly referred to God's special and immediately superintending care: Deut. viii. 4, sqq., xxix. 5; Neh. ix. 21; Is. lxiii. 11—14; Amos ii. 10, &c. It is probable indeed, and seems remarkably suggested by the language of many later references, that the miraculous supply of water for the people and their cattle was, as in this ch., *vv.* 8, 11, and earlier at Rephidim on the march to Sinai (Ex. xvii. 1 sqq.), so elsewhere, one of God's frequent mercies to them; cf. Judges v. 4 sqq.; Ps. lxviii. 7 sqq. Compare also the glowing language of Isaiah, evidently foretelling God's future graciousness to His people in terms borrowed from the past in chs. xxxv. 1, sqq., xli. 17, sqq., xliii. 16, sqq., xlix. 9—10, and Hos. ii. 14, sqq. This whole subject is well handled by Mr Rogers, 'Mos. Records,' pp. 142, sqq., who illustrates also from various travellers "the magical effect" of a supply of water in any part of the peninsula. It must

2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died [a]when our brethren died before the LORD!

4 And [b]why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

[a] chap. 11. 33.
[b] Exod. 17. 3.

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be added too that the Israelites, from their sojourn in Egypt, were familiar with artificial irrigation, and well able to husband and turn to account all available supplies of water, whether ordinary or extraordinary.

Yet though God's extraordinary bounty was thus still vouchsafed to them, it is probable that this period was, amongst the perishing generation at all events, one of great religious declension, or even apostasy. To it must no doubt be referred such passages as Ezek. xx. 15 sqq.; Amos v. 25 sqq.; Hosea ix. 10.

into the desert of Zin] Cf. x. 12, xxxiv. 3, sqq. and notes. The place of encampment was no doubt adjacent to the spring of Kadesh. On the former occasion they probably encamped on the more level ground of the wilderness of Paran to the west; but now, for some reason unknown to us, on the hills of the wilderness of Zin to the east. Hence perhaps the difference of the terms used in reference to these two encampments at Kadesh (cf. xii. 16, xiii. 26; also xxxiii. 36, with *ib.* 18, and note).

in the first month] Of the fortieth year of the Exodus; see Introduction, § 3.

and the people abode in Kadesh] These words are, perhaps, through some private theory of the history of the wanderings, ignored by Josephus and by the later Targums. But being represented in the older versions, they are doubtless genuine.

Miriam died there, and was buried there] Eusebius mentions that in his day her sepulchre was still shewn, apparently either at Petra or not far from it ('Onom.' apud Hieron. s.v. Cades-barne). No sepulchre is now shewn as Miriam's either at Petra or elsewhere; and Josephus ('Ant.' IV. 4. § 6) places her sepulchre on a mountain named Zin.

2—6. Complaints of the people for want of water. The spring of Kadesh (cf. on xiii. 26), near which they were probably encamped, was no doubt wholly insufficient for the wants of so great a concentrated multitude. The language of the murmurers is noteworthy. It has the air of a traditional remonstrance handed down from the last generation. Cf. xiv. 2, sqq.; Ex. xvii. 3.

6. *they fell upon their faces*] Cf. xiv. 5, &c.

8. *Take the rod*] Not the budding rod of xvii. 5, but that with which the miracles in Egypt had been wrought (Ex. vii. 8, sqq., 19, sqq., viii. 5, sqq., &c.), and which had been used on a similar occasion at Rephidim, Ex. xvii. 5, sqq. This rod, as the memorial of so many Divine interpositions, was naturally laid up in the Tabernacle, and is accordingly, *v.* 9, described now as taken by Moses "from before the Lord."

the rock] Heb. *sela*, cliff; a different word from *zur*, by which the "rock" in Horeb is designated.

10. *ye rebels*] See note at end of chapter.

must we fetch, &c.] The later Targumists, and many recent comm. render, "Can we fetch," &c.; and view the words as words of doubt. But other passages of Scripture (cf. xxvii. 14; Deut. xxxii. 51, 52; Ps. cvi. 33) do not bear out the view that it was in doubt of God's succouring power that the "unbelief" (*v.* 12) of Moses and Aaron con-

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 [c]This *is* the water of [1]Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

[c] Ps. 106. 32, &c.
[1] That is, *Strife*.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath [†]befallen us:

[†] Heb. *found us*.

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will

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sisted; nor is it likely that they who had wrought the miracle at Rephidim would be staggered when bidden to do a like thing again. The A. V. has therefore rightly retained the older interpretation.

11. *he smote the rock twice*] The command, *v.* 8, was "Speak ye unto the rock." The act of smiting, and especially with two strokes, indicates violent irritation on the part of Moses; as does also his unseemly mode of addressing the people: "Hear now, ye rebels." The form too of the question, "must *we*, &c.," directs the people not, as ought to have been the case, to God as their deliverer, but to Moses and Aaron personally. In fact the faithful servant of God, worn out by the reiterated perversities of the people, at last breaks down; and in the actual discharge of his duty as God's representative before Israel, acts unworthily of the great function entrusted to him. Thus Moses did not "sanctify God in the eyes of the children of Israel." Aaron might have checked the intemperate words and acts of Moses, and did not. Hence God punishes both by withdrawing them from their work for Him, and handing over its accomplishment to another.

13. *the water of Meribah*] *i.e.* "Strife." The place is called "Meribah in Kadesh," xxvii. 14, and "Meribah-Kadesh," Deut. xxxii. 51, to distinguish it from the "Meribah" of Ex. xvii. 2, sqq. The fact of this addition to the common name, and the diverse circumstances of the two cases, shew that we have not here another version of the same occurrence; nor in forty years is it surprising that scarcity of water should be repeatedly recorded in the annals of the wanderings through the wilderness. Indeed the same want is mentioned again in the very next ch., *v.* 5.

and he was sanctified in them] An allusion doubtless to the name "Kadesh" (holy), which though not now bestowed, acquired a new significance from the fact that God here indicated His own sanctity, punishing Moses and Aaron who had trespassed against it.

14. Cf. Judg. xi. 16, 17. It appears from comparing xx. 1 with xxxiii. 38, that the host must have remained in Kadesh some three or four months. No doubt time was required for re-organization. It may be also that they proposed, as 38 years previously, to invade Canaan from this quarter, but were prevented by obstacles of which they had for a time reason to hope for the removal. The passage of Egyptian troops through the west and south of Canaan might be such an obstacle. Eventually however they were, for reasons which we can but conjecture, moved round to the eastern frontier, through the territory of Moab. In order to gain the banks of Jordan by the shortest route they had to march nearly due east from Kadesh, and pass through the heart of the Edomitish mountains. These are lofty and precipitous, traversed by two or three narrow defiles, of which one (the Wady Ghuweir) only is practicable for an army. Hence the necessity of the request *v.* 17.

Thus saith] Cf. Deut. ii. 4, and reff.

thy brother] An appeal to the Edomites to remember and renew the old kindnesses of Jacob and Esau, Gen. xxxiii. 1—17.

It appears from Judg. xi. 17 that a similar request was addressed to the Moabites.

16. *an angel*] Cf. Ex. xiv. 19. The term is to be understood as importing generally the supernatural guidance under which Israel was.

a city in the uttermost of thy border] On Kadesh see note at end of ch. xiii.

go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from [d]Kadesh, and came unto mount Hor.

[d] chap. 33. 37.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my † word at the water of Meribah.

† Heb. *mouth*.

25 [e]Take Aaron and Eleazar his son, and bring them up unto mount Hor:

[e] chap. 33. 38. Deut. 32. 50.

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and [f]Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

[f] Deut. 10. 6. & 32. 50.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

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17. *by the king's high way*] Heb. "by the king's way." In *v.* 19 the word used (*mesillah*) denotes a causeway or raised road, adapted for military purposes. To such the name "imperial road" (*derb es-sultân*) is in the East still often given. Moses doubtless sought a passage by the Wady Ghuweir, leading eastward through the heart of the mountains of Edom to the table-land above; see on *v.* 14. This valley has still excellent pasture and many springs.

20. *And Edom came out against him*] The Israelites, without awaiting at Kadesh the return of their ambassadors, commenced their eastward march. At the tidings of their approach the Edomites mustered their forces to oppose them; and on crossing the Arabah they found their ascent through the mountains barred. The notice of this is inserted here to complete the narrative; but in order of time it comes after the march of *v.* 22.

22. *mount Hor*] On the name see Note at end of chapter. The topographical remark in *v.* 23, that this mountain is "by the coast" (*i.e.* border) "of the land of Edom" (xxxiii. 37), the authority of Josephus ('Ant.' iv. 4. 7), and constant tradition identify Mount Hor as the modern Jebel Harun, situated on the eastern side of the Arabah, and close to Petra. This striking mountain, rising on a dark red bare rock, to a height of near 5000 feet above the Mediterranean, is remarkable far and near for its two summits, on one of which is still shown a small square building, crowned with a dome, called the Tomb of Aaron (Stanley, 'S. and P.' p. 86, Ritter, I. 448, Eng. Transl.). The host was doubtless encamped in the Arabah below (at a place called Moseroth or Mosera, xxxiii. 30; Deut. x. 6), whilst Aaron and his companions ascended the mountain "in the sight of the congregation" (*v.* 27). Though Hor unquestionably lay within the territory of Edom, yet there could be no unfriendly trespass in the mere ascent of its barren heights by the three leaders of the host, especially whilst a friendly reply to their peaceful message (*v.* 14), was expected.

26. *of his garments*] The priestly garments, wherewith he had invested him, Lev. viii. 7—9.

put them upon Eleazar] By way of solemn transference of Aaron's office to him, cf. 1 Kings xix. 19.

27. *in the sight of all the congregation*] The congregation could not however witness

the actual transaction on the mountain-top. Thus in his death as in his life (ch. xvii.) is Aaron's dignity guarded by God. The transference of his office to his son, at the command of God and by the hand of Moses, sets forth in act the will of God for the continuance of the High Priesthood, notwithstanding the mortality of its successive inheritors (Hebr. vii. 23); and also its subordination to him who came invested with direct authority from God.

29. *Aaron was dead*] Cf. xxxiii. 37—39; Deut. x. 6.

NOTES on Chap. XX. 10, 22.

10. Heb. המרים. This is probably the word used by our Lord in the Sermon on the Mount, St Matt. v. 20, and rendered rather after the sound than the sense by the Greek *μωρέ*. For the verb מרה seems to be a word designed, like murmur, and the German "murren," to echo its own sense; and to mean in in the first place "to complain fretfully;" hence "to be refractory," "to rebel," as in *v.* 24 of this chapter. The words Marah and Meribah are cognate.

22. Hor has been immemorially treated as a proper name, yet it is probably only an archaic form of הר, the common Hebrew term for "mountain" (Gesen., Fürst. sub. v.). Hence it is applied, xxxiv. 7, to a summit of Mount Lebanon, where the LXX. renders *ad verbum*, *τὸ ὄρος τὸ ὄρος*. It affords too the only example in the Bible in which the proper name comes first; for "Hor, the mountain," would exhibit the order of the words in the original. It is probable that the proper import of the expression הר ההר is simply "summit of the mountain;" as is noted by Jerome ('Ep. ad Fabiolam') in remarking upon this passage of Numbers: "Legi potest, Ascendit Aaron sacerdos in montis montem." So Jarchi *in loc.* "Mons fuit super montem, veluti pomum parvum super pomum magnum." Mount Hor in fact "rises like a huge castellated building from a lower base" (Stanley, 'S. and P.' p. 86). The mountain intended xxxiv. 7 was probably one of similar outline.

CHAPTER XXI.

1 *Israel with some loss destroy the Canaanites at Hormah.* 4 *The people murmuring are plagued with fiery serpents.* 7 *They repenting are healed by a brasen serpent.* 10 *Sundry journeys of the Israelites.* 21 *Sihon is overcome,* 33 *and Og.*

AND *when* [a] king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

[a] chap. 33. 40.

Chap. XXI. **1.** *king Arad the Canaanite*] Rather, "**the Canaanite, the king of Arad.**" See on xiv. 45. Arad stood on a small hill, now called Tel-Arad (Rob. II. 101, 201), 20 miles south of Hebron. (Euseb. 'Onom.' s. v. Ἀράμα). Human habitations have now disappeared from the spot; but a ruined reservoir remains, and fragments of pottery are still found there.

in the south] See on xiii. 17, 22.

by the way of the spies] *i.e.* Through the desert of Zin, the route which the spies sent out by Moses 38 years before had adopted; cf. xiii. 21. On the expression, which is not free from difficulty, see note at end of chapter.

he fought against Israel] This, as has been already observed (cf. xx. 1, and note), can hardly have taken place after the death of Aaron. The king of Arad cannot be supposed to have waited until the host had marched more than sixty miles away from his borders to Mount Hor, and was in full march further away, before attacking them; nor can the Israelites, on the other hand, have laid aside their journey towards Canaan, retraced their steps into the wilderness of Zin, and returned to Kadesh in order to invade Arad, which lay north of that place. The attack of the king was most probably made just when the camp broke up from Kadesh, and the ultimate direction of the march was not as yet pronounced. The words, "when the king . . . heard tell that Israel came by the way of the spies," seem to hint that the king of Arad apprehended that the invasion of Canaan would be attempted from the same quarter as before, xiv. 40—45, and determined to take the offensive, and try to drive back his enemies ere they reached his territory. The insult was no doubt avenged as soon as the host was ready for action. The order of the narrative in these chapters, as occasionally elsewhere in this book (cf. on ix. 1, &c.), is not that of time, but of subject-matter; and the war against Arad is introduced here as the first of the series of victories gained under Moses, which the historian now takes in hand to narrate.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place [1]Hormah.

[1] That is, *Utter destruction.*

4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much [1]discouraged because of the way.

[1] Or, *grieved.* Heb. *shortened.*

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and [b]our soul loatheth this light bread.

[b] chap. 11. 6.

6 And [c]the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

[c] Wisdom 16. 1, 5. 1 Cor. 10. 9.

7 ¶ Therefore the people came

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3. *he called the name of the place*] Render, **the name of the place was called.** The transitive verb here is, by a common Hebrew idiom, equivalent to an impersonal one.

Hormah] *i.e.* "Ban." On the site of this place see xiv. 45, and note. In Judges i. 17, we read that the men of Judah and Simeon "slew the Canaanites that inhabited Zephath, and utterly destroyed it;" and further, that "the name of the city was called Hormah." But it does not follow that the name "Hormah" was first bestowed in consequence of the destruction of the place in the time of the Judges, and that in Numbers its occurrence is a sign of a post-Mosaic date of composition. The text of Num. xxi. 3 informs us that this aggression of the king of Arad was repelled, and avenged by the capture and sack of his cities; and that the Israelites "banned" them (cf. Lev. xxvii. 28, 29). But it was not the plan of the Israelites in the time of Moses to remain in this district. They therefore marched away south-eastward; and no doubt for the time the Canaanites resumed possession, and restored the ancient name (Zephath). But Joshua again conquered the king of this district, and finally in the time of the early Judges the ban of Moses and his contemporaries was fully executed. We have therefore in the passage before us the history of the actual origin of the name "Hormah."

4. *And they journeyed*] Their direct route to Moab through the valleys of Edom being closed against them (xx. 20, 21), they were now compelled to seek a circuitous one by marching round the mountain fastnesses. Their course lay down the Arabah; between the limestone cliffs of the Tih on the west, and the granite range of Mount Seir on the east, until, a few hours north of Akaba (Ezion-Geber) the Wady Ithm opened to them a gap in the hostile mountains, allowed them to turn to their left, and to march northwards towards Moab (Deut. ii. 3). Cf. Ritter, 'S. and P.' Vol. I. p. 75 (Clark's Transl.). They were thus for some days (see on xxii. 1) in the Arabah, a mountain plain of loose sand, gravel, and detritus of granite, which though sprinkled with low shrubs, especially near the mouths of the wadys and the courses of the winter-torrents, furnishes extremely little either of food or water, and is moreover often troubled by sand-storms from the shore of the gulf (see Ritter, I. 53 sqq. Eng. Transl.). Hence "the soul of the people was much discouraged because of the way."

5. *this light bread*] *i.e.* this vile, contemptible bread. The Hebrew word is derived from a root signifying "to be light," and so "to be mean," "despised," &c. Cf. the Horatian "et spondere levi pro paupere," 'A. P.' 423

6. *fiery serpents*] The epithet (Deut. viii. 15, Is. xiv. 29, xxx. 6) denotes the inflammatory effect of their bite. So in Greek writers we read of the διψάς (Nicander, 'Theriaca,' 334), a poisonous snake whose bite caused intense thirst; of the πρηστήρ and the καύσων (Ælian, 'Nat. An.' vi. 51), names which point in like manner to fever, swelling, and inflammation. The peninsula of Sinai, and not least, the Arabah, abounds in venomous reptiles of various kinds, which may well be described in such terms. V. Schubert travelling in this district remarks: "In the afternoon they brought us a very mottled snake of large size, marked with fiery red spots and wavy stripes, which belonged to the most poisonous species, as the formation of its teeth clearly showed. According to the Bedouins, these snakes, which they greatly dreaded, were very common in that neighbourhood," II. 406: see also Burckhardt, p. 499. Alexander in crossing Gedrosia lost many men through the serpents which sprang upon those passing by from the sand and brushwood (Strabo xv. 723). Strabo also remarks the dangers of this kind to which travellers in the Peninsula of Sinai were exposed (xvi. 759).

to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And [d] Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and [e] pitched in Oboth.

11 And they journeyed from Oboth, and pitched at [1] Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

12 ¶ From thence they removed, and pitched in the valley of Zared.

[d] 2 Kings 18. 4. John 3. 14.

[e] chap. 33. 43.

[1] Or, *Heaps of Abarim.*

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8. *Make thee a fiery serpent*] i.e. a serpent resembling in appearance the reptiles which attacked the people. The resemblance was of the essence of the symbolism (cf. 1 Sam. vi. 5). As the brazen serpent represented the instrument of their chastisement, so the looking unto it at God's word denoted acknowledgment of their sin, longing for deliverance from its penalty, and faith in the means appointed by God for healing. The typical import of this incident, indicated by the Saviour Himself (St John iii. 14, 15), has been very copiously treated of by the Christian Fathers and commentators. In the serpent of brass, harmless itself, but made in the image of the creature that is accursed above others (Gen. iii. 14), they rightly see a figure of Him who though "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26), was yet "made sin" (2 Cor. v. 21), and "made a curse" (Gal. iii. 13) for us. And the eye of faith fixed on Him beholds, as in his day and degree did the stricken Israelite in the wilderness, the manifestation at once of the deserts of sin, of its punishment imminent and deprecated, and of the method of its remission devised by God Himself.

The explanations of certain commentators that the brazen serpent was set forth by Moses as an emblem of healing by the medical art; as a form of amulet to be copied and worn; as a reminiscence of Egyptian serpent-worship, &c., are obviously unworthy and beside the mark, and are rebuked by Wisd. xvi. 7. Cf. 2 Kings xviii. 4.

10, 11. *Oboth*] At the opening in the hills now known as Wady-el-Ithm, the route of the Israelites took a sharp turn, and ran thenceforward in a north-easterly direction. After a march of about fifty miles they would reach the line of the present pilgrim route between Mekka and Damascus; and along this, or nearly so, their march must for some distance have lain. The earlier stations in this part of their journey were Zalmonah and Punon (xxxiii. 41, 42). Oboth was north of Punon, east of the northern part of Edom, and is pretty certainly the same as the present pilgrim halting-place el-Ahsa. The name denotes "holes dug in the ground for water," being the plural of the term *ob* or *obah*, which appears in Arabic as *weibeh*. The term *hasy*, of which *absa* is the plural, has the same meaning; and thus the modern station corresponds to the ancient both in name and place. The brook Wady-el-Ahsa, which, rising near the spot, runs north-westwards into the southern bay of the Dead Sea, is the boundary between the modern provinces of Jebâl and Kerak, as it probably was in ancient times between Edom and Moab. On advancing further north, therefore, the Israelites would find themselves in the "wilderness" or pasture-land to the east of Moab. Here they encamped, on the border of Moab, at Iim, a name which signifies "ruinous heaps" (xxxiii. 45); called here more fully, Ije-abarim, or Iim of Abarim, to distinguish it from another Iim in south-western Canaan (Josh. xv. 29). The name Abarim, usually rendered "further regions," but perhaps better rendered "coast regions," is more particularly applied to the hills immediately facing Jericho (xxvii. 12, xxxiii. 47, 48; Deut. xxxii. 49), and denotes generally, as we may gather from Jer. xxii. 20 (where it is erroneously rendered "passages"), the whole upland country on the east of the Jordan. The Greek equivalent of the name is Perea, familiar to us through the writings of Josephus. The Syriac Version, by a peculiar punctuation of the word represented in A. V. by "Abarim," gives to it the sense "Hebrews." The same name would thus stand "Ije of the Hebrews;" as if the people had left their names with this place of their encampment.

12. *the valley of Zared*] Rather the **brook** or watercourse of Zared; more properly written **Zered**. It is to be identified with the present Wady Ain Franjy, the main upper branch of Wady Kerak. This was the first westward-flowing brook that crossed the line of march. As such, it marked an era in their progress; and the summons to them to

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, ¹What he did in the Red sea, and in the brooks of Arnon,

¹ Or, *Vaheb in Suphah.*

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and †lieth upon the border of Moab.

† Heb. *leaneth.*

16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, †Spring up, O well; ¹sing ye unto it:

† Heb. *Ascend.*
¹ Or, *answer.*

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cross it is still preserved to us in Deut. ii. 13. The word *Zered* signifies "osier;" and, remarkably enough, the name Wady Safsâf, Willow Brook, still clings to the tributary which unites with Wady Ain Franjy below Kerak. Possibly one of these is identical with the "brook of the willows," of Isaiah xv. 7.

13. *on the other side of Arnon*] The Arnon, now the Wady Môjeb, is an impetuous torrent; the most important of all the streams which run into the Dead Sea from the east. The Israelites probably crossed the principal branch of the stream, now known as Seil Saideh. For their course lay through the "wilderness" or pasture-ground, and east of a range of hills which here runs in the form of the quadrant from south-west to north-east.

Arnon is the border of Moab, between Moab and the Amorites] *i.e.* between the territory which remained to the Moabites, and that which the Amorites had wrested from them, *v.* 26. On the former the Israelites did not set foot (Deut. ii. 9): the latter, as will hereafter appear, they triumphantly traversed. It seems here implied that the Moabitish territory no longer extended to the north of the Arnon or of that branch of it which the Israelites crossed. They could therefore without scruple follow the most direct course towards Dibon (xxxiii. 45); marching north-westward along the northern bank of Arnon, and taking advantage of the break which it makes in the neighbouring hills, to pass through them to the territory on the west. See on this *v.* Introd. § 4.

14. *the book of the wars of the LORD*] Of this book nothing is known except what may be gathered from the passage before us. It was apparently a collection of sacred odes commemorative of that triumphant progress of God's people which this chapter records. From it is taken the ensuing fragment of ancient poetry relating to the passage of the Arnon, and probably also the Song of the Well, and the Ode on the Conquest of the Kingdom of Sihon (*vv.* 17, 18, 27—30). The allusion to this book cannot supply any valid argument against the Mosaic authorship of Numbers; see Introd. § 4.

What he did in the Red sea, &c.] The words which follow to the end of the next verse are a reference rather than a quotation. Contemporaries who had "the Book of the Wars of the Lord" at hand, could of course supply the context. In the absence of such help we can only conjecture the sense of the words before us; which are a mere fragment of a strophe, probably even grammatically incomplete, without either verb or nominative. The A.V. follows the ancient Jewish division and interpretation of the clauses. The Marg. however, suggests a better sense; and, supplying some such verb as "conquered," the words would run "He" (*i.e.* the Lord) "conquered Vaheb in Suphah, the brooks, &c." See Note at the end of the chapter.

15. *to the dwelling of Ar*] Ar (cf. *v.* 28, Is. xv. 1, and Note at end of the chapter) was on the bank of the Arnon, lower down the stream than where the Israelites crossed. And near the spot where the upper Arnon (Seil Saideh) receives the tributary Nahaliel (*v.* 19), there rises, in the midst of the meadow-land between the two torrents, a hill covered with what are doubtless the ruins of the ancient city. The place was first visited by Burckhardt. A neighbouring aqueduct testifies to its former importance. The peculiarity of the site points to it as the "city that is in the midst of the river," Josh. xiii. 9, 16; cf. Deut. ii. 36, and note. It had been, perhaps, heretofore the chief city of the Moabites; it now marked the limit of their territory; and it was hither accordingly that the king of Moab went to welcome Balaam (xxii. 36, and note). It was respected by the Israelites (Deut. ii. 9, 29), as being still a frontier city of Moab, although it lay on the northern bank of what was elsewhere the boundary stream; but it had not escaped the ravages of the Amorites in the recent war (*v.* 28).

16. *Beer*] That is, "Well." Probably the one afterward known as Beer-elim, the "well of heroes," Is. xv. 8.

17, 18. This song, recognized by all authorities as dating from the earliest times,

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the †country of Moab, to the top of ‖Pisgah, which looketh toward ‖Jeshimon.

† Heb. *field.*
‖ Or, *The hill.*
‖ Or, *The wilderness.*

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and suggested apparently by the fact that God in this place gave the people water not from the rock, but by commanding Moses to cause a well to be dug, bespeaks of itself the glad zeal, the joyful faith, and the hearty co-operation amongst all ranks, which at the time possessed the people. In after time it may well have been the water-drawing song of the maidens of Israel.

18. *by the direction of the lawgiver*] Render **with the lawgiver's sceptre**; *i.e.* under the direction and with the authority of Moses; cf. on the Hebrew word Gen. xlix. 10, and note.

And from the wilderness they went to Mattanah] The "wilderness" comprised all the district east of the hills mentioned in the note on *v.* 13: Mattanah was the first station on the west. It has not been identified with certainty. Eusebius makes it the Maschana of his day, which lay on the Arnon, 12 miles from some known town, perhaps Dibon.

19. *Nahaliel*] *i.e.* "brook of God." The name is still approximately preserved in that of Wady Enkheileh, which unites with Seil Saideh to form Wady Môjeb (see on *v.* 15). The Israelites must have crossed the stream not much above Ar.

Bamoth] Otherwise Bamoth-baal, "the high places of Baal," xxii. 41: mentioned in connexion with Dibon in Josh. xiii. 17, and Is. xv. 2. Mesha in recording his triumphs on the Moabite stone speaks of himself as having "rebuilt" Beth-Bamoth. It had no doubt been destroyed in the struggles which would seem to have been constant between the Moabites and the tribes of Reuben and Gad. The halt here described as made at Bamoth is identical with that connected, xxxiii. 45, with Dibon-gad, for it appears from Josh. xiii. 17 that Dibon and Bamoth-Baal were neighbouring towns. The words of the next verse describe the encampment as at "Bamoth in the valley" or "in the ravine." Immediately north of Dibon, and within two miles of it, in the centre of the valley of Wady Wâleh, a northern tributary of the Arnon, rises a detached knoll, of no great height, upon the right bank of the rivulet. On its summit are the remains of a very large quadrangular platform, constructed of rude stones laid together without cement. It was visited by Irby and Mangles; and to them the thought first suggested itself that this might be one of the altars of the high places. The spot is still in some measure consecrated, and paltry votive offerings hang around a tomb on its summit. Should it be objected that from this site Balaam could hardly have gazed on the Israelites in their encampment opposite Jericho (xxii. 41), the answer is that "Bamoth in the ravine" did not necessarily constitute the whole of the "Bamoth" round Dibon: there may have been other high places to the west, where stand the ruins Keraum Abu el-Hossein, or on part of Jebel Attârus.

20. *in the country of Moab*] Rather, **in the field of Moab**: the upland pastures, or, as travellers have described them, flat downs, which are intersected by the ravine of Wady Wâleh. These, as also "the plains of Moab" (xxii. 1), had now passed to the Amorites, and it was from the latter that Israel wrested them.

From Dibon the Israelites proceeded to Almon-diblathaim, or rather "Almon-toward-Diblathaim;" cf. xxxiii. 46. The neighbouring town, by means of which this place was distinguished from Almon on the west of the Jordan (Josh. xxi. 18), was probably the Beth-diblathaim of Jer. xlviii. 22, where Mesha, according to the Moabite inscription, built a temple; but the sites of both are unknown.

to the top of Pisgah, which looketh toward Jeshimon] (Or, "the waste.") In xxxiii. 47, this encampment is described as "in the mountains of Abarim before Nebo." Pisgah was a ridge of the Abarim mountains, westward from Heshbon; Nebo, a town on or near that ridge (xxxii. 3, 38), and apparently lying on its western slope, inasmuch as the Israelite encampment on the height was "before," *i.e.* to the east of, Nebo. A ruined village of the name Neba has been mentioned by travellers as still existing in those parts (cf. Robinson, 'B. R.' I. 570, note), and from the latest account seems to be on the most elevated of the crests, due west of Baal-meon (xxxii. 38), and three miles south-west of Heshbon (Tristram, 'Land of Israel,' p. 535). From the summit of Pisgah the Israelites gained their first view of the wastes of the Dead Sea and of the valley of the Jordan. It was hither, moreover, that Moses subsequently again ascended, to view, before his death, the land of promise. The interest attaching to the spot, and the need of a convenient name

f Deut. 2. 27. Judg. 11. 19.

21 ¶ And *f* Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

g Deut. 29. 7.

23 *g* And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

h Josh. 12. 2. Ps. 135. 11. Amos 2. 9.

24 And *h* Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the † villages thereof.

† Heb. *daughters*.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon,

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for it, has led Christians often to designate it as "Nebo," rather than as "the mountain of, or near to, Nebo;" but the latter is the correct appellation (Deut. xxxii. 49, xxxiv. 1); and in Scripture, even to the latest times, "Nebo," alone, denoted only the town (Is. xv. 2; Jer. xlviii. 1, 22). And indeed the uniform, peakless character of the ridge of Pisgah renders it unlikely that its different portions would be distinguished otherwise than by the names of adjacent villages.

21—24. Having chronicled without interruption the progress of the Israelites through the Amoritish territory, Moses now goes back to relate the story of the conflict by which their way had been opened. The town which gave its name to the battlefield, and which grateful memories converted in after times into a Levitical city, lay, according to Eusebius, between Dibon and Medeba; to the east of the route followed by the non-combatants; and in a country as yet unexplored by modern travel.

24. *unto Jabbok*] Now Wâdy Zerka: cf. Gen. xxxii. 22. In its early course it runs eastward under Rabbah of the Children of Ammon, always in ancient days one of the strongest fortresses of the East. Hence it curves northward and westward to within a few miles of Gerasa. Thence it flows westward, and reaches the Jordan, 45 miles north of the Arnon. It was between Rabbah and Gerasa that it formed the Ammonite boundary. The territory westward from it, through which the direct route between those two places lies, and which had probably been wrested from the Ammonites by the Amorites (see Josh. xiii. 25; Judg. xi. 13), is, though now one vast pasture, covered with the ruined sites of former cities, and must once have been thickly peopled. The eastern territory, to which in the days of Moses the Ammonites were restricted, and through which the Mekka pilgrim-road now passes, remains as yet almost unvisited by Europeans.

for the border of the children of Ammon was strong] These words are intended to explain what had prevented Sihon from carrying his conquests further: he had paused, no doubt, before the fortress of Rabbah. The Israelites had a different reason for respecting the Ammonitish territory. (Cf. Deut. ii. 19 sqq.)

25. *Heshbon*] Now Heshbân, a ruined city, due east of the point where the Jordan enters the Dead Sea; conspicuous from all parts of the high plateau on which it stands, but concealed, like the rest of the plateau, from the valley beneath.

26. *all his land*] Evidently that to the north of the Arnon alone is intended:—an example of the limitation with which the biblical statements must be sometimes understood; and which may be legitimately assumed in many cases where no direct proof of it can be furnished.

27. *Wherefore*] The word of the historian introducing the song which follows.

they that speak in proverbs] The original has for these words only one, a participle from a verb which signifies "to place side by side," and so "to draw comparisons." The word (*hammo'shleym*) is in fact almost equivalent to "the poets;" for *mashal* and its derivatives serve as general terms, not restricted to any one poetic style amongst the Hebrews. The word supplies the title of the Book of Proverbs itself; and is used of the parable proper as in Ezek. xvii. 2; of the prophecies of Balaam, xxiii. 7—10, xxiv. 3—9, &c.; of a taunting song of triumph over fallen Babylon in Is. xiv. 4 sqq., an instance very similar to the one before us. The Hebrew Poetry is essentially sententious and gnomic in character, and its

let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of [i]Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

[i] 1 Kings 11. 7, 33.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ [k]And they turned and went up by the way of Bashan: and Og

[k] Deut. 3. 1. & 29. 7.

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style is based on antithesis, in words, or sense. The verb in question then expresses the genius of that poetry very accurately.

29. *Chemosh*] The national god of the Moabites (cf. Jer. xlviii. 7, 13, 46), who are called after him "the people of Chemosh." The name probably means "Vanquisher," or "Master;" see Note at end of the chapter. The worship of Chemosh was introduced into Israel by Solomon, 1 K. xi. 7; 2 K. xxiii. 13. It was no doubt to Chemosh that Mesha, king of Moab, offered up his son as a burnt-offering: 2 K. iii. 26, 27, where see notes.

30. *We have shot at them*] Others "we have burned them:" see Note at end of the chapter.

Which reacheth unto] Rather **with fire unto Medeba.**

The Ode itself may be exhibited thus:

Come ye to Heshbon,
Built and established be the city of Sihon:
For a fire is gone forth from Heshbon,
A flame from the city of Sihon,
It hath consumed Ar of Moab,
And the lords of the Bamoth of Arnon.
Woe to thee, Moab! Thou art undone, O people of Chemosh!
His sons he hath rendered fugitives, and yielded his daughters into captivity
To the king of the Amorites, Sihon!
But we have shot at them—perished is Heshbon—unto Dibon:
We have wasted unto Nophah, with fire unto Medeba.

In the first six lines (*vv.* 27, 28) the poet imagines for the Amorites a song of exultation for their victories over Moab, and for the consequent glories of Heshbon, their own capital. In the next three lines (*v.* 29) he himself joins in this strain; which now becomes one of half-real, half-ironical compassion for the Moabites, whom their idol Chemosh was unable to save. But in the last two lines (*v.* 30) a startling change takes place; and the new and decisive triumph of the poet's own countrymen is abruptly introduced; and the boastings of the Amorites fade utterly away. The structure of these two lines is of a thoroughly Hebrew cast, the words being put, for the sake of symmetry, into an order by which the syntax is disguised: they would otherwise run thus, "We have shot at them unto Dibon; we have wasted with fire unto Nophah and unto Medeba: Heshbon (*i.e.* the pride of Heshbon, as capital of the Amorites) is perished." Of all these towns Heshbon was the northernmost, and therefore, to the advancing Israelites, the last to be reached. For Dibon, see on xxxii. 34. Medeba, now Mâdeba, was 4 miles south-east of Heshbon. It appears from 1 Chron. xix. 7, 15, to have been a fortified place in the reign of David. And the Moabite inscription informs us that Medeba was seized and held by Omri and his successors, no doubt as a fortress through which the obedience of the surrounding district might be insured. Nophah is unknown, unless it be Arneibah, 10 miles east south-east of Medeba.

32. *Jaazer*] To be identified probably with the ruins Sîr or es-Sîr, 10 miles north-east of Heshbon. They consist of a castle and a large walled pool (Seetzen, II. p. 318); the latter being probably the "sea" of Jer. xlviii. 32. The city gave its name to the territory around it (xxxii. 1; cf. Josh. xiii. 25; 2 S. xxiv. 5). The occupation of it by the Israelites virtually completed their conquest of the Amorite kingdom; and prepared the way for the pastoral settlements in it which they not long after established (xxxii. 35).

33. *And they turned and went up by the way of Bashan*] In these apparently unimportant words is contained the record of the Israelitish occupation of Gilead north of the Jabbok; a territory which, though peopled, like southern Gilead, by the Amorites (Deut. iii. 9; Josh. ii. 10, &c.), formed part of the domain of Og king of Bashan, who was himself of a different race (Deut. iii. 2; Josh. xii. 5, xiii. 11). The occupation was effected by the Machirites of Manasseh (xxxii. 39).

the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and [f]thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

[f] Ps. 135. 11.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

We are not told whether they were led thither by express warrant of God, or whether their advance upon Bashan was provoked by Og and his people.

at Edrei] Now Edhra'âh, vulgarly Der'a; situate on a branch of the Jarmuk. This river is not mentioned in Scripture, but formed the boundary between Gilead and Bashan. The identification of Edrei rests on the frontier position of the site, on the modern name, and on the testimony of Eusebius; but it is only recently that the explorations of Wetzstein ('Reisebericht,' pp. 47, 8) have disclosed the fact that the original city was subterranean, and that its streets may still be seen running in all directions beneath the present inhabited town, which is built on the ground above. Some with less probability, especially since the discoveries just mentioned, would seek Edrei 10 miles further north, in the extensive and commanding ruins bearing the name of Edhr'a, like the other (see Porter, 'Damascus,' pp. 271 sqq., and 'Dict. of Bible,' s. v. Edrei). The battle of Edrei was followed by the conquest of all Og's dominions, Deut. iii. 4. The carrying off of one remarkable trophy to Rabbah (Deut. iii. 11) suggests that the Ammonites may have taken part with the Israelites in this war.

NOTES on CHAP. XXI. 1, 14, 15, 29, 30.

1. *by the way of the spies*] This rendering is supported by Vulg. and most Jewish and modern authorities; the noun אתרים being regarded as identical with the תרים of xiv. 6 with a prosthetic א. This explanation, though conjectural, is on the whole the most probable. The LXX. (followed by Saad., Gesen., Dathe, Maurer, &c.) make the word in question a proper name, ὁδὸν Ἀθαρείμ; but no traces of such a name have ever been discovered elsewhere. Aramaic etymology suggests "by the way of the places;" Arabic, "by way of the tracks" or "monuments."

14. The rendering adopted by our version after Jarchi, Vulg. and most Jewish authorities, assumes (1) that והב is here written for יהב, and is a verb signifying "dedit," "fecit;" and (2) that סופה is a form of סוף, and this itself an elliptical expression for ים־סוף, the sea of weed, the Red Sea. On the latter part of the second assumption see on Deut. i. 1.

Both assumptions are now generally regarded as untenable.

Whilst the full import of words so entirely fragmentary must remain uncertain, it is allowed by nearly all modern commentators that והב must be a proper name marked in the usual way by את as in the accusative case, and co-ordinate with "the brooks of Arnon" which follow. The LXX. would seem to have had a slightly different reading, זהב for והב, for it, taking the word as a proper name, translates Ζωόβ.

The verb must be supplied in some such way as is suggested in the foot-note.

סופה is in all likelihood a proper name also, and denotes the district, perhaps an alluvial one remarkable for its reeds and water-flags, in which Vaheb was situated (cf. on Deut. i. 1).

Some, however (Gesen., Keil, Wordsw., &c.), regard it as a common noun from the verb סוף "to destroy," and translate "in a storm," or "whirlwind," in which sense the word occurs Job xxi. 18, and with the same prep. ב in Nah. i. 3. The sense would thus be: "In a storm the Lord conquered Vaheb, and the brooks, &c."

Another modern rendering, altering the accepted punctuation, but respecting ordinary grammatical laws, gives the sense thus:

"Vaheb in Suphah did He conquer, and the brooks;
Arnon and the outpouring of the brooks,
That goeth down, &c."

15. Many modern scholars, after the example of Reland, have regarded Ar as the same with Rabbath-Moab or Areopolis, the ruins of which, still bearing the name Rabbah, lie 10 miles south of the Arnon. The distinction between Ar and Rabbah was in recent times first brought out by Hengstenberg ('Geschichte Bileams,' p. 234 sqq.); but he fell into the error which Ritter, who otherwise followed him, avoided, of supposing Areopolis to be the classical name of the former rather than of the latter city. Jerome, it is true, in his commentary on Is. xv., asserts the identity of Ar with Areopolis; but has probably no better ground for so doing than

the fact that the two words are the same in their first syllable. Eusebius, in his article on Ar in the 'Onomasticon,' drops no hint of the identity in question, though he speaks freely of Areopolis elsewhere in that work (s. vv. Arnon, Agallim, Arina, Moab). On the contrary, he distinctly implies that Areopolis was the same with Rabbath-Moab (s. v. Moab). This Rabbah of Moab is itself not mentioned in the Bible; it was perhaps a city of late growth.

29. The derivation and significance of the name Chemōsh (כְּמוֹשׁ) are uncertain. The most probable conjecture is that adopted by Gesen., who refers it to the root כָּבַשׁ, "to vanquish," "to subdue;" the labial letters מ and ב being, as they often are, interchanged. This derivation is to some extent supported by the joint mention of Chemosh with Molech and with Milcom, 1 Kings xi. 5—8, 2 Kings xxiii. 13. These names, as also the Malcham of Zeph. i. 5, are evidently only dialectical varieties of one title; and they have a similar sense to the other title of Baal, and to that of Chemosh according to the probable explanation suggested above; *i.e.* "Lord," "King," "Master," &c. From 2 Kings xvii. 16, 17, and xxi. 5, 6, it would seem that Molech and Baal were worshipped with the same rites; and regarded as in effect the same deity.

Other less probable derivations are, that of Fürst, 'Lex.,' who derives Chemosh from כמש "to burn," or "glow," the Arabic قبس, and regards him as the "Fire-God;" that of Hyde, repeated by Rosenm. and Winer from خموش, "culex," which would identify Chemosh with the "Baal-zebub" of 2 Kings i. 2: cf. *Ζεὺς ἀπόμυιος*, Pausan. v. 14. 2; and that of Clericus from كمس, "celer fuit," which would represent Chemosh as the "Sun-god."

Attempts have been made to identify Chemosh with various deities of other nations: *e.g.* with Saturn, the planet of ill-omen, a hypothesis based on the Jewish tradition that Chemosh was worshipped under the image of a black star; and with Ares or Mars, because he is represented on coins of Areopolis (the ancient Rabbath) as an armed warrior (Eckhel, 'Doct. Num. Vet.' III. 394). Jerome on Isa. xv. 1, derives the name Areopolis itself from Ἄρεος πόλις, a derivation however which is certainly erroneous; see last note.

Recent inquiries have however more and more suggested the opinion that the different names assigned to the heathen deities of ancient Oriental Mythology are in origin and principle nothing more than the recognition separately of the attributes belonging to the one supreme God. These in the progress of corruption and superstition were attached one by one to idols of various names; and became localized usually upon special occasions and circumstances and with various rites in different places. Thus the diverse names Chemosh, Ashtoreth, Baal, Molech, &c. would seem to point to one central, original, comprehensive conception of which these several cults represent portions and depravations. Of this idea the Moabite stone has furnished a new and very striking illustration. It makes mention, in connection with the capture of Nebo, of a god called "Ashtar-Chemosh." This title at once connects the Moabite religion with the Phœnician, in which Ashtar, the masculine form of Astarte or Ashtoreth, represents one side (*i.e.* the male) of the creative and reproductive power which is conceived to be one of the leading attributes of God.

It would thus seem probable that Chemosh, in one at least of the manifestations in which the Moabites venerated him, was connected with the androgynous deities of Phœnicia. Amongst them we have not only Ashtar, the masculine form of Astarte and identified with Baal; but Astarte herself is spoken of as "the King," "the Sun God," "the Face of Baal," &c.; see Schlottmann, "Die Inschrift Eshmunazar's," p. 143: and 'Die Siegesäule Mesa's,' p. 28 sqq. (cf. the "Venus Victrix" and "Venus Amathusia," "eadem mas et fœmina," of classical art and literature). It is probably because Baal was frequently worshipped as an androgynous deity, and not by way of contempt (as has been commonly supposed), that the name has the feminine article several times in LXX.: *e.g.* Hos. ii. 8; Zeph. i. 4; Tobit i. 5; cf. Rom. xi. 4.

Accordingly the worship of Chemosh assumed various forms in different places, and was accompanied by a ritual appropriate to the special attribute to be praised or propitiated. As the god of War and Victory he exacted human sacrifices: cf. 2 Kings iii. 26, 27; and Mesha on the Moabite stone declares himself, after taking Ataroth, if that be (as seems probable) the proper name which has to be replaced in line xi. of the Inscription, to have killed all the warriors for the well-pleasing of Chemosh and Moab, and to have taken out of the city all the spoil and dedicated it also to Chemosh: cf. the precisely similar treatment of Jericho by Joshua, Josh. vi. 17, 18; and see Dr Ginsburg, "The Moabite Stone," p. 34. As the lord of productiveness he is probably identical with Baal-peor, as Jerome 'in Jovin,' I. 12, long ago surmised (פעור "aperire"). It was the licentious rites connected with the Moabite worship in its last-named development which led to the transgression of Israel mentioned in Num. xxv. 1—3; Josh. xxii. 17; and gave occasion to such protective enactments as that of Deut. xxii. 5, where see note. He was probably also worshipped as "the Sun God;" and it is likely that the remark of Eusebius,

'Onom.' s. v. Ἄρινα, is to be thus explained; for he states that the god of the people of Areopolis (*i.e.* Ar Moab) was Ariel; a word which in Ezek. xliii. 15, at least (if not elsewhere) appears according to Gesen., Fürst, &c. to signify "the fire," or "hearth of God."

30. ונירם, the first word in this verse, has been very variously rendered; its punctuation is anomalous; and the ancient authorities (*e.g.* LXX., Vulg., Onkelos, the Arabic and Syriac Versions) generally regarded it as a noun, and are followed by Clericus and Rosenm.; though they differ amongst themselves as to its meaning. Modern commentators and grammarians are agreed that the word is a verb, the first person pl. Imp. Kal of ירה with the suffix of third person pl., the termination ם being written as in Ex. xxix. 30, for ם.

Of the sense assigned to the verb in this place by the A. V., "to shoot," examples will be found in Gesen. The same sense is adopted by Maurer, Schröder, Dathe, &c. Others (Keil, Wordsw., &c.) prefer the secondary sense of the verb, "to throw down," of which an example occurs Ex. xv. 4. Ewald however ('Ausf. Lehrbuch der Heb. Sprache,' p. 424 note), and Fürst ('Lex.' s.v. ירה), connect the word with ארה, and translated "to burn." This sense has support from the Arabic, and suits well with the sequel of the verse.

The word נשים, first pers. pl. Hiph. Imperf. from נשה, has also the suffix of the third person pl. in an irregular form; cf. Ewald, 'Ausf. Lehr. der Hebr. Spr.' p. 628.

In the conclusion of the verse the reading אשר yields no satisfactory sense, and the ר is marked by the Masoretes with a circle over it as suspicious. Commentators generally, both ancient and modern, have adopted the reading אש, which the LXX., the Samaritan Text and version have evidently followed.

CHAPTER XXII.

1 *Balak's first message for Balaam is refused.* 15 *His second message obtaineth him.* 22 *An angel would have slain him, if his ass had not saved him.* 36 *Balak entertaineth him.*

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of

CHAP. XXII. With this chapter begins the fourth and last division of the Book (see Introd. § 2), comprising fourteen chapters. In them are narrated the events which befell Israel whilst encamped in the plains of Moab, and certain instructions and arrangements are laid down by Moses with reference to their actual entry upon the promised inheritance, from which they were now separated only by the Jordan.

The first three chapters of this division record the appearance and prophecies of Balaam: see note at end of the chapter.

1. *the plains*] Heb. *arabotb;* the word is the plural of that which is used to denote the whole depressed tract along the Jordan and the Dead Sea, and onward, where it is still called the Arabah (cf. on xxi. 4), to the Elanitic gulf. Near the mouth of the Jordan this tract is about eleven miles across, a breadth of from four to five miles being on the eastern bank. The space occupied by the Israelitish camp consisted, in the main, of a large and luxuriant oasis upon this bank, slightly raised above the barren flat, sultry because sheltered by the Peræan hills which bear up the fertile plateau above, and watered by the brooks which, descending from those hills, run westward across the plain into the Jordan (see Tristram, 'Land of Israel,' pp. 528 sqq.). It commenced on the south at Beth-jeshimoth, "house of the wastes," close to the Dead Sea: thence it covered the sites of the future cities Beth-ram (in A. V. "Beth-aram"), now er-Râmeh (Josh. xiii. 27), and Beth-haran, now Beit-haran, (xxxii. 36): and terminated northwards at Abel-shittim, the "acacia-meadow." This place is no longer to be distinguished by its peculiar vegetation, for acacias are now common to the whole district around, but is doubtless to be sought along the brook that flows past the ruins of Keferein. These reach upwards from the plain to a small rocky slope above, and probably represent the ancient city of Abila, to which the meadow eventually gave its name (Jos. 'Ant.' IV. 8. 1, V. 1. 1). Immediately north of the camp was Nimrah or Beth-nimrah, now Nimrûn (xxxii. 3, 36). Josephus mentions four of these cities together; viz. Bethennabris (Beth-nimrah, Abila (Abel), Julias, *i.e.* Betharamphtha (Beth-ram, in Aramaic Beth-rametha), and Besemoth (Beth-jeshimoth). 'B. J.' IV. 7.

of Moab] See on xxi. 20.

on this side Jordan by Jericho] Rather, **across the Jordan of Jericho**, *i.e.* that part of Jordan which skirted the territory of Jericho. This form of expression indicates the site of the camp in its relation to the well-known city of Jericho. On the phrase "on this side Jordan" see on Deut. i. 1.

2. *Balak the son of Zippor*] The way in which he is mentioned in *v.* 4, and the ex-

the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 [a]He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the [†]face of the earth, and they abide over against me:

[a] Josh. 24. 9.

[†] Heb. *eye.*

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure [†]I shall be able to overcome them, and drive them out.

[†] Heb. *I shall prevail in fighting against him.*

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the

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pression in xxi. 26 ("former king of Moab"), suggest that Balak was not the hereditary king, and that a change of dynasty had taken place. The later Targums make Balak a Midianite; and not improbably. His father's name, Zippor, "Bird," reminds us of those of other Midianites, *e.g.* Oreb, "Crow," Zeeb, "Wolf." Possibly the Midianitish chieftains had taken advantage of the weakness of the Moabites after the Amoritish victories to establish themselves as princes in the land, as the Hyksos had done in Egypt; possibly they had been imposed upon the Moabites by Sihon; cf. Josh. xiii. 21.

3. *was distressed because of*] Lit. "shrank from before them," in terror.

5. *Balaam the son of Beor*] See Note at end of the chapter.

Pethor, which is by the river of the land of the children of his people] Rather, **which was on the river** (*i.e.* the Euphrates, so called here and elsewhere by pre-eminence), **in his native land.** For "his people" some ancient authorities read "Ammon," but wrongly: the Ammonitish territory did not stretch to the Euphrates. On Pethor, see Note at end of the chapter.

7. *Rewards of divination*] Heb. "divinations," rightly interpreted in 2 Pet. ii. 15, by "the wages of unrighteousness." So in 2 Sam. iv. 10, the Hebrew word for "good tidings" denotes the reward of such tidings.

8. *this night*] It was either in dream or in nightly vision that Balaam expected his communications. His eventual compliance with Balak's request suggests an unfavourable interpretation of his conduct on this occasion. He must surely have known that God's blessing was on the people with whose marvellous march forth from Egypt he was acquainted, and from whom he had himself probably learned much. And his reply to the messengers next morning (*v.* 13), betrays the desire to venture to the utmost of that which God would not forbid rather than to carry out God's will in hearty sincerity.

12. *Thou shalt not go with them; thou shalt not curse the people*] The meaning is substantially: "Thou shalt not go with them to curse the people." In Hebrew, two clauses of which the one is logically subordinate to the other, often appear as coordinate. So in the Second Commandment, "Thou shalt not make . . . thou shalt not bow down to them;" *i.e.* "Thou shalt not make . . . in order to bow down to them."

morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, †Let nothing, I pray thee, hinder thee from coming unto me:

† Heb. *Be not thou letted from, &c.*

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [b]If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

[b] chap. 24. 13.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And [c]the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

[c] 2 Pet. 2. 16. Jude 11.

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15. *And Balak sent yet again*, &c.] Balak, like the ancient heathen world generally, not only believed in the efficacy of the curses and incantations of the soothsayers, but regarded their services as strictly venal. So the favours of the gods themselves were likewise considered as purchasable (cf. Plin. 'Nat. Hist.' XXVIII. 4). Hence Balak, when his first offer was declined, infers at once that he had not bid high enough, and sends "princes more and more honourable," with richer presents than before. And the terms of Balaam's answer as reported to the king ("Balaam refuseth to come") would seem to invite the construction actually put on them by Balak.

19. *ye also*] *i.e.* as the other envoys before you. The spirit in which Balaam acted displays itself now more clearly. There was no ground for expecting different directions from God on the matter than those already given.

20. *rise up, and go with them*] God's first command to Balaam, *v.* 12, verbally two-fold ("thou shalt not go with them;" "thou shalt not curse, &c."), was one and simple in effect. He was bidden absolutely to reject the request of the princes of Moab. Had Balaam possessed a sincere spirit of obedience, he would have found in these first instructions a final decision upon the matter. His hypocritical importunity with God when the fresh messengers came from Balak demonstrate his aversion to God's declared will. Thenceforward he was no longer on probation for the dignity of being God's loyal ambassador, but was degraded to the meaner function of an unwilling instrument. Accordingly he is provided with new instructions. Origen observes that had Balaam been worthy God would have put His word in his heart; but as that heart was occupied by the lust of gain, the word was put in the prophet's mouth only. The spirit of God's dealings with Balaam is rightly exhibited in this remark, though the sense of the Scripture phrase, "to put a word in the mouth" is hardly so (cf. Deut. xviii. 18). On the character of Balaam, see Bp. Butler's well-known Sermon, and that of Dr J. H. Newman, 'Parochial Sermons,' Vol. IV.

22. *the angel of the LORD stood in the way for an adversary against him*] *i.e.* The angel that led the Israelites through the wilderness (Ex. xiv. 19, &c.), and subsequently appeared as the Captain of the LORD's host to Joshua (Josh. v. 13). In desiring to curse Israel, Balaam was fighting against Israel's Leader. The presence of the angel in his path was designed to open his eyes, blinded by sin, to the real character of his course of conduct.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, †upon which thou hast ridden ‖ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and ‖fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out †to withstand thee, because *thy* way is perverse before me:

† Heb. *who hast ridden upon me.*
‖ Or, *ever since thou wast, &c.*
‖ Or, *bowed himself.*
† Heb. *to be an adversary unto thee.*

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24. *in a path of the vineyards*] *i.e.* in a path shut in by vineyard-walls on each side. The progress from the road through the open field (*v.* 23) to that walled in, and thence to the strait place, where there was no room to turn (*v.* 26), shews that Balaam was approaching a city, no doubt that which was the goal of his journey.

28. *And the* LORD *opened the mouth of the ass*] The account of this occurrence can hardly have come from any one else than Balaam himself, and may perhaps have been given by him to the Israelites after his capture in the war against Midian. Cf. on xxxi. 8. That which is here recorded was apparently perceived by him alone amongst human witnesses. For though his two servants were with him (*v.* 22), and the envoys of Balak also (*v.* 35), yet the marvel does not appear to have attracted their attention. The cries of the ass would seem then to have been significant to Balaam's mind only (so St Greg. Nyss. 'de Vita Mosis,' *sub finem*). God may have brought it about that sounds uttered by the creature after its kind became to the prophet's intelligence as though it addressed him in rational speech. Indeed to an augur, priding himself on his skill in interpreting the cries and movements of animals, no more startling warning could be given than one so real as this, yet conveyed through the medium of his own art; and to a seer pretending to superhuman wisdom no more humiliating rebuke can be imagined than to teach him by the mouth of his own ass. These, the special significances of the transaction, would be missed entirely if we were to suppose (as Maimonides apud Grotius *in loc.*, Bauer, Tholuck, and especially Hengstenberg, 'Geschichte Bileams,' pp. 48 sqq.) that the whole passed in a vision, Balaam being by the power of God cast into an ecstatic state. And the words "the Lord opened, &c." clearly indicate that it was on the ass not on the prophet that the Divine Hand was more immediately laid. On the other hand, the opinion that the ass actually uttered with the mouth articulate words of human speech (though still defended by Baumgarten, Von Gerlach, Wordsw. &c.); or even that the utterance of the ass was so formed in the air as to fall with the accents of man's voice on Balaam's ears (a Lapide *in loc.*), seems irreconcileable with Balaam's behaviour. Balaam was indeed labouring under derangement, induced by his indulgence of avarice and ambition, and this too aggravated at the moment by furious anger; yet it seems scarcely conceivable that he could actually have heard human speech from the mouth of his own ass, and even go on as narrated in *vv.* 29, 30, to hold a dialogue with her, and show no signs of dismay and astonishment.

31. *and he saw the angel of the* LORD] The angel was outwardly visible, as in Ex. xiv. 19, and was thus now seen by Balaam, as before by the ass; yet was visible with such limitation that he was not beheld by any others. Beyond this we know not the manner or conditions of his appearance.

32. *is perverse*] Rather, **is headlong.**

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it †displease thee, I will get me back again.

† Heb. *be evil in thine eyes.*

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto ¹Kirjath-huzoth.

¹ Or, *A city of streets.*

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

The Hebrew word is a rare one, occurring only once again, in a verbal form, Job xvi. 11, but its sense seems clear from that of the cognate Arabic word. Cf. St Peter's words, 2 St Pet. ii. 16, "the madness of the prophet."

35. *Go with the men*] A command, not a permission merely. Cf. on *v.* 20. Balaam, no longer a faithful servant of God, was henceforth overruled in all his acts so that he might subserve the Divine purpose as an instrument.

36. *a city of Moab*] Or, **Ir-Moab**; probably the same with Ar-Moab, see on xxi. 15. As Balaam in his journey would avoid the districts occupied by the Israelites, he must have approached this city from the east, by the course of the Nahaliel; and in the name Balû'a, still borne by one of the upper branches of this stream, there is perhaps a reminiscence of the name of the prophet.

39. *Kirjath-huzoth*] *i.e.* "city of streets." From the context, apparently within Balak's dominions, and therefore south of the Arnon. Hardly however far south, for from it, on the morrow, the company proceeded to Bamoth-baal, which lay north of the Arnon. It was probably a place of importance, and possibly that of Balak's residence. As such it is perhaps mentioned in an endorsement on an Egyptian papyrus now in the British Museum (Anastasi III.), dating, as would seem, from the reign of Merneptah. That endorsement, according to the translation of it given in Heath's 'Exodus Papyri,' p. 89, is to the effect that on a certain day of a certain year "there set out a mission to Baal (or Bal) son of Zippor of Huzoth, which he appointed to Hor." The papyrus is mutilated at the name Bal, which may have answered more fully to Balak than now appears. Brugsch confirms the above rendering as regards the personal names, but takes the city not for Huzoth, but for Gaza ('Geogr. Inschr.' II. p. 32). However this may be, all the conditions implied as to the site of Kirjath-huzoth in the Scriptural notice of it are satisfied by the ruins of Shihân, 4 miles west by south of the site assigned to Ar or Ir. They stand on a slight but insulated eminence, and form a conspicuous object to all the country round (see Irby and Mangles, p. 141, who wrongly write the name "Sheikh Harn;" also Burckhardt, p. 375, and De Saulcy). And this is probably the site intended in the later Targums, which speak of Kirjath-huzoth as "the great city which is the city of Sihon, which is Birosha."

41. *the high places of Baal*] *i.e.* Bamoth-baal: see on xxi. 19, 20.

that thence he might see] Rather, **and thence he saw.**

NOTE on CHAP. XXII. 5.

Balaam the son of Beor] The character of this extraordinary man has to be inferred almost exclusively from the ensuing narrative, but has been very variously estimated. It seems however probable that he was from the first a worshipper in some sort of the true

God; and doubtless had learned some elements of pure and true religion in his home in the far east, the cradle of the ancestors of Israel, "whence Abraham had emigrated, and where Nahor and that branch of Terah's family remained," Blunt, 'Undes. Coin.' p. 85; and where we know, from various notices, that remains of patriarchal tradition long lingered. Such superior knowledge doubtless conduced to Balaam's reputation as a prophet, whilst it was not clear and coherent enough to deter him from employing as a trade the arts of the heathen sorcerer. The recent dealings of God with Israel, which had produced a profound sensation amongst all neighbouring peoples (Ex. xv. 14, xviii. 1 sqq.; Josh. ii. 9 sqq.) could not be unknown to Balaam; and indeed the intercourse between Mesopotamia and Egypt, as indeed amongst the peoples of the East generally (cf. Blunt, § 23), was considerable and continuous in those times. He had, we may be sure, inquired into the past history, and present hopes of this remarkable nation; and we find him accordingly using language which reflects that of the Jewish records (cf. xxiii. 12, and Gen. xiii. 16, xxiv. 9, and Gen. xlix. 9), and implies a knowledge of the promises made to their forefathers. Above all we find him employing on occasion the most Holy Name. He noted and believed in the signs and wonders which ushered in the new dispensation; and, by profession a diviner, he coveted a share in those marvellous powers which he saw associated with it. But, like Simon Magus, he sought spiritual gifts for worldly purposes. Though prophesying, doubtless even before the ambassadors of Balak came to him, in the name of the true God, yet prophecy was still to him as before a mere business, not a religion. The summons of Balak proved to be a crisis in his career. It gave opportunity for immediate contact with God's people, for closer intercourse with God Himself, and thus for attaining that fulness of prophetic gifts and dignity, to which he would seem to have aspired. But nearness to God, and keen prophetic illumination, could not of themselves reclaim the worldly heart nor convert the stubborn will. He yet loved the wages of unrighteousness (cf. Soph. 'Antig.' 1055, τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος), and strove for sake of them to break away from the line of conduct distinctly prescribed to him by God. When his perversity was at length overborne by irresistible influence from on high, and the gold and honours of Balak seemed to be finally lost, he became reckless and desperate; and, as if in defiance, counselled the evil stratagem by which he hoped to compass indirectly that ruin of God's people which he had been withheld from working otherwise. He thus, like Judas and Ahithophel, set in motion a train of events which involved his own destruction. This explanation of Balaam's character, which was first brought out clearly by Hengstenberg ('Geschichte Bileams'), and has been adopted by Kurtz, 'Hist. of Old Covenant,' III. 389 sqq., Keil, Reinke ('Beiträge,' IV. 179—287), &c. is more consistent with the various facts apparent in the narrative than is either of the other contradictory views which have been offered. On the one hand Philo, Josephus, and most of the Jewish authorities, with Origen, St Ambrose, St Augustine, Lyranus, a Lapide, &c., regard Balaam as "prophetam non Dei sed diaboli," who was compelled by God against his will to bless when he would fain both then and always have cursed. This view was the one generally accepted by the earlier Christian Fathers, who in their antagonism to the heathen world would naturally find great difficulty in recognising that combination of genuine enlightenment from God with Gentile witchcraft which seems nevertheless apparent in Balaam, and gives to his character that inconsistency and complexity which so strangely mark it. And the combination was indeed one which could not last. The two elements of it were essentially incompatible, and Balaam had in the event to make his choice between them. But the chapters before us exhibit him at the critical juncture when he stood partly on the domain of Gentile magic, and partly upon that of true revealed religion and prophecy; and deliberately proposed to maintain his ground upon both. Balaam knew and confessed the Lord (Jehovah) when the ambassadors of Balak first came to him (xxii. 8), and was not backward in professing obedience before the king himself. He describes himself as one who "heard the words of God," "had the knowledge of the Most High," "saw the vision of the Almighty." Obviously then he was not a mere heathen wizard.

The other and opposite view maintained by Tertullian and Jerome, followed by Rupertus Duitius, Deyling, Buddeus, &c., is that Balaam was a holy man and a true prophet who fell through avarice and ambition. Yet when summoned by Balak he resorts, as of course, to the heathen art of augury (xxiii. 3, 5, xxiv. 1), and is styled (Josh. xiii. 22) "the soothsayer" (*bakkosem*), a word never used in the Bible in other than an unfavourable sense. "Soothsaying" is expressly forbidden (Deut. xviii. 10), is characterised always as a deadly sin (1 Sam. xv. 23; 2 Kings xvii. 17; Ezek. xiii. 23), and as the mark of a false prophet (Ezek. xiii. 9; Jer. xiv. 14, &c.). Accordingly the "kosem" is distinguished from the true prophet, Is. iii. 2. This view then, which possibly originated from a Jewish conjecture, that Balaam is identical with the Elihu of the book of Job, may unhesitatingly be dismissed.

The name Balaam (LXX. Βαλαάμ; Joseph. Βάλαμος; more correctly Bileam, after the Hebrew pointing), is derived from *bala*, "to devour," with a formative syllable attached; and signifies "destroyer," or "glutton." Less

probable is the derivation "bala-am," "destroyer of the people."

In Gen. xxxvi. 32, we read of "Bela son of Beor," the first king of Edom. The name "Beor" (בער "to burn up") is identical with that of the father, or possibly ancestor, of the prophet; and "Balaam" is in the original identical with "Bela" except in having the afformative. The coincidence seems too remarkable to be quite accidental, as Knobel, Ewald, and others have hastily pronounced it. Does it point to a dynasty from Balaam's native country, on the banks of the great river, reigning in patriarchal times over tribes on the south-east of Canaan?

The name Beor is written Bosor (Βοσόρ), 2 Pet. ii. 15, and this implies an original בצור, an Aramaic equivalent for the Hebrew בעור, the Aramaic ע often taking the place of the Hebrew צ. The form possibly became familiar to St Peter during his residence at Babylon, and suggests the probability that Aramaic traditions were still current respecting Balaam at the Christian era, and on the banks of the Euphrates. Philo, writing at a slightly earlier date in Egypt, describes Balaam as an adept in every branch of soothsaying, who attained wide renown by his successful predictions of natural phenomena, such as drought, inundations, pestilence, &c. 'De Vita Mosis,' I. Other widely spread traditions identify him with Lokman, whose fables are a familiar portion of Arabic literature, the Æsop of the East, and by some regarded as identical with Æsop himself. Lokman (cf. Koran, XXXI.), whose name, like Balaam's, means "devourer," is described in Arabic writers as the son of Bâ'ûra, *i.e.* Beor. The Hebrew book of Henoch states that Balaam was called in Arabic Loknin, possibly a misreading for Lokman. See especially on these names, the Introduction to Derenbourg's Edition of Lokman's Fables, § II. 'De la personne de Loqman' (Asher, Berlin and London, 1850).

The names Balaam, Beor, Lokman are such as would be given by popular dread to wizards whose curses were regarded as destructive; a dread which it would be the interest of the magicians themselves to encourage. "Balaam the son of Beor" was probably of a family in which the mantic art was hereditary.

The exact situation of Pethor is uncertain. Balaam came "from the mountains of the east" (xxiii. 7), *i.e.* from Aram, or (Deut. xxiii. 4) from Mesopotamia; and Pethor therefore cannot be placed very far down the river. It was probably, as its name (derived apparently from פתר, *pathar*, signifying "to open" or "reveal," and used of the interpretation of dreams, Gen. xli. 8) indicates, a head-quarters of the oriental Magi (respecting whom, see on Dan. ii. 2, St Matt. ii. 1), who were wont to congregate in particular spots (Strabo, XVI. 1). Pethor (LXX. Φαθοῦρα) is identified by Knobel with Φαθοῦσαι ('Zosim.' III. 14), a place some considerable distance south of Circesium; and with the Βέθαννα of Ptolemy, V. 18. 6. Both these names Knobel conjectures to be corruptions of Pethor, and identifies the place with عانة, *Anah*, a name in the Arabic of similar signification with Pethor in Hebrew. Anah ("Anatha," 'Ammian. Marcell.' xxiv. 1. 6), is described in Ritter, 'Erdk.' xi. 716 sqq., and appears to have been situated partly on one side of the river, partly on the other, and partly on an island in the river, in a fertile and well-protected vale, which has certainly for ages been the seat of a very ancient heathen cultus. No better centre could be found for influencing alike the Arabian tribes on the east, and the Aramaic tribes on the west bank of the great river.

CHAPTER XXIII.

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parable.*

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come

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CHAP. XXIII. 1. *Build me here seven altars*, &c.] It may be inferred from this that Balaam, after the general custom of the heathen, had been wont to preface his divinations by sacrifice. Diodorus notes (II. 29), that it was by sacrifice and incantation that the Chaldeans sought to avert calamity and to produce prosperity. In the number of the altars regard was probably had to the number of the then known planets. Yet Balaam evidently intended his sacrifice as an offering to the true God.

3. *will come to meet me*] Balaam apparently expected to mark some phenomenon in the sky or in nature below, which he would be

to meet me: and whatsoever he sheweth me I will tell thee. And [1]he went to an high place.

[1] Or, *he went solitary.*

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let [†]me die the

[†] Heb. *my soul*, or, *my life.*

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able, according to the rules of his art, to interpret as a portent. It was for such "auguries" (not as A. V. "enchantments") that he now departed to watch; cf. xxiv. 1.

an high place] Heb. *shephi*, "a bare place on the hill," or "a scar;" as opposed to the *bamah*, the high place, with its grove of trees.

4. *God met Balaam*] God (in the original "Elohim," though the context both before and after has "Jehovah;" cf. Introduction to Genesis pp. 24, 25) served His own purposes through the arts of Balaam, and manifested his will through the agencies employed to seek it, dealing thus with Balaam in an exceptional manner. For to God's own people auguries were forbidden (Lev. xix. 26).

I have prepared seven altars] The sacrifices offered are alleged by Balaam as a ground for looking that God on His part would do what was expected and desired by the donor. The spirit of these words is thoroughly that of a heathen worshipper expecting in all his devotions his "quid pro quo:" cf. on xxii. 15.

Balaam's first "Parable" may be exhibited, somewhat more accurately than it is given in the A. V., thus:—

"From Aram hath Balak brought me,
The king of Moab from the mountains of the east,
Saying, Come, curse me Jacob,
And come, menace Israel.
How shall I curse whom God hath not cursed?
Or how shall I menace whom God hath not menaced?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwelleth alone,
And that is not reckoned among the nations.
Who can count the dust of Jacob,
And the number of the offspring of Israel?
Let me die the death of the righteous,
And be my last estate like his!"

7. *Aram*] This term, which signifies simply "highland," denotes the whole elevated region, from the north-eastern frontier of Palestine to the Euphrates and the Tigris. The country between these streams was specially designated "Aram-naharaim," or "Aram of the two rivers;" the Greeks called it Mesopotamia; and here, according to Deut. xxiii. 4, was Balaam's home. Cf. on xxii. 5.

9. *For from the top of the rocks*, &c.] The "for" indicates the constraint under which Balaam felt himself. He had been met by God in his own way; from the cliff he had watched for the expected augury; and by the light of this he here interprets, according to the rules of his art, the destiny of Israel. His first parables are, however, not strictly predictions; nor is it till he abandons his auguries (xxiv. 1), and has the future revealed to him in inward vision from God (ib. 4), that he rises into the foreteller of that which should yet come to pass.

dwell alone] *i.e.* apart from others, undisturbed by their tumults, and therefore in safety and just security. Cf. the same idea in the blessing of Moses, Deut. xxxiii. 28, "Israel then shall dwell in safety alone;" also in Jer. xlix. 31, Micah vii. 14, and perhaps also in Ps. iv. 8. This tranquillity was realized by the Israelites so long as they clave to God as their shelter and protection. But the inward "dwelling alone" was the indispensable condition of the outward "dwelling alone," and so soon as the influence of the heathen world affected Israel internally, the external power of heathenism prevailed also (Hengstenberg). Balaam himself, when he eventually counselled the attempt to tempt the people into sin, acted upon the knowledge that God's blessing and Israel's prosperity depended essentially on faithfulness to God.

10. *the fourth part of Israel*] *i.e.* even each one of the four camps into which the

death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of [1]Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

[1] Or, *The hill.*

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and [a]put a word in his mouth, and said, Go again unto Balak, and say thus.

[a] chap. 22. 35.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in

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host of Israel was divided (see ch. ii.), seemed to swarm with innumerable multitudes. Possibly Balaam could only see one camp. On the rendering see note at end of the chapter. Balaam bears testimony in this verse to the fulfilment of the promises Gen. xiii. 16, xxviii. 14, and that in terms borrowed from the promises themselves.

the righteous] *i.e.* not Israel, whose "death" could not suitably be spoken of, but "the righteous" ancestors of Israel, who "died in faith, not having received the promises, but having seen them afar off," Heb. xi. 13. With their histories Balaam was doubtless familiar (see last note), particularly with that of Abraham, "the righteous man" whom God had "raised up from the east and called to his foot" (Is. xli. 2).

let my last end be like his] Render rather "last estate," for the reference is not so much to the act of death, as to all that followed upon it—to the future, in which the name and influence of the deceased person would be perpetuated. The change from the plural to the singular number, as in this verse, is frequent in Hebrew poetry.

11—13. The cliff from which Balaam had watched for the augury (*v.* 3) had probably commanded a wider view than the spot on which the altars had been built (*v.* 1, cf. xxii. 41). Balak therefore seems to hope that the prophet's words, "Who can count the dust of Jacob," reflected the impression conveyed by the scene before him at the moment of the augury; and so that the sight of a mere few straggling Israelites in the utmost part of the camp might induce a different estimate of their resources and prospects.

14. *the field of Zophim*] Or "of watchers." It lay upon the top of Pisgah, north of the former station, and nearer to the Israelitish camp; the greater part of which was, however probably concealed from it by an intervening spur of the hill. Beyond the camp Balaam's eye would pass on to the bed of the Jordan. It was perhaps a lion coming up in his strength from the swelling of that stream (cf. Jer. xlix. 19) that furnished him with the augury he awaited, and so dictated the final similitude of his next parable.

20. *I have received commandment to bless*] Literally, "I have received to bless." The reason of his blessing lay in the augury which he acknowledged, and in the divine overruling impulse which he could not resist, not in any "commandment" in words.

21—23. These verses may be better rendered as follows:—

"No iniquity can one descry in Jacob,
And no distress can one see in Israel:
The LORD his God is with him,
And the shout of a king is in his midst.
God brought them forth out of Egypt: his
strength is like that of a wild bull.

Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.

[b chap. 24. 8.] 22 [b] God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely *there is* no enchantment [1] against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

[1 Or, *in*.]

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

Verily there is no augury against Jacob,
And no soothsayer's token against Israel:
In due time shall it be told to Jacob and
Israel what God doeth!

21. The words which the A. V. here renders "iniquity" and "perverseness" are found together again Ps. x. 7, xc. 10, and elsewhere; and import wickedness together with that tribulation which is its proper result.

the shout] The word is used, Lev. xxiii. 24, to describe the sound of the silver trumpets. The "shout of a king" will then refer to the jubilant sounds by which the presence of the Lord as their king amongst them was celebrated by Israel.

22. *God*] The name of God with which this verse begins, and which recurs at the close of *v.* 23, is not the ordinary *Elohim*, but *El*, which implies more particularly His might.

an unicorn] Render rather, **a wild bull**, and see Note at end of the chapter.

23. *enchantment ... divination*] More strictly "augury" and "soothsayer's token" (οἰωνισμός and μαντεία, LXX.): on the former word cf. *v.* 3; the latter (*kesem*) imports any kind of omen that was superstitiously observed. "Soothsayer" (*kōsem*) is the term applied to Balaam, Josh. xiii. 22.

The verse intimates that the seer was at last, through the overruling of his own auguries, compelled to own what, had he not been blinded by avarice and ambition, he would have discerned before—that there was an indisputable interference of God on Israel's behalf, against which all arts and efforts of man must prove vain. The margin gives "in" for "against" after LXX., Targums, &c. The original will bear either rendering; and the sense suggested by margin (*i.e.* that the soothsayer's art was not practised in Israel) would doubtless be strictly true (cf. Lev. xix. 26), though perhaps hardly so apt from the mouth of Balaam, just after his vain attempt to employ soothsaying against Israel, as that of our present text.

according to this time it shall be said of Jacob] Rather **in due time it shall be told to Jacob**, &c. The sense that God will, through His own divinely appointed means (*e.g.* the Urim and Thummim), reveal to Israel, as occasion may require, His will and purposes.

24. *as a great lion*] See on *v.* 14.

28. *the top of Peor*] Its position, northward from Pisgah, along the Abarim heights, is approximately determined by the extant notices of Beth-peor. This village adjoined the "ravine" (Heb. *gai*), which is (Deut. iii. 29, iv. 46) connected with the Israelite encampment, and (Deut. xxxiv. 6) with the burial-place of Moses. The place retained its name, and is described by Eusebius as six miles from Livias (*i.e.* Bethram, see on xxii. 1), on the ascent towards Heshbon. The ravine of Beth-peor was consequently that which runs down from near Heshbon eastward past Beth-ram; especially, perhaps, its northern tributary branch. This is a rough and narrow dell, watered at its bottom by an abundant spring that gushes from beneath the enclosing rocks, and is overshadowed by the gnarled and twisted boughs of some of the largest terebinths that the Holy Land contains (Tristram, 'Land of Israel,' p. 542). A hermit's cave—perhaps originally sepulchral—may be seen in one side of the ravine: at its upper extremity are the ruins of a town which most travellers designate as Na'ûr; Eli Smith, as Tâ'ûr. The Arabic form of Peor would be Fa'ûr; and the other names may possibly be but corruptions of this.

Jesbimon] Or **the waste**, in the great valley below, where stood Beth-jesimoth, "the house of the wastes." See on xxii. 1.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

NOTES on CHAP. XXIII. 10, 22.

10. *The fourth part of Israel*] The word רבע is perhaps rather to be rendered "progeny," as Rashi, Saad., Samar., Vulg., &c. The LXX. has δήμους, which probably represents a reading רבת. The A.V. has the support of Onkelos and the Palestine Targum. The sense thus given, though adopted by Keil, Bp. Wordsworth, and other modern commentators, savours somewhat of that proneness to excessive minuteness which marks Jewish exegesis; and the former rendering suits better the poetical character of the passage.

22. The term "unicorn" was adopted by our translators from LXX., which renders the Hebrew ראם by μονοκέρως. It is obvious however from Deut. xxxiii. 17, where see note, that the animal in question was two horned, for Moses compares the house of Joseph for its warlike strength to a ראם, and the twin tribes of Ephraim and Manasseh are represented by the two mighty horns of the beast. The ראם must not be confounded with the "wild ox" of Deut. xiv. 5, or the "wild bull" of Is. li. 20, where see notes. The latter is the oryx, a species of antelope. The animal named by Balaam in the text as an apt symbol of the strength of Israel is now extinct, and is the *Bos primigenius* of naturalists, the Auerochs of old Germans, the Urus of Cæsar, who gives a formidable account of its size, strength, speed, and ferocity, 'De Bello Gallico,' IV. 29. Accordingly it is employed to figure forth the unsparing fierceness of enemies, Ps. xxii. 21; Is. xxxiv. 7; its tall horns represent exaltation and established prosperity; it is also spoken of Job xxxix. 9—12 as intractable and untameable. See an excellent article, Tristram, 'Natural History of the Bible,' pp. 146—150.

CHAPTER XXIV.

1 *Balaam, leaving divinations, prophesieth the happiness of Israel.* 10 *Balak in anger dismisseth him.* 15 *He prophesieth of the Star of Jacob, and the destruction of some nations.*

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other [a] times, [†] to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.

3 [b] And he took up his parable, and said, Balaam the son of Beor hath said, and the man [†] whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

[a] chap. 23. 3, 15.
† Heb. *to the meeting of enchantments.*
[b] chap. 23. 7, 18.
† Heb. *who had his eyes shut*, but now open.

CHAP. XXIV. 1. *toward the wilderness*] *i.e.* to the plains of Moab, where Israel was encamped. The verse indicates that Balaam, in despair of being permitted to attain his own and Balak's purpose through his art, no longer looked for auguries; but simply "lifted up his eyes," *i.e.* gazed over the camp of Israel that stretched before him, and allowed the spectacle to work its own influence upon him.

3. *whose eyes are open*] *i.e.* opened in inward vision, to discern things that were hidden from ordinary beholders.

4. *falling into a trance, but having his eyes open*] On the "eyes open," see note at end of the chapter.

The "falling" of which Balaam speaks was (as Vulg. implies: "qui cadit, et sic aperiuntur oculi") the condition under which the inward opening of his eyes took place. Balaam had (cf. xxii. 8, 19) sought in time past to learn the will of God through inward visions as well as by "auguries." The "falling" is not that of one awestruck by the surpassing glory revealed to him, as was that of Daniel (viii. 17), and St John (Rev. i. 17). Rather does it indicate the force of the Divine inspiration overpowering the seer, as Saul (1 Sam. xix. 24) was overpowered, and stripped off his clothes before Samuel, and "fell" or "lay down naked all that day and all that night." The faithful prophets of the Lord do not appear to have been subject to these violent illapses. In Balaam and in Saul the word

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 [c] God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 [d] He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his

[c] chap. 23. 22.
[d] Gen. 49. 9.

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of God could only prevail by first subduing the alien will, and overpowering the bodily energies which the will ordinarily directs.

6. *as the valleys*] or **brooks**; with reference possibly to the four parallel brooks, running westward into the Jordan, over which the camp of Israel stretched, and by which the dispositions of its various parts must have been to some extent determined (see on xxii. 1).

as gardens by the river's side] Balaam's language here reflects rather the famous artificial gardens along the banks of his own river, the Euphrates, than the landscape actually before him.

as the trees of lign aloes which the LORD hath planted] The latter words contain an apparent reference to Paradise (cf. Gen. ii. 8). The aloe, imported from China and the far distant east, furnished to the ancients one of the most fragrant and precious of spices; cf. Ps. xlv. 8, "All thy garments smell of myrrh, aloes, and cassia;" Prov. vii. 17.

as cedar trees besides the waters] *i.e.* as the noblest of trees branching forth in the fairest of situations: an image of majestic beauty, as that of the last verse was of rare fecundity.

7. *He shall pour the water*] Rather **he shall stream with water.**

out of his buckets] Lit. "from his two buckets." Balaam's native soil was ordinarily irrigated by water fetched from the neighbouring Euphrates, and carried in buckets suspended from the two ends of a pole. Water in the East is the first essential of all fertility. Thus the metaphor would import that Israel should have his own exuberant and unfailing channels of blessing and plenty. But the prep. may in this phrase, as in the latter half of the verse, be the sign of comparison; and the passage would thus signify: "He shall flow with water more plentifully than his buckets:" *i.e.* Israel himself, abundantly fertilized, shall abound to others even beyond what himself has received. The words would thus be predictive of the future benefits which, through the means of Israel, were to accrue to the rest of the world.

in many waters] *i.e.* enjoy the benefit of various and copious waters. Cf. Jer. x. 13.

Agag] The name, apparently hereditary (cf. 1 S. xv.) to the chieftains of Amalek, means "high" (cf. the English "Hugh") or, as Arabic analogy suggests, "fiery." It was probably of the royal race of the Agags that Haman, "the Agagite," (Esth. iii. 1), the bitter enemy of the Jews in later times, was descended. The words point to the Amalekite kingdom as highly prosperous and powerful at the time (cf. *v.* 20); but as to be far excelled by the future glories of Israel. The Amalekites never in fact recovered their crushing defeat by Saul, 1 S. xv. 2 sqq., though they appear again as foes to Israel in the reign of David, 1 S. xxvii. and xxx. The remnant of them was destroyed in the reign of Hezekiah, 1 Chron. iv. 43.

8. The earlier part of this verse is repeated from xxiii. 22; but is followed up, as in *v.* 7, by words of prediction which are wanting in the earlier parable.

his enemies] Literally, and here more appropriately, "those that beset him round."

break their bones] Rather (as LXX. and older interpreters) "**suck** their bones;" *i.e.* empty them of their marrow.

11. *flee thou*] Rather, **haste thou**; cf.

house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall [1]smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession

[1] Or, *smite through the princes of Moab.*

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for the word Gen. xxvii. 43; Cant. viii. 14. No threat is implied.

14. *I will advertise thee*] Literally, according to the Hebrew, "I will advise thee." It has been surmised, especially amongst the Jewish interpreters, that the reference is to "the counsel of Balaam" alluded to xxxi. 16. The Vulg. actually alters the text to this sense, "dabo consilium quid populus tuus populo huic faciat." Some have supposed that the particulars of this advice have dropped out of the succeeding context, or been purposely withheld as communicated to Balak in secret. The A.V. is however most probably right; the word "advise" is here equivalent to "advertise," and refers to the ensuing prophecy.

16. *and knew the knowledge of the most High*] With the addition of these words, which point to the greater importance and the more distinctly predictive character of what follows, the introduction to this last parable is the same as that to the preceding one.

17. *I shall see him, but not now*, &c.] Better, **I see him, though he be not now: I behold him, though he be not nigh.** The tenses are as in xxiii. 9. Balaam there spoke of what he saw in fact with the bodily eye; here he describes what is actually before him in inward vision.

him] *i.e.* the prince, represented in the succeeding words by the star and sceptre. On these the prophetic gaze of Balaam is fixed, not on the people encamped on the plain beneath him. The use of the pronoun to stand for a person not yet named is common in Oriental, especially Arabic, poetry.

a Star] The star has amongst all nations served as a symbol of regal power and splendour: cf. Virgil, 'Ecl.' IX. 47, Ecce Dionæi processit Cæsaris astrum; Hor. 'Od.' I. xii. 47, Micat inter omnes Julium sidus. The birth and future glory of great monarchs were believed by the ancients to be heralded by the appearance of stars or comets: *e.g.* those of Mithridates in Justin, 'Hist.' XXXVII. 2; of Alexander the Great, Curtius, IX. 6, 8; cf. Suet. 'Jul. Cæs.' LXXXVIII. and the line of Æschylus, 'Agam.' 6, λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι. The same idea recurs in Scripture, Is. xiv. 12; Dan. viii. 10; Rev. i. 16, 20, ii. 1, ix. 1. How current it was amongst the Jews, and accepted too as a well understood emblem of the Messiah in particular, is strikingly illustrated by the fact that the well-known pretender in the reign of Hadrian adopted the name of Bar-cochab, *i.e.* son of a star.

the corners of Moab] Literally, "the two sides of Moab," *i.e.* the length and breadth of the land: cf. Jer. xlviii. 45.

destroy all the children of Sheth] Rather, "overthrow the sons of tumult," *i.e.* the warriors of Moab, whose valour and fierceness is frequently referred to elsewhere (cf. Ex. xv. 15; Is. xv. 4, xvi. 6, &c.). The word *sheth* is connected with the word *shaon* used in the parallel passage, Jer. xlviii. 45; and the phrase *b'ne shaon* is there rightly translated "tumultuous ones," or more literally in marg., "children of noise." (So Gesen., Keil, Fürst, Maurer, Reinke, &c.) The A.V. has followed the LXX., Vulg., and the ancient Versions generally in taking the word *sheth* here as a proper name; and so too one or two modern scholars, *e.g.* Winzer, who conjectures that it is the name of a Moabitish king. Jewish authorities (Onk., Rashi, &c.) refer the word to Seth the son of Adam, and regard the phrase "sons of Sheth" as equivalent to "all mankind." Thus the passage would import that "he," *i.e.* the ruler that should arise out of Israel, "should rule all mankind." The verb however will not bear the sense "rule;" and on the whole the passage of Jeremiah, so manifestly borrowed from this, seems decisive as to its import.

18. *Seir*] The older name of the mountain-land, south of Moab, and east of the Arabah, which the Edomites inhabited, Gen. xxxvi. 8;

for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall

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Deut. ii. 1, &c. The southern portion of it is still called esh-Sherâh, perhaps a corruption of the older name.

19. *have dominion*] *i.e.* acquire, exercise, and keep dominion.

destroy him that remaineth of the city] *i.e.* shall destroy those of every city that had previously escaped. The phrase is peculiar to this place. It tersely describes a conqueror who first defeats his enemies in battle, and then hunts out the fugitives till he has cut off all of every place. (Cf. 1 K. xi. 16.)

With this verse ends the first "parable" of Balaam's last prophetical utterance. It fulfils the Prophet's promise in *v.* 14 to foretell to Balak what should befall his people at the hands of Israel; and adds also, *v.* 18, that Edom should share the fate of Moab. There can be no doubt that the victories of David were a partial accomplishment of these predictions, and the terms in which they are mentioned (cf. 2 S. viii. 2, 13, 14, reading in 13 "Edomites" instead of "Syrians," see note; 1 K. xi. 15, 16; Ps. lx. 8) seem to carry on their face a reference to the passage before us.

It is however no less clear that these victories do not exhaust the import of Balaam's predictions. For he emphatically promises to Israel a complete and permanent conquest of Moab and Edom; and no such conquest was achieved by David or any of his successors. Indeed in the days of the Judges, Eglon king of Moab conquered Jericho, and held the southern tribes of Israel in subjection (see Judg. iii. 12 sqq., and notes); Ehud delivered his own land from the Moabites; but we do not read of his conquering them in theirs. Hence Saul again found the Moabites in hostility 1 S. xiv. 47; David effected for a time a complete subjugation of Moab; but the yoke would seem to have been thrown off again at the disruption. The Moabite stone informs us that they were again subdued by Omri, and oppressed by him and his successors for 40 years. It records also the success of the revolt of Mesha, alluded to 2 K. i. 1 and iii. 4, 5. Henceforth the Moabites, though defeated by Joram (2 K. iii. 21 sqq.), succeeded in maintaining their independence, and in the reign of Joash appear (2 K. xiii. 20) even to have waged offensive war against Israel. They were eventually conquered by John Hyrcanus, B.C. 129, and merged in the Jewish state. So too the Edomites revolted under Solomon (1 K. xi. 14 sqq.); and under Joram again, and more successfully (2 K. viii. 20); and though defeated by Amaziah (2 K. xiv. 7) and by Uzziah (2 K. xiv. 22), were never again completely subjugated. Indeed in the reign of Ahaz (2 Chr. xxviii. 17) they invaded Judah.

Accordingly we find in the prophets the strain of Balaam taken up, often with a manifest re-echo of his very words, and the threats of destruction against Moab and Edom, together with the promises of dominion to Jacob over them repeated, centuries of course after the time of David: cf. as to Moab Is. xv., xvi. 1—5, xxv. 10 sqq.; Amos ii. 1; Zeph. ii. 8 sqq.; and as to Edom, Is. xxxiv. 5 sqq., lxiii. 1—6; Jer. xlix. 7 sqq.; Lam. iv. 21, 22; Ezek. xxv. 12 sqq.; Amos ix. 11, 12; Obad. 17 sqq. Both are included together in Is. xi. 14, a prophecy of similar import as to these two peoples with that of Balaam in the text.

It is further apparent that Edom and Moab are named by Balaam, as they are also by the prophets (cf. *e.g.* Is. xi. 14), not for their own sake merely, but as representatives of the heathen nations (*goyeem*, cf. xxiv. 8) who were hostile to the Theocracy. As Jacob then figures as a constant type of the kingdom of Messiah in the prophets, so too do Edom and Moab of the enemies of that kingdom; and in the threatened ruin of Edom and Moab is indicated the eventual destruction of all that resist the kingdom of God in its power.

The adoption of the name of Bar-cochab by the leader of the last rebellion of the Jews in the reign of Hadrian (cf. on *v.* 17) is an undeniable proof that Balaam's magnificent promises were regarded by the Jews themselves at that time as yet awaiting fulfilment, though the people of Moab had then long vanished from the theatre of history. It was on the faith of his people in their glorious future, as sketched out by Balaam, that the pretender traded; and their disappointment, when their hopes were belied by his defeat, was marked by their altering his surname to Bar-coziba, *i.e.* "Son of Falsehood."

The Star and Sceptre of the prophecy too, like the "Sceptre" and "Lawgiver" of Gen. xlix. 10, point naturally rather to a line of princes than to an individual; or rather are emblems of the kingdom of Israel generally. Thus the victories of David and his successors, generation after generation over Edom and Moab, are unquestionably recurring and progressive accomplishments of what Balaam foretold; but after all of them the prophecy yet reaches forward to some further and culminating accomplishment; and that too in "the latter days," *v.* 14, the ordinary prophetic designation for the time of the Messiah (cf. Dan. x. 14).

To a Christian the connection between the star and sceptre of Balaam and the star of the king of the Jews, which the wise men saw,

destroy him that remaineth of the city.

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* [1]the first of the nations; but his latter end [1]*shall be* that he perish for ever.

21 And he looked on the Kenites,

[1] Or, *the first of the nations that warred against Israel.* Exod. 17. 8.

[1] Or, shall be *even to destruction.*

St Matt. ii. 2, is self-evident. As they were "wise men from the east," so was Balaam also a "wise man from the east" (cf. xxiii. 7); and the tradition that they were, if not descendants, yet fellow-countrymen, of Balaam, and occupied in pursuits kindred to his, is probable enough.

Nor is it any valid objection to urge that Balaam could not possibly have shared in the hopes of such a kingdom of God, dominant over all heathen and adverse peoples, as is seen here to be implied in what he said. The faithful and holy prophets of God themselves did not always comprehend the full bearings of the predictions which the Spirit of God delivered through them (cf. 1 St Pet. i. 11). In Balaam, whose mind and will were alien from the tenor of that which his lips spake, this was doubtless far more decidedly the case. The true and final scope of his words must be sought, not in the sense he would himself probably have assigned to them, but in that which was beyond question permanently associated with them by God's people from that time forward.

20. *when he looked*] i.e. in spirit, as he saw the star, *v.* 17.

Amalek] Cf. Gen. xxxvi. 12 and note.

was] Rather **is**. The copula supplied should be in the present tense.

the first of the nations] *i.e.* pre-eminent amongst the neighbouring nations: cf. the same expression Amos vi. 1. Hence the force of the words, *v.* 7, "higher than Agag," *i.e.* than the king of this powerful nation. This rank, due to the warlike prowess of the tribe, Balaam contrasts with its approaching downfall and extinction. The Amalekites attacked Israel soon after their passage through the Red Sea, Ex. xvii. 8, and defeated their first attempt at an invasion of Canaan, Num. xiv. 45. The sense given by the margin, "first amongst the nations that warred against Israel," though supported by the Targums and some modern Commentators (*e.g.* Herxheimer, Keil), is forced, and fails to bring out the antithesis on which Balaam lays stress. That preferred by Rosenm., Ewald, Maurer, &c., "first = most ancient of the nations," is contradicted by the genealogies of Genesis xxxvi. 12, according to which the Amalekites are a branch of the Edomites.

21. *the Kenites*] First mentioned, Gen. xv. 19, as one of the tribes whose territory was promised to Abraham. In Judg. i. 16, where we read of them as moving with the children of Judah, to establish themselves in the pastures south of Arad, Moses' father-in-law is spoken of as a Kenite; cf. Judg. iv. 11. It appears then, since Moses' father-in-law was a prince or priest of Midian (Exod. ii. 15 sqq.), that the Kenites must have been of Midianitish extraction, and so descended from Abraham through Keturah, Gen. xxv. 2.

But it seems unlikely that the Kenites of Gen. xv. 19, who were to be dispossessed by the descendants of Abraham, are identical with those of whom Balaam speaks, and who were, because of good offices rendered at the time of the Exodus, always regarded as kinsmen and friends by Israel (cf. 1 S. xv. 6, xxvii. 10). It is probable rather that the Kenites of Gen. xv. 19 were a Canaanitish people, who derived their name from the city Kain, which fell eventually within the borders of the tribe of Judah (Josh. xv. 27); and that the descendants of Hobab, who appear in Judg. i. 16 as making war in this very district, possessed themselves of this city, and with it of the name Kenite also. This they would seem to have already done when Balaam uttered his prediction; and in the next verse it is, as the margin correctly indicates, not of the Kenite, but of Kain the city, that he speaks. Nor is it surprising to find them in possession of their new abode in the promised land, while the Israelites were yet in their tents. It may well be that this roving band of Midianites had already entered Canaan, perhaps along the shores of the Dead Sea, and by routes impracticable for the huge host of Israel, and had, as a kind of advanced guard, made beginning of the conquest of the country.

From 1 Chr. ii. 54, 55, we learn that the Rechabites were a branch of the Kenites; and the name Salmaites, always given to the Kenites in the Targums, connects them with Salma, the son of Caleb, there mentioned. Jer. xxxv. shews how tenaciously, for many centuries, they held fast the nomadic habits of their race.

Strong is thy dwelling place, and thou puttest thy nest in a rock] Render, **Strong** (or firm) **be thy dwelling-place, and put thou thy nest in the rock** (or cliff). In the Hebrew there is a play on the words *ken*, "nest," and *Kain*, the name of the Kenites' abode. This nest in the cliff might be the city of Hazazon-tamar or Engedi, if that be (as is likely) the "city of palm-trees," from which they went subsequently up, Judg. i. 16. But there is another site, about ten miles south

and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless †the Kenite shall be wasted, ‖until Asshur shall carry thee away captive.

† Heb. *Kain.*
‖ Or, *how long shall it be ere Asshur carry thee away captive?*

of Engedi, to which Balaam's words would be more appropriate, on the summit of the cliff rising perpendicularly from the level of the western shore of the Dead Sea, where was afterwards built the city of Masada, the scene of the closing tragedy of the Jewish-Roman war. It is not likely that such a natural fortress would ever have been unoccupied, or even excluded from a place in the list of the cities of Judah. Nor is there any site in the Holy Land which a rude but warlike people might more fittingly designate as either Ken, the Nest, or Kain, the Possession.

22. *Nevertheless the Kenite shall be wasted,* &c.] Render, **For Kain shall surely not be destroyed** (lit. "be for destruction") **until Asshur,** &c.: cf. note at end of chapter. The words are not, as they appear in A. V., a prediction of evil to the Kenites, but a promise, on the contrary, of safety to be long continued to them. The assurance of Moses to Hobab, "what goodness the Lord shall do unto us, the same will we do unto thee" (cf. x. 32), is in substance endorsed by Balaam. Another and later pledge of Divine favour was granted to those who helped to conduct Israel to his inheritance; see Jer. xxxv. 19; and, in fact, they shared the fortune of God's chosen people until the Captivity.

23. *when God doeth this*] The eventual carrying away of the allies of Israel by Assyria presented itself to Balaam as the ruin of all peace and safety upon earth. His thoughts were fixed on the fates of those whom he knew; and if even the Kenites might not be spared in the end, who then might? One prediction was however yet wanting, and is next given, viz. that the conquerors of the Kenites should fare no better than the Kenites themselves.

24. *Chittim*] *i.e.* Cyprus, the nearest of the western islands, the only one visible from Palestine, and so the representative to Balaam and to Israel of all those unknown western regions across the Mediterranean Sea, from which were at length to come the conquerors of the mighty empires of the East. Cf. Is. xxiii. 1, 12; Jer. ii. 10. The Vulgate rendering is remarkable, "Venient in trieribus de Italiâ." In Dan. xi. 30 however Chittim appears to be equivalent to Italy: the Targums render it so several times.

Eber] *i.e.* not as Vulg. and LXX., "the Hebrews," but generally the descendants of Shem. Of these Asshur was one (cf. Gen. x. 21, 22), and is here specified by name, since the Assyrians attained, in the empires of Babylon and Nineveh, to an extraordinary grandeur, and were destined to a most signal and irretrievable fall.

he also] *i.e.* the conqueror of Asshur and Eber who should come across the sea. The pronoun cannot refer to Asshur (as Knobel), from which word it is in syntax disconnected; nor yet to Eber, whose fate has been already announced along with that of Asshur. To the downfall of Asshur and of Eber there is obviously added that of another, and, in earthly might, greater empire; but as the historical events which unroll themselves before the Prophet's spirit become more distant in time, they become also less determinate in outline. It is not revealed whence the blow should come that should overthrow in its turn the power that prevailed over the great monarchies of the East.

It is evident that the prophecy now before us extends its view far beyond the latest date that has ever been assigned for the composition of the Pentateuch, and even for the closing of the volume of the Old Testament. The "ships of Chittim" were naturally referred, in the days of the Maccabees, to the Macedonian invasion of Asia (cf. 1 Macc. i. 1, and viii. 5); nor is it easy to see how any event of less magnitude can adequately interpret the broad prediction of affliction to Asshur and Eber. The bearing of this part of the prophecy is perhaps adequately represented in the well-known "ut valesceret Occidens," *i.e.* from the West should come a power before which the conquerors of the East should be subdued. But beyond this we have a clear intimation that the Western Empire itself, which was at its zenith long after the last of the Old Testament writers had lived and died, should "perish for ever." It is not surprising that those who reject all actual prediction of future events should have proposed, though without a shadow of proof, to regard *vv.* 23, 24 as a later addition to the prophecy of Balaam.

25. *returned to his own place*] Not to his own land, for he remained amongst the Midianites to plot by new means against the people of God, and to perish in his sin (xxxi. 8, 16 (where see notes); Rev. ii. 14). The phrase, which is of frequent recurrence (cf. *e.g.* Gen. xviii. 33, xxxi. 55; 1 S. xxvi. 25; 2 S. xix. 39), is idiomatic, meaning merely that Balaam went away whither he would.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

NOTES on CHAP. XXIV. 3, and 22.

3. *The man whose eyes were open*] Literally "the man opened of eye." The expression is further explained in the next verse "falling into a trance, but having his eyes open," where the word for "open" is, however, a different and common one.

The margin gives a different rendering to the word שתם, rendered in the text by "open," and, referring the phrase to Balaam's past blindness as to God's purpose, renders "who had his eyes shut." Others, adopting the same sense, "shut," refer the term, and so far more correctly, to the prophet's present state. Balaam would thus be described as having the outward and bodily vision closed against all external things, whilst the inner sense was, on the contrary, ecstatically active.

The word שתם is very rare. The only other example of it in the Bible is in the parallel phrase, *v.* 15. Hence the doubt about its signification. Gesen. ('Thes.' s. v.) prefers, though not very decidedly, the sense "closed." So Vulg. ("obturatus"), De Wette, Hupfeld, Keil, Hengst., &c. The other rendering, "unclosed," is however preferable; and is adopted by Jewish authorities generally; by LXX. (ἀληθινῶς ὁρῶν), Saad., Maurer, Fürst, Wogue, Knobel, &c. The passage of the Mishna, 'Abod. Sar.' chap. v. (Surenhusius, 'Mishna.' IV. pp. 385 sqq.) seems decisive. There שתם and סתם are repeatedly used together to express the unstopping and closing again of a wine-jar.

22. *Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive*] Marg. "how long shall it be ere Asshur carry thee away captive?"

The rendering of the passage depends upon the sense assigned to the particles כי אם, translated "nevertheless" in A.V., and עד־מה translated by "until."

To the former two particles in combination the sense of "only" is assigned in this verse by Ewald, 'Ausf. Lehr.' p. 847, as in Gen. xl. 14, and in several other passages; and the sense would thus be "only is the Kenite for destruction then when, &c."

But it is probable that we ought in this case to dissociate the particles, as is in effect done in the Targums of Jerusalem and Palestine, and by Rashi, and give to each its own proper force. The כי will thus be equivalent to "for," and the אם have, as in xiv. 23, and often, the strong negative sense which it bears in oaths; cf. Ewald, 'Ausf. Lehr.' p. 846. So substantially Keil.

Of the other two particles מה is ordinarily and in classical Hebrew interrogative; and the phrase עד־מה would mean, as in margin, "how long?" But such a sense, though retained here by some commentators, does not suit the construction; and the particle מה on which the question turns is employed by Balaam, xxiii. 2 and xxiii. 23, in a non-interrogative sense. In his mouth this use must be regarded as an Aramaism; and an Aramaism is a token of the Hebrew in which it occurs being of a very early or a very late date (cf. on Gen. xlix. 10). Examples of similar uses of מה in Chaldee will be found Dan. ii. 22, 28, iv. 32. Thus the phrase עד־מה will mean in effect, as it is correctly rendered by A. V. "until." So as regards these latter two particles Keil; and as to the general effect of the passage Knobel.

Render therefore "for Kain shall surely not be for destruction until Asshur, &c."

CHAPTER XXV.

1 *Israel at Shittim commit whoredom and idolatry.* 6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlasting priesthood.* 16 *The Midianites are to be vexed.*

AND Israel abode in [a]Shittim, and the people began to commit whoredom with the daughters of Moab.

[a] chap. 33. 49.

2 And they called the people unto

CHAP. XXV. 1. *Shittim*] An abbreviation for Abel-shittim; see on xxii. 1.

the people began to commit, &c.] The records of the neighbouring cities of the plain, and the circumstances of the origin of Moab, Gen. xix. 30 sqq., suggest that the people amongst whom Israel was now thrown were more than ordinarily licentious.

2. *And they called*] *i.e.* "the daughters of Moab called:" the verb, and the ensuing "their," being in Hebrew feminine.

the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, [b]Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

[b] Deut. 4. 3. Josh. 22. 17.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.

7 And [c]when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

[c] Ps. 106. 30. 1 Mac. 2. 54.

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And [d]those that died in the plague were twenty and four thousand.

[d] 1 Cor. 10. 8.

10 ¶ And the LORD spake unto Moses, saying,

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3. *joined himself*] i.e. by taking part in the sacrificial meals as described in the last verse. Cf. Exod. xxxiv. 15; 1 Cor. x. 18. The phrase is repeated, *v.* 5; Ps. cvi. 28. The LXX. and Vulg. render "was initiated;" and correctly as to the effect of the acts described. The worship of Baal was attended with the grossest impurity, indeed partly consisted in it. Cf. Hos. iv. 14, ix. 10; also the worship of Mylitta, Herod. I. 187.

Baal-peor] i.e. the Baal worshipped at Peor, the place mentioned xxiii. 28. Hence the god himself is styled "Peor" in *v.* 18, xxxi. 16; Josh. xxii. 17; and the spot "Beth-peor," "house of Peor," Deut. iii. 29, iv. 46. Baal-peor is probably to be identified with Chemosh; see notes on xxi. 29, and xxxii. 37, 38.

4. *Take all the heads of the people*] i.e. assemble the chiefs of the people to thee. Cf. "took men," xvi. 1.

hang them] i.e. those who had joined themselves to Peor. It appears from the command given by Moses in the next verse that the offenders were to be first slain by the hands of "the judges of Israel," and afterwards hung up "against the sun" (*i.e.* publicly, openly; cf. 2 Sam. xii. 12) as an aggravation of their punishment. This would be done by impaling the body or fastening it to a cross. Cf. Deut. xxi. 23, note, and 2 Sam. xxi.

5. *Slay ye every one his men*] The judges were each to kill the offenders belonging to his own jurisdiction.

6. *a Midianitish woman*] Lit. "the Midianitish woman," the particular one by whom he had been enticed. From *v.* 15 it appears that she was the daughter of Zur, who was a "head over a people, and of a chief house in Midian," and is mentioned xxxi. 8 as one of the five kings of Midian that afterwards perished by the hands of the Israelites. Her high rank proves that Zimri had not fallen in with her by mere chance, but had been deliberately singled out by the Midianites as one whom they must at any price lead astray. The example of Zimri is doubtless recorded as one of the most memorable and characteristic in itself, as well as because it gave the impulse to the act of Phinehas, *vv.* 7, 8.

weeping before the door of the tabernacle] The plague (*v.* 9) had doubtless already broken out among the people. The more god-fearing had already assembled at the door of the Tabernacle of God (cf. Joel ii. 15—17) to intercede for mercy, when Zimri committed the fresh and public outrage just described.

8. *into the tent*] Heb. *hakkubbah:* the word with the article attached to it has passed through the Arabic and Spanish into our language as "alcove." It denotes anything arched: here, the inner recess in the tent, fashioned archwise (cf. the Latin "fornex," Juv. III. 156), and appropriated as the sleeping-chamber and women's apartment.

the plague was stayed] No plague had as yet been mentioned; but it appears from the next verse, and from God's words in *v.* 11, that a divinely sent pestilence was raging until the wrath of God was appeased by the act of Phinehas. The term "plague" may however be understood to include the slaughter wrought upon the offenders by "the judges," *v.* 5. (Cf. for such sense of the Hebrew word, 1 Sam. iv. 17; 2 Sam. xvii. 9.)

9. *twenty and four thousand*] St Paul (1 Cor. x. 8) says "three and twenty thou-

[e Ps. 106. 30.] 11 [e]Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

[f Ecclus. 45. 24. 1 Mac. 2. 54.] 12 Wherefore say, [f]Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a [†]chief house among the Simeonites. [† Heb. *house of a father.*]

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

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sand," following probably the Jewish tradition which deducted one thousand as the number slain by the hands of their brethren.

11. *hath turned my wrath away*] So *v.* 13 he is said to have "made an atonement for the children of Israel." The signal example thus made by Phinehas of a leading offender was accepted by God as an expiation (lit. in *v.* 13 "covering;" see on the typical significance Lev. i. 4), and the exterminating wrath which had gone forth against the whole people was arrested. Cf. the case of Achan, Josh. vii. and Ps. cvi. 30, "Then stood up Phinehas, and executed judgment, and so the plague was stayed."

The act of Phinehas must be regarded as exceptional. It was an extraordinary deed of vengeance, justified by the singular atrocity of the crime which provoked it. The later Jews rightly appreciated its character, though, whilst guarding the application of a dangerous precedent by minute conditions, they lost the spirit of it, when they founded on it and on the similar act of Samuel (1 Sam. xv. 33) the "jus zelotyparum;" *i. e.* the right accorded to every Jew to punish summarily any gross and flagrant breach of Divine law committed in his presence. Cf. the act of Mattathias (1 Macc. ii. 24 sqq.) in slaying a man about to sacrifice publicly on an idolatrous altar, and the praise bestowed upon it *v.* 26, "Thus dealt he zealously for the law of God, like as Phinees did unto Zambri the son of Salom." The stoning of St Stephen (Acts vii.) has been quoted as an application of the "jus zelotyparum." Our Lord's expulsion of the traffickers from the Temple is another, characterized however by abstinence from all violence beyond what was necessary to vindicate the law.

The act of Phinehas was not done under the commission of Moses given *v.* 5. Phinehas was not one of the "chiefs" or "judges;" and had he been so, could only have been warranted in slaying offenders of his own tribe of Levi. Nor is there any evidence, unless it be found in the approval of the deed afterwards, that he was bidden by extraordinary command of God to do it. It was its own justification. Its merit consisted in the evidence it gave that his heart was right before God. He was, to quote the text of *v.* 11 *ad literam*, "zealous with God's zeal," and abhorred the presumptuous wickedness of Zimri, as God abhorred it. He therefore risked his own life by dealing according to their deserts with two influential and defiant evil doers; and his act, done in the face of Moses and the people, and for them, was accepted by God as a national atonement. How thoroughly the nation adopted the deed is manifest by the conspicuous position from henceforth assigned to Phinehas (cf. xxxi. 6; Josh. xxii. 13 sqq.), and by the fame which attached to him and it ever afterwards. On the public and civil aspects of the subject see Bp Sanderson's Sermon on Ps. cvi. 30, 'Works,' Oxford Ed., II. 240 sqq.; on the more personal and private, Bp Andrewes' Sermon on the same text, Andrewes' Sermons, 'Lib. of Anglo-Cath. Theol.' v. 223.

12. *my covenant of peace*] Equivalent to "the covenant of my peace." God establishes with Phinehas in particular that covenant which He had made generally with all his people; and among its blessings peace is specially mentioned, because of the peace between God and the congregation which Phinehas had brought about. The assurance of peace with God is appropriately bestowed on the man who had regained this peace for others. As an additional gift there is assigned to him and his seed for ever the office of peace-making, the legitimate function of the priesthood (cf. Eph. ii. 14); and the covenant was thus to him a covenant not only of peace but of life (cf. Mal. ii. 5). It is not the high-priesthood that is here exclusively intended: to this Phinehas had not as yet succeeded, for his father Eleazar was still alive. Yet after he had become high-priest, the office, with a short interruption from the days of Eli to those of David, when for unknown reasons it was filled by the descendants of his uncle Ithamar, was perpetuated in the line of Phinehas; nor indeed is it known to have departed from that line again until the

16 ¶ And the LORD spake unto Moses, saying,

17 [g] Vex the Midianites, and smite them:

[g] chap. 31. 2.

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAPTER XXVI.

1 The sum of all Israel is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them which were numbered at Sinai, but Caleb and Joshua.

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, [a] from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

[a] chap. 1. 3.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD [b] commanded Moses and the children of Israel, which went forth out of the land of Egypt.

[b] chap. 1. 1.

5 ¶ [c] Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Ha-

[c] Gen. 46. 8. Exod. 6. 14. 1 Chron. 5. 1.

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typical priesthood of the sons of Aaron was merged in the actual priesthood of the Saviour of mankind.

17. *Vex the Midianites*] On the relations between the Midianites and the Moabites, cf. xxii. 2 and note. As the Israelites are to "vex the Midianites" alone, it may be inferred that though the licentious rites of the Moabites had furnished the occasion, yet it was the Midianites in particular that had been the active agents in corrupting the people. Cf. on *v.* 1; and, for the execution of this command, ch. xxxi.

CHAP. XXVI. *Census in the Plains of Moab.*

This mustering of the Tribes was immediately preparatory to the war against Midian, and to the invasion of Canaan which shortly followed. With a view also to an equitable allotment of the land to be conquered (cf. *v.* 54) the numbers of the several tribes are taken according to their families.

1. *after the plague*] These words serve to show approximately the date at which the census was taken, and intimate the reason for the great decrease in numbers which was found to have taken place in certain tribes. Cf. Deut. iv. 3 and on *v.* 5 of this chapter.

3, 4. There is an ellipsis in the beginning of *v.* 4, which is probably rightly supplied by the English Version from *v.* 2. The LXX. takes the last clause of *v.* 4 as a kind of title to the catalogue which follows in this sense: And the children of Israel which went forth from the land of Egypt were those whose names follow.

5 sqq. The tribes are mentioned in the same order as in the earlier census, ch. i., except that Manasseh here precedes Ephraim; probably as being now the larger tribe. The following table shows the numbers of the tribes at each census:

	At Sinai.	In the Plains of Moab.
Reuben	46,500	43,730
Simeon	59,300	22,200
Gad	45,650	40,500
Judah	74,600	76,500
Issachar	54,400	64,300
Zebulun	57,400	60,500
Ephraim	40,500	32,500
Manasseh	32,200	52,700
Benjamin	35,400	45,600
Dan	62,700	64,400
Asher	41,500	53,400
Naphtali	53,400	45,400

Seven of the tribes, of which are the three belonging to the camp of Judah, shew an increase of numbers; and five, among whom are the three belonging to the camp of Reuben, shew a decrease. The greatest increase of any one tribe is in Manasseh: see on xxxii. 42. The most remarkable decrease is in Simeon, which now shews less than half its former strength. To this tribe Zimri, the chief offender in the recent transgression, belonged (xxv. 14). Probably his tribesmen generally had followed his example, and had accordingly suffered most severely in the plague. See further on *v.* 12. In the parting blessing of Moses, uttered at no great interval from this date, the tribe of Simeon alone is omitted. Respecting the round numbers which the census shews, see on Deut. xxxiii. On the odd thirty in the tribe of Reuben see i. 20 sqq. and the note.

Each tribe is, in the ensuing catalogue, represented as subdivided into certain chief fami-

nochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who [d]strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

[d] chap. 16. 2.

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the fa-

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lies. The families of all the tribes, excluding the Levites, number fifty-seven. The ancestral heads after whom these families are named correspond nearly with the grandchildren and great-grandchildren of Jacob, enumerated in Gen. xlvi. Both lists consist mainly of grandchildren of Jacob, both contain also the same two grandchildren of Judah, and the same two grandchildren of Asher. It appears then that the document in Genesis must be regarded as a list, not of those who went down in their own persons with Jacob into Egypt, but of those whose names were transmitted to their posterity of the date of the Exodus as the heads of Israelitish houses, and who may thus be reckoned the early ancestors of the people. It is not necessary to regard each house as consisting of actual lineal descendants only; or yet as comprising always all the descendants of the ancestor whose name it bears. In some cases, probably, families attached themselves to more powerful households to which they were akin, and became merged in them, and so lost all separate name and place. It is likely, *e.g.* that Dan had many children, and many branches of descendants, notwithstanding that they were all comprised, by estimation, in the family of the one son known to us. In other cases, where new families sprang up and took their name from leaders of a younger generation, the family named after the older ancestor would consist only of such remnant of his descendants as had not become incorporated in the younger families; *e.g.* in the tribe of Ephraim the Shuthalhites appear to have absorbed the Eranites, although the latter were actually descended, through Eran, from Shuthelah. A variety of circumstances would naturally tend to bring into prominence some branches of the same parent stock, and to throw others into the background.

10. *together with Korah*] *i.e.* they were engulphed at the same time that Korah perished; for Korah himself appears to have died amongst the two hundred and fifty incense offerers at the door of the Tabernacle, not with Dathan and Abiram (cf. on xvi. 32 and 35).

11. *the children of Korah died not*] Cf. *v.* 58. Samuel the prophet was of this family according to 1 Chr. vi. 22 sqq.; and Heman, "the king's seer," 1 Chr. xxv. 5, the first of the three Levites to whom David intrusted the management of the vocal and instrumental music of the Temple services, 1 Chr. vi. 33. Several of the Psalms appear from the titles to have been composed for the sons of Korah: cf. titles of Ps. xlii., xliv., xlv., &c.

12. *Nemuel*] So 1 Chron. iv. 24. In Gen. xlvi. 10, Ex. vi. 15, Jemuel. The variation, like other similar ones which follow, seems due merely to error of transcription.

Jamin] So in Gen. xlvi. 10, Ex. vi. 15. In 1 Chron. iv. 24, Jarib.

The earlier list enumerates Ohad among the sons of Simeon. As this name does not appear either here or in Chronicles, it is probable that his family had become extinct. They may have been carried off in the recent plague: possibly were "the chief house among the Simeonites," of which Zimri had been prince.

13. *Zerah*] So in Chronicles; but in Gen. list Zohar, with a different initial letter.

15—18. *Zephon; Ozni; Arod.*] In Gen. xlvi. 16, Ziphion; Ezbon; Arodi.

mily of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ [e]The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

[e] Gen. 38. 2, &c. & 46. 12.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of [f]Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

[f] Josh. 17. 1.

30 These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ¶ And [g]Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

[g] chap. 27. 1.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

23—25. *Pua*] Heb. Puvah, as in Gen. xlvi. 13. Slightly otherwise in 1 Chron. vii. 1. *Jashub:* so in Chronicles; but in Genesis *Job. Shimron:* so in Genesis; in Chronicles *Shimrom.*

29. *Gilead*] He was the grandfather of Zelophehad (xxvii. 1), and belonged therefore to a generation which had now quite passed away. Amid some confusion, occasioned by the manner in which the records were copied, the genealogy of 1 Chron. vii. 14 sqq. reveals to us the fact that either the mother or grandmother of Gilead was an Aramite. For this reason doubtless he was named after the territory which formed the frontier between Aram and Canaan, the territory wherein Laban the Aramite and Jacob the inheritor of the promises had finally parted. (Gen. xxxi. 25, 47.) These associations probably suggested the special allotment in the district of Gilead to the Machirites (xxxii. 40), as being the district from which their ancestress had sprung, and which had given its name to the head of their families. It was, however, only a small part of the territory usually known as Gilead that was occupied by any of the Manassite families: their inheritance in that direction was, in the main, the land of Bashan. For the further use of Gilead as a personal name, see Judg. xi. 1, 2. Gen. xliv. gives no record of the names of the children of Manasseh and Ephraim.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.

54 [h] To many thou shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be

[h] chap. 33. 54.
† Heb. *multiply his inheritance.*
† Heb. *diminish his inheritance.*

38—41. The list of Benjamite families does not accord with the list in Genesis. See note on Gen. xlvi. 21; and on 1 Chron. vii. 6—12. The names Shupham and Hupham appear in Gen. xlvi. 21 as Muppim and Huppim; in 1 Chron. vii. 12 as Shuppim and Huppim, in 1 Chron. viii. 5 as Shephuphan and Huram.

42. *Shuham*] Elsewhere Hushim (Gen. xlvi. 23; 1 Chron. vii. 12).

44—47. The names of the Asherites correspond to those of Gen. xlvi. 17, except that the Ishuah of that list is wanting. The name is possibly due to an error of a transcriber, whose eye, after he had copied three letters of the following name Isui, reverted to the final letter of the preceding Jimnah. Sarah (*v.* 46) is merely another form of the name Serah of Gen. *l.c.*

51. The total number of the male adult Israelites, exclusive of the Levites, is 601, 730; shewing a decrease of 1820 from the number at Sinai. Yet the present census would have exhibited an increase had it not been for the recent plague.

given according to those that were numbered of him.

55 Notwithstanding the land shall be [i]divided by lot: according to the names of the tribes of their fathers they shall inherit.

[i] chap. 33. 54. Josh. 11. 23. & 14. 2.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ [k]And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

[k] Exod. 6. 16, 17, 18, 19.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [l]Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

[l] Exod. 2. 2. & 6. 20.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And [m]Nadab and Abihu died, when they offered strange fire before the LORD.

[m] Lev. 10. 2. chap. 3. 4. 1 Chron. 24. 2.

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They [n]shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

[n] chap. 14. 28. 1 Cor. 10. 5, 6.

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56. *According to the lot*, &c.] The general situation, though not the extent of the various tribal territories, was to be determined by lot. The land therefore could not be mapped out into territories till after the lots had been drawn. This method was doubtless adopted not only in order to preclude jealousies and disputes, but also that the several tribes might regard the territories as determined for them by God Himself: cf. Prov. xvi. 33.

58. Of these Levite families, the Libnites belonged to the branch of Gershon, the Hebronites and Korathites or more correctly Korahites (Heb. "the Korhite family," *i.e.* the family of Korah), to that of Kohath, and the Mahlites and Mushites to that of Merari: see iii. 21, 27, 33, xvi. 1. Of the other families named in ch. iii. the Shimites would seem to be now extinct, or to have been incorporated with the Libnites; and the Uzzielites, if they still survived, in like manner with another of the Kohathite families. The Izeharites of iii. 27 were probably now all known as Korathites, Korah being the son of Izhar; and of the Amramites, who consisted of Moses and Aaron and their descendants, with Miriam, we have an account in the ensuing verses.

59. *whom her mother bare*] Literally "whom she bare;" the subject is wanting and the verb is in the feminine gender. The text is probably imperfect here. See Note at end of the chapter.

62. The total number of male Levites, 23,000, shews an increase of 1000 on the number at Sinai (iii. 39). It is doubtless to be taken as a round number; and, as before, includes the male children from a month old and upward, as well as the male adults.

64. *there was not a man*] Indeed it appears from Deut. ii. 14—15 that the generation numbered at the former census had perished before the host crossed the brook Zered. Eleazar is here accounted as one of the enumeration: see *v.* 63, and cf. xiv. 24 and note.

NOTE on CHAP. XXVI. 59.

The mode of filling up the ellipse adopted by the A. V., though supported by most authorities ancient and modern, is merely conjectural. It is too quite without parallel; for in 1 Kings i. 6 quoted by Ewald, 'Ausf. Lehr.' § 294, and Keil, as a similar case, the missing name can easily be supplied from the preceding verse. It seems most likely that several words have fallen out of the text in this place. On comparing the Levite families here named with iii. 18—20, Ex. vi. 17 sqq., those of Shimei and Uzziel are omitted; and the latter family at any rate was neither extinct nor obscure: cf. Ex. vi. 22, Lev. x. 4. Moreover Jochebed the mother of Moses could not be strictly the daughter of Levi, for three centuries must have intervened between the death of Levi and the birth of Moses, see on Ex. ii. 1. Amram and Jochebed were then descendants of Levi, probably seven or eight generations removed. Michaelis, Geddes, and Boothroyd take the Hebrew pronoun אתה as a proper name, "whom Atha bare:" Knobel, after Vulg., Jarchi, Onk., Arab. &c., proposes to alter the pointing, and to take the verb as a passive "who was born." In the face of the strong probability that the text is very imperfect, and in the absence of means for restoring it, conjectures as to what the proper sense may be are wholly useless.

CHAPTER XXVII.

1 *The daughters of Zelophehad sue for an inheritance.* 6 *The law of inheritances.* 12 *Moses, being told of his death, sueth for a successor.* 18 *Joshua is appointed to succeed him.*

THEN came the daughters of [a]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

[a] chap. 26. 33. Josh. 17. 3.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

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CHAP. XXVII. The command given xxvi. 52 sqq. to divide the land among the people "according to the number of the tribes of their fathers," suggests the petition of the daughters of Zelophehad now brought before Moses (*vv.* 1—6); and the decision in this case leads to a general enactment respecting the right of inheritance when a man died and left only daughters behind him. This law is afterwards supplemented by certain restrictions as to the marriage of such heiresses (xxxvi). It is obvious that these successive enactments grew out of emergencies which presented themselves when the questions connected with the taking possession of Canaan came actually to be encountered, and hold thus their natural place and order in the closing chapters of Numbers. The preparations for taking possession of the land being thus completed, the approaching death of Moses, who was not to enter it (xx. 12), is announced (*vv.* 12—14), and his successor solemnly appointed (*vv.* 15—23).

1. *the daughters of Zelophehad, the son of Hepher, the son of Gilead*] Cf. on xxvi. 29.

It does not appear that women in Israel had, up to the present time, enjoyed any distinct right of inheritance. Yet a father, whether sons had been born to him or not, had the power, either before or at his death, to cause part of his estate to pass to a daughter; in which case her husband married into her family rather than she into his, and the children were regarded as of the family from which the estate had come. Thus Machir, ancestor of Zelophehad, although he had a son Gilead, left also, as is probable, an inheritance to his daughter, the wife of Hezron of the tribe of Judah, by reason of which their descendants, among whom was Jair, were reckoned as belonging to the tribe of Manasseh (1 Chron. ii. 21 sqq., Num. xxxii. 41). Thus Sheshan also, who had no sons, married his daughter to his Egyptian servant Jarha, and so had by them a long line of posterity (1 Chron. ii. 34 sqq.). Other eastern nations had like customs. The daughters of Laban complain of having no "portion or inheritance in their father's house" (Gen. xxxi. 14), intimating apparently that Laban might have given them such had he so pleased, and thus bound their husband by ties that would have prevented him leaving his father-in-law. So of the daughters of Job it is specially noted that "their father gave them inheritance among their brethren" (Job xlii. 15).

2. *by the door of the tabernacle of the congregation*] The place of solemn assembly of the elders; for when in xi. 16, 26, they are said to go out to the tabernacle, it is the entrance of the tabernacle that is meant (compare xii. 4 and 5). It was however hardly to the seventy elders that the daughters of Zelo-

b chap. 14. 35. & 26. 64, 65.

3 Our father [b]died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

† Heb. diminished.

4 Why should the name of our father be †done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, [c]Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

c Deut. 32. 49.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as [d]Aaron thy brother was gathered.

d chap. 20. 24.

14 For ye [e]rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the [f]water of Meribah in Kadesh in the wilderness of Zin.

e chap. 20. 24.

f Exod. 17. 7.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before

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phehad made suit; but rather to the princes, the heads of tribes and of families, who were making the census under the superintendence of Moses and Eleazar.

3. *but died in his own sin*] *i.e.* perished under the general sentence of exclusion from the land of promise passed on all the older generation, but limited to that generation alone. It had been declared at the period of that sentence (xiv. 31) that "their little ones should enter in, to know the land which their fathers had despised;" and by virtue of this declaration the daughters of Zelophehad claim that their father's sin should not be visited upon them. There would have been less ground for the claim had Zelophehad shared in any of the other special rebellions; for it was the general rule of God's government in such cases that the children should bear the consequences of their fathers' iniquity.

4. *Give unto us*] As representing our father; that so he, through us his representatives, may enjoy a like inheritance with his brethren.

12. *mount Abarim*] The host had crossed these heights already on its march (xxi. 20 and note); and it was from them too that Balaam had made his second attempt to curse the people (xxiii. 14).

Moses' charge to Joshua, Deut. xxxi. 23, must have been subsequent to the appointment of Joshua recorded in this chapter. It is probable then that the commands now given to Moses stand in their proper chronological place here. Moses' ascent of the mount and his death there are recorded, Deut. xxxii. 48 sqq., xxxiv. 1—4. The closing scenes of his life, the war against Midian, and the rehearsal of the law in Deut., which occupy the rest of the Pentateuch, appear thus to be narrated in the order in which they occurred.

14. *that is the water of Meribah*, &c.] These words look like a gloss; and possibly found their way into the text though originally written in the margin.

16. *the God of the spirits of all flesh*] An acknowledgment that man, who is but flesh (cf. Gen. vi. 3), is of himself helpless; and "lives and moves and has his being" in God (cf. Acts xvii. 28): hence suitably em-

them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask counsel for him [g] after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

[g] Exod. 28. 30.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAPTER XXVIII.

1 *Offerings are to be observed.* 3 *The continual burnt offering.* 9 *The offering on the sabbath,* 11 *on the new moons,* 16 *at the passover,* 26 *in the day of firstfruits.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* † a sweet savour unto me,

† Heb. *a savour of my rest.*

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ployed here to introduce an entreaty that God would not leave the congregation without a guide and leader, and in xvi. 22 as preface to an intercession that the whole people should not suffer for the sin of a few.

18. *in whom is the spirit*] (Cf. Gen. xli. 38.) Joshua was endowed by God with the requisite spiritual qualifications for the office. Moses however was to lay his hands upon him, both in order to confer formal and public appointment, and also, as it would seem from Deut. xxxiv. 9 ("Joshua was full of the spirit of wisdom, for Moses had laid his hands upon him"), to confirm and strengthen the spiritual gifts already bestowed. The previous reception of the inner grace did not dispense with that of the outward sign; cf. the case of Cornelius, Acts x. 44—48; and St Paul's baptism after his miraculous conversion, Acts ix. 18.

20. *of thine honour*] i.e. of thy dignity and authority. Joshua was constituted forthwith vice-leader under Moses, by way of introduction to his becoming chief after Moses' death. The transference of this honour to Joshua is not parallel to the communication of the spirit which rested upon Moses to the seventy elders in xi. 17, 25; for though Moses, in elevating Joshua to his new office, did not part with any of his own spiritual gifts, he yet necessarily shared henceforward with another that power which hitherto he had exercised alone.

21. *And he shall stand before Eleazar the priest*, &c.] Joshua was thus to be inferior to what Moses had been. For Moses had enjoyed the privilege of unrestricted direct intercourse with God: the other, like all future rulers of Israel, was to ask counsel mediately, through the high-priest, and those means of enquiring of God wherewith the high-priest was entrusted. Such counsel Joshua seems to have omitted to seek when he concluded his hasty treaty with the Gibeonites. Joshua ix. 3 sqq.

judgment of Urim] See on Exod. xxviii. 30.

CHAP. XXVIII. Ordinance of the daily offering (*vv.* 1—8); and of the Sabbath (*vv.* 9—10), monthly (*vv.* 11—15), and festal offerings (*vv.* 16—31). The daily offering had been already commanded (Ex. xxix. 38), and no doubt additional offerings had become customary on festivals. But no such elaborate system as is here prescribed was or could possibly have been observed in the wilderness: cf. Deut. xii. 8, 9. The regulations of this and the next chapter therefore point to the immediate prospect of that settlement in Canaan which alone could enable the Israelites to obey them. Cf. the ordinances in ch. xv.

2. *My offering, and my bread*, &c.] Or, **my offering, even my bread**, &c. The word for offering is here *korban* (cf. St Mark vii. 11), a term in itself of quite general import, but often especially applied, as apparently in this instance, to the meat-offering which accompanied the sacrifices. This meat-offering connected itself, from its very nature, with the life of the Israelites in Canaan, not with their life in the wilderness; and it was annexed to

shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, [a]This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot †day by day, *for* a continual burnt offering.

[a] Exod. 29. 38.
† Heb. *in a day.*

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer †at even;

† Heb. *between the two evenings.*

5 And a tenth *part* of an ephah of flour for a [b]meat offering, mingled with the fourth *part* of an [c]hin of beaten oil.

[b] Lev. 2. 1.
[c] Exod. 29. 40.

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour *for* a meat offering, mingled with

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the animal sacrifices as a token that the people must dedicate to God their property and the fruits of their labour as well as their own persons. See on xv. and Lev. xxi. 6.

3—8. The daily offering, as already enjoined at Sinai, Ex. xxix. 38—42. It is peculiar to the present passage that the liquor of the drink-offering is described in *v.* 7 as "strong wine;" Heb. *shechar*, a term usually employed to describe strong drink other than wine (*e.g.* Lev. x. 9). The Targum here understands it of old wine. But the explanation probably is that the Israelites in the wilderness had, in their lack of wine, substituted *shechar* made from barley for it. Of barley they had doubtless been able to grow sufficient for their needs. They had thus observed the spirit, though not the letter of the ordinance, and their practice hitherto would naturally betray itself in the language now employed by Moses. There are but few injunctions in the Pentateuch respecting drink-offerings. They are named in Lev. only in chap. xxiii.; and seem generally to be assumed rather than specified. From the present passage we gather that they were to be offered by being poured "in the holy place," not, as some render, "with a holy vessel." It has been inferred, from Josephus, 'Antiq.' III. 10, and Ecclus. l. 15, that they were poured round the foot of the altar. Others (Kurtz 'Sacrificial Worship of the Old Testament,' pp. 301—303, Clark's Transl.) maintain that the drink-offering was poured on the altar, and so upon the flesh of the sacrifice by which the altar was covered. In favour of this view Ex. xxx. 9 is referred to, which by forbidding effusion on the altar of incense seems to recognize it on the altar of sacrifice.

9—10. The Sabbath-offering, not previously enjoined, consisted of two lambs, properly accompanied, in addition to the regular daily offering.

11—15. The new-moon offering also is here commanded for the first time. The observance of the new moon had been enjoined at Sinai when the directions were given for making the silver trumpets, x. 10. That they were observed by the Israelites in later times appears from various notices, *e.g.* 1 Sam. xx. 5; 2 Kings iv. 23; 1 Chr. xxiii. 31; Col. ii. 16. The offering consisted of two bullocks, a ram, and seven lambs, accompanied as prescribed in xv. 1—12. There was added a goat as a sin-offering; and this, though mentioned last, would seem in fact to have been offered first, since in all actually recorded cases the sin-offering invariably preceded the burnt-offering (Ex. xxix; Lev. v, viii, ix, xiv, xvi). A more definite interpretation was put by this ordinance upon that of xv. 22—26. The sin-offering, which had been there contemplated in cases where a sin had been committed ignorantly without the knowledge of the congregation, was henceforth not to be offered merely at discretion, as circumstances might seem to require, but to be regularly repeated, not less frequently than once a month.

oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.

15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 [d] And in the fourteenth day of the first month *is* the passover of the LORD.

[d] Exod. 12. 18. Lev. 23. 5.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the [e] first day *shall be* an holy convocation; ye shall do no manner of servile work *therein:*

[e] Lev. 23. 7.

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals

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16—25. The Passover offering was the same as that of the new moon, and was repeated on each of the seven days of the festival, thus marking the importance and the solemnity of the occasion. The details of the offering had not been previously prescribed; but the command for an holy convocation on the first and last days of the festival appears in Lev. xxiii. 7, 8.

26—31. The festival offering at the season of firstfruits was to be offered on one day only; and was the same with that of the new moon and passover. It nearly though not entirely accords with the sacrificial offering prescribed Lev. xxiii. 18 sqq., as an accompaniment to the offering of the loaves of firstfruits. There and here the sin-offering is the same, and the seven lambs of the burnt-offering also. But instead of the two bullocks and one ram of Numbers, two rams and one bullock, with the further addition of two lambs for a peace-offering, are specified in Leviticus. The discrepancy in the number of bullocks and rams is due perhaps to a corruption of the text; and the peace-offering, as being merely an ordinary concomitant of the wave-loaves, might be on this very account omitted from the passage before us, which prescribes only the general offerings of the festival, and not the special ones connected with any particular ceremony observed at it. It is unlikely that two extensive sets of sacrifices, nearly identical in their details, should have been offered on the same day, and yet that the command enjoining each should make no reference to the other. The distinction between the two is indeed recognised by Josephus ('Ant.' III. 10. 6), who, however, in computing the aggregate of the animals specified in the two passages errs as to the number of rams. But his statement probably represents only his own opinion: and even the practice of the Jews

unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

CHAPTER XXIX.

1 The offering at the feast of trumpets, 7 at the day of afflicting their souls, 13 and on the eight days of the feast of tabernacles.

AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: [a]it is a day of blowing the trumpets unto you.

[a] Lev. 23. 24.

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin offering, to make an atonement for you:

6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And [b]ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein:*

[b] Lev. 16. 29. & 23. 27.

8 But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:

9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

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after the captivity would not be decisive as to the true meaning of the Mosaic law.

CHAP. XXIX. **1—6.** Ordinance of the Feast of Trumpets. This was to be observed on the opening day of that month within which the Great Day of the Atonement and the Feast of Tabernacles fell (cf. Lev. xxiii. 23 sqq.). The offering consisted of one bullock, one ram, and seven lambs, with a goat for a sin-offering, in addition to the usual new-moon offering (cf. xxviii. 11), and to the regular daily offering. The special offering for the day anticipated that of the Great Day of Atonement.

7—11. The offering on the Great Day of Atonement was the same with that just specified. The sin-offering included in this offering was independent of the sin-offerings which formed the great ceremonies of the day, as described in Lev. xvi. It differed from the offering made on the days of the Passover, and on the day of first-fruits, inasmuch as it included only one bullock instead of two. The reason of this distinction is not certain. Possibly since the bullock was preeminently the animal of agriculture, the offering of bullocks on God's altar was most in keeping at those feasts dedicated more especially to an acknowledgment of the blessings bestowed in the realm of nature. Such was, peculiarly, the aim of the Feast of Tabernacles, when the offering of a very large number of bullocks was commanded; cf. *v.* 13. The day of Atonement had a very different signification; and on it one bullock only was offered for the people; though another was enjoined as a sin-offering for the priest (cf. Lev. xvi. 11 sqq.).

12—34. Feast of Tabernacles: cf. Lev. xxiii. 33 sqq. The offerings required at this feast were the largest of all. They amounted to fourteen rams, ninety-eight lambs, and no less than seventy bullocks; being twice as many lambs and four times as many bullocks as enjoined for the Passover. The Feast of Taber-

13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* four-

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nacles was especially one of thankfulness to God for the gift of the fruits of the earth, and the quantity and the nature of the offerings (see on *vv.* 7—11) were determined accordingly.

32. *on the seventh day seven bullocks*] By this coincidence, as also by the total amount (seventy) of the bullocks sacrificed during the feast, stress is laid on the number seven, the holy symbolical covenant number, by way of intimation that the mercies of the harvest accrued by virtue of God's covenant. It would seem that the number of bullocks sacrificed on the preceding days of the feast (thirteen on the first day, *v.* 13, twelve the second day, *v.* 17, &c.) is adjusted simply to obtain the coincidence before us on the seventh day. Bähr however ('Symb.' II. p. 616) sees in the gradually decreasing number a reference to the moon, which was full on the first day of the feast, and of course was waning during the after days; Knobel regards the same arrangement as marking the transition to the non-festal months of the year which followed this feast: whilst Bishop Wordsworth conjectures that the gradual evanescence of the law till the time of its absorption in the Gospel is here presignified in the law itself.

teen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have a [c] solemn assembly: ye shall do no servile work *therein:*

c Lev. 23. 36.

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

39 These *things* ye shall [1] do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

1 Or, *offer*.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAPTER XXX.

1 Vows are not to be broken. 3 The exception of a maid's vow. 6 Of a wife's. 9 Of a widow's, or her that is divorced.

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not

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35—38. The feast of tabernacles was closed by an eighth day solemnity: see on Lev. xxiii. 36. The offerings prescribed for it were the same with those appointed for the Feast of Trumpets and the Day of Atonement. The solemnities of the month thus terminated, as a whole, with the same sacrifices with which, three weeks before, they had been introduced; and the Day of Atonement, even though succeeded by the rejoicings of the Feast of Tabernacles, thus left its impress on the whole month. Cf. on *vv.* 1—6.

39. *for your burnt offerings*] It is grammatically uncertain whether these and the succeeding words are to be connected with "vows and free-will offerings," or with the offerings "in the set feasts," or with both. But since in this and the last chapter no peace-offerings are required at the set feasts, it would seem that the reference is to the free-will offerings only.

CHAP. XXX. **1—16.** The regulations here laid down respecting the validity and obligation of vows appropriately follow those given in the preceding context respecting sacrifices, since a large proportion of vows would always relate to the presentation of such offerings. Rules had already been given (Lev. xxvii,) for the estimation of things vowed to God. It is probable that this fresh legislation dealing specially with vows made by persons in a state of tutelage, was occasioned by some case of practical difficulty that had recently arisen; and it is addressed by Moses to "the heads of the tribes" *v.* 1, who would in their judicial capacity have to determine questions on these subjects; and would also represent the class specially interested in obtaining relief, where they might think fit to claim it, from vows made by persons in their families who had no independent means. Four examples are taken: (1) that of a maid in her father's house, *vv.* 3—5; (2) that of a woman betrothed though not yet married, *vv.* 6—9; (3) that of a widow or divorced woman, *v.* 9; (4) that of a wife in her husband's house (*vv.* 10—14). Other instances (*e.g.* that of a vow made by a widow) are not mentioned, but would obviously be determined by the principles laid down in those here given.

There is no provision in the chapter for annulling vows made by boys and young men; from which it has been inferred that the vows of males were in all cases and circumstances binding.

2. *vow a vow unto the* LORD, *or swear an oath to bind his soul with a bond*] The "vow" (Heb. *neder*) was positive; the "bond" (Heb. *issar*) negative or restrictive. By a vow a man engaged to dedicate something to God, or to accomplish some work for Him: by a bond he debarred himself from some privilege or enjoyment. A vow involved an obligation to do: a bond, an obligation to forbear doing.

† Heb. *profane.*

†break his word, he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when † she vowed, or uttered ought out of her lips, wherewith she bound her soul;

† Heb. *her vows were upon her.*

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he

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The Nazarite vow however is called in vi. 2 *neder*, because though including certain abstinences it contained also the positive element; for the Nazarite was bound to let his hair grow.

3. *being in her father's house in her youth*] Modern Jewish authorities teach that the control here given to the parent ceased when the girl attained the age of twelve years. There is however no trace of such limitation. It was not ordinarily till her betrothal or marriage, that the female passed (some suppose by purchase) from the power of her father to that of her husband (compare Michaelis, 'Laws of Moses,' Art. 83).

4. *hear her vow*] It would almost necessarily be brought to his knowledge when the time for the performance of it arrived, if not sooner.

5. *the LORD shall forgive her*] *i.e.* shall remit the obligation. Cf. the use of the same verb in 2 K. v. 18.

6. *And if she had at all an husband, when she vowed*, &c.] Rather, **And if she shall at all be an husband's, and her vows shall be upon her, or a rash utterance of her lips, wherewith she hath bound her soul.** The "at all" intimates that the case of a girl betrothed but not yet actually married is here especially contemplated. Among the Jews the ceremony of betrothal was hardly less important than that of marriage, which, in the case of a virgin, it usually preceded by ten months or a year. After betrothal, a woman continued to reside, till the period of her marriage arrived, in her father's house; but her property was from that time forward vested in her husband, and she was so far regarded as personally his, that an act of faithlessness to him was, like adultery, punishable with death (Deut. xxii. 23, 24). Hence his right to control her vows even before he actually took her home as his wife. The vows might have been made either previously or subsequently to betrothal; but in either case her future husband, under whose control she passed with these vows upon her, might disallow them. It would seem that even the father's express sanction of his unbetrothed daughter's vow did not affect the husband's power, after her betrothal, of disallowing it. To have given the father a power to ratify it absolutely might have either involved a wrong to a future husband, or else have interfered with the girl's prospects of marriage.

uttered ought out of her lips] Lit. "the rash utterance of her lips." The word here used is not found elsewhere, and imports an utterance made without reflection. The allusion to such rash vows indicates perhaps that they were not uncommon; perhaps it was a case of this kind which led to legislation on the whole subject.

heard *them;* *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

15 But if he shall any ways make them void after that he hath heard *them;* then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAPTER XXXI.

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers, for saving the women alive. 19 How the soldiers, with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treasury of the Lord.

AND the LORD spake unto Moses, saying,

2 [a] Avenge the children of Israel of the Midianites: afterward shalt thou [b] be gathered unto thy people.

[a] chap. 25. 17.
[b] chap. 27. 13.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

CHAP. XXXI. The command of xxv. 17 is now ordered to be executed, and a war of vengeance against Midian is undertaken. This war and the transactions connected with it are narrated in this chapter; and would seem to have occurred immediately before those closing addresses of Moses to the people which form the book of Deuteronomy. See Introd. § III. 10, 11. The result of this war completed and secured the conquest of the promised land east of Jordan.

2. *the Midianites*] The Moabites are not included. It would thus seem that it was the Midianites, and they only, who deliberately set themselves to work the corruption of Israel.

3. *Avenge the* LORD *of Midian*] The very words in which the command is given show that the war against the Midianites was no ordinary one. It was indeed less a war than the execution of a divine sentence against a most guilty people. The Midianites had corrupted, and, so far as in them lay, ruined God's people, body and soul; and had done this knowing, as after the overruling by God of Balaam's attempts to curse Israel they must have known, that in doing it they were openly rebelling against God. From God then a no less open retribution overtakes them. The employment in this work of so small a number of Israelites as 12,000 (*v.* 4) against the whole numerous nation of Midian; the selection of an equal number from each tribe irrespective of its warlike strength; the appointment of Phineas, famous for his zeal against the very sin to which the Midianites had tempted Israel, to take the lead in the war with "the holy instruments and trumpets" (*v.* 6); and the extraordinary preservation (*v.* 49) of all those engaged; are tokens that on this occasion, no less than when the cities of the plain were destroyed by fire from heaven, the hand of God directed the stroke. It is but analogous to His general dealings to scourge the Midianites through the instrumentality of their own victims.

Doubtless there were many amongst the Midianites who were personally guiltless as regards Israel. But the rulers deliberately adopted the counsel of Balaam against Israel, and their behests had been but too readily obeyed by their subjects. The sin therefore was national, and the retribution could be no less so. And such a judgment must necessarily fall on the whole people indiscriminately. It is also in this particular case obvious that to spare the male children would have prepared for Israel in a few years a nation of implacable foes.

No doubt a general license to slay at pleasure could hardly have been given without demoralizing those employed. But the commission of the Israelites in the text must not be so conceived. They had no discretion to kill or to spare. They were bidden to exterminate without mercy, and brought back to their task (*v.* 14) when they shewed signs of flinching from it. The discharge of a painful duty like this would no more necessarily tend to make the Israelites cruel than a military execution does our own soldiers. It was however a preparation for other duties of the like kind which awaited them; a proof by experiment that they had no alternative in such matters except to

4 † Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

† Heb. *A thousand of a tribe, a thousand of a tribe.*

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, [c] Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

[c] Josh. 13. 21.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the † battle.

† Heb. *host of war.*

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fulfil the commands of God; an awful but doubtless salutary manifestation, as was afterwards the slaughter of the Canaanites, to which that of Midian is in all essential respects similar (cf. on Josh. x. Note at end of chapter), of God's wrath against sin; and a type of the future extermination of sin and sinners from His kingdom. See on the whole subject Hengstenberg, 'Authentie,' II. 471 sqq.; Reinke, 'Beiträge,' I. 351; Graves, 'On Pentateuch,' Part III. Lecture I.; Macdonald, 'On the Pentateuch,' II. 60 sqq.

5. *were delivered*] Or, "were told off." The Hebrew word is used in *v.* 16 in a somewhat different sense, but is not found elsewhere. Cf. on *v.* 16.

6. *Phinehas*] He was marked out as the fitting director of the expedition by his conduct (cf. ch. xxv.) in the matter of Zimri and Cozbi.

with the holy instruments, and the trumpets] Or rather, "with the holy instruments, to wit, the trumpets," for the trumpets themselves seem to be the instruments intended.

8. *And they slew...that were slain*] Our translators have not exhibited the distinction between the two Hebrew words here employed. Render thus: **And the kings of Midian they put to death, beside those that fell in the battle; namely,** &c. From which it would seem that beside these five, put to death after the battle, there were other Midianitish kings who perished fighting; and also that Balaam did not fall in battle, but was judicially executed. From Josh. xiii. 21 it appears that the five chieftains here mentioned were vassals of Sihon the Amorite. Cf. on xxii. 2. The name of one of them, Rekem, was bestowed by the Jews of later times upon the city of Petra; the coincidence is however in all likelihood accidental. On Balaam cf. on xxiv. 25.

10. *their goodly castles*] Render rather, both here and in Gen. xxv. 16, **hamlets.** The LXX. renders ἐπαύλεις, "pastoral enclosures." The word is derived from a word (*tōr*) signifying "a row" or "range" (cf. Ezek. xlvi. 23); and probably indicates those collections of rude dwellings, made of stones piled one on another and covered with tent-cloths, which are used by the Arabs to this day; and which are frequently mentioned as *douars* in narratives of the French campaigns in Algeria. These dwellings would be formed usually in a circle. Cf. the word "Hazeroth," and note on xi. 35.

11. *all the spoil, and all the prey*] The latter word refers to the captives and live-stock: the former to the ornaments and other effects. In 1 Sam. xv. 19 however the Amalekite live-stock is included under the general term of "spoil."

12. *by Jordan near Jericho*] Literally "by the Jericho Jordan." Cf. on xxii. 1.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, [d]these caused the children of Israel, through the [e]counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

[d] chap. 25. 2.
[e] 2 Pet. 2. 15.

17 Now therefore [f]kill every male among the little ones, and kill every woman that hath known man by lying with †him.

[f] Judg. 21. 11.
† Heb. *a male.*

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and [g]whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

[g] chap. 19. 11, &c.

20 And purify all *your* raiment, and all † that is made of skins, and all work of goats' *hair*, and all things made of wood.

† Heb. *instrument,* or, *vessel of skins.*

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey † that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

† Heb. *of the captivity.*

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the ‖flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

‖ Or, *goats.*

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

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16. *caused...to commit trespass*] On this verse see Note at end of the chapter.

19. *and your captives*] Their captivity rendered them to some extent a constituent part of the Israelitish people. Like the warriors therefore they needed purification.

on the third day, and on the seventh day] According to the law set forth in xix. 12.

22. *brass*] Render **copper**: Cf. on Gen. *v.* 22. The verse is curious as illustrating the variety of metals in use at this early date for domestic purposes. All these metals were common in Egypt centuries before the date of the Exodus.

29. *an heave-offering*] Render simply **an offering**, and cf. on xviii. 24. The verb from which the word here rendered "heave-offering" is derived, is rightly translated "levy" in *v.* 28.

32. Render rather, "And the prey" (*i.e.* the live prey, the word being the same as in *v.* 11) "in addition to the plunder which the men of war seized, &c." The "plunder" of this verse is that named "spoil" in *v.* 11, and described more particularly in *v.* 50.

The numbers of sheep, beeves, asses, and persons taken are given in this and following verses in round thousands. Hence the Lord's

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our †charge, and there lacketh not one man of us.

† Heb. *hand.*

50 We have therefore brought an oblation for the LORD, what every man hath †gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

† Heb. *found.*

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the †offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

† Heb. *heave offering.*

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tribute (*vv.* 29, 37, 38, &c.), being the five-hundredth part of the half, comes out also in round numbers. Probably indeed this tribute, set apart at the time, formed the basis of the subsequent record; and upon it the warriors' share, and the general totals, were calculated by multiplication. The enormous amount both of live stock and of personal ornament was characteristic of the Midianites. When they invaded Israel in the days of the Judges, their wealth was still of the same kind (Judg. vi. 5, viii. 24 sqq.). The Bedouins, notwithstanding their wild nomadic life, retain their ancestral love of finery to this present day.

49. *there lacketh not one man of us*] There is no mention of any resistance on the part of the Midianites. Probably they were routed by a sudden attack. The Israelites saw in this a proof that the Lord had been with them in the work, and hence the free-will oblation of *v.* 50.

50. *chains*] *i.e.* "armlets," as in 2 Sam. i. 10.

rings] Specially, "finger-rings," or "seal-rings;" cf. Ex. xxxv. 22.

tablets] Worn suspended from the neck; see *ibid.*

to make an atonement for our souls before the LORD] Cf. Ex. xxx. 11—16. The atonement was not for any special offence committed (which would have called for a sacrifice of blood-shedding), but rather like the half-shekel given at the census in Ex. *l. c.*, was an acknowledgment of having received undeserved mercies. These, if unacknowledged, would have entailed guilt on the soul.

52. *sixteen thousand seven hundred and fifty shekels*] In value about 20,000*l.* See on vii. 84 sqq.

53 (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

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53. This verse seems to imply that the soldiers, as distinct from the officers (cf. *v.* 49), did not make any offering from their plunder. Of course besides the gold there would be much spoil of less precious materials; see *vv.* 20, 22.

NOTE on CHAP. XXXI. 16.

The word here (מסר) is the one to which attention was drawn at *v.* 5. It means literally "to deliver," or "give;" and so to communicate or teach. Arab. مسر, eduxit, prodire fecit, incitavit, Freytag. Here the passage more closely rendered would run: "became to the children of Israel for a cause" (or "incitement," Dr Lee, 'Lex.' sub v.) "of treachery to the Lord."

CHAPTER XXXII.

1 The Reubenites and Gadites sue for their inheritance on that side Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 33 Moses assigneth them the land. 39 They conquer it.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore † discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

† Heb. *break*.

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For [a] when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of

[a] chap. 13. 24.

CHAP. XXXII. The record of the last war to the east of the Jordan is followed by the assignment of the lands already conquered to the tribes of Reuben and Gad and to certain families of the tribe of Manasseh.

1. *the land of Jazer*] Cf. on xxi. 32. This district, although included in the land of Gilead, seems to have had especial attractions for the Israelitish settlers; and hence possibly the previous and special notice of its occupation after the victory of Jahaz. It was moreover the first district in Gilead which the Israelites invaded.

a place for cattle] All travellers in Gilead, the modern Belka, bear witness to its richness as compared with the country to the west of the Jordan. Its general character is that of an upland pasture, undulating and thickly timbered. In the last respect its northern portions excel its southern; but for fertility of soil the southern province is preferred by the Arabs, in whose lips it has passed into a proverb: "Thou canst not find a country like the Belka." Cf. Tristram, 'Land of Israel,' p. 541 sqq.

3. Respecting the places here mentioned see on *vv.* 34—38. Shebam is the same with Shibmah: Beon with Baal-meon.

8. *your fathers*] The generation of the Exodus was now substantially extinct. Cf. xxvi. 64, 65.

Kadesh-barnea] On the site of Kadesh, see Note at end of ch. xiii.: on Barnea, see Note at end of this chapter.

the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, [b]from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not [†]wholly followed me:

[b] chap. 14. 28, 29.

† Heb. *fulfilled after me.*

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And [c]Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

[c] Josh. 1. 13.

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 [d]But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

[d] Josh. 4. 12.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

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12. *the Kenezite*] Cf. 1 Chron. iv. 13 sqq.; and ch. xiii. 6 and note.

19. *on yonder side Jordan...on this side Jordan*] The expressions in the Hebrew differ but slightly (*me-eber lay-yarden—me-eber hay-yarden*). And in *v.* 32 the latter is actually used of the district west of Jordan, though here applied to that east of it. The terms are therefore used with some laxity (cf. on Deut. i. 1), and are here accordingly defined by the addition of "forward" and "eastward" respectively.

23. *be sure your sin will find you out*] Lit. "know ye of your sin that it will find you out." Moses implies that their sin would eventually bring its own punishment along with it.

27. *before the LORD*] *i.e.* immediately in front of the sacred tokens of the Lord's presence; cf. x. 18—21.

28. *Moses commanded*] Moses gives the necessary instructions to those intrusted with the duty of making the partition (cf. xxxiv. 17 sqq.). It was only when the nine and a

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And [a]Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

[a] Deut. 3. 12. Josh. 13. 8. & 22. 4.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

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half tribes received their inheritance in western Canaan, that the two tribes and a half, having fulfilled the conditions required of them, formally entered into possession of Gilead and Bashan, *v.* 32; cf. Deut. iii. 12—20. Then too, no doubt, the boundaries of their respective allotments were determined.

33. *half the tribe of Manasseh*] This half tribe, consisting, as appears from *vv.* 39 sqq., of the families of Machir, is here mentioned for the first time. It would seem that Moses, when assigning to the pastoral tribes the inheritance which they desired, took opportunity at the same time to appropriate to these Manassites specially the district they had already subdued. Thus the whole of the conquered country was provisionally disposed of, and the forwardness and valour of the Machirites rewarded. It seems clear from *v.* 39 and Josh. xvii. 1, that the claims of the Machirites arose simply out of their exploits.

34—36. Settlements formed forthwith by the Gadites. The cities here named fall into three groups.

34. The leading city of the first group is *Dibon*, cf. xxi. 30; called, from the possession which the Gadites now took of it, Dibon-gad, xxxiii. 45, 46. It lay four miles north of the Arnon; and its extensive ruins still bear the name Dhîbân. It was here that the Moabite stone was discovered by the Rev. T. Klein, in 1868. According to a very probable restoration of two letters missing at the end of the first line of the inscription on the stone, Chemoshgad (= "he whose good fortune is Chemosh," cf. Baal-gad, Josh. xi. 17), the father of Mesha, was a Dibonite. Dibon is reckoned as a Reubenite town, Josh. xiii. 9; whilst in Isa. xv. 2 and Jer. xlviii. 18, 22, it is spoken of as Moabite. Occupied on the first acquisition of the territory by the Gadites, and assigned by Joshua to the Reubenites, it was eventually recaptured by the Moabites, in whose hands it remained. *Ataroth*, *i.e.* "crowns," now the ruin Attârûs, on the hill to which it gives its name, was seven miles north-west of Dibon. *Aroer*, now Arâir, also in ruins, lay between Dibon and the Arnon, on the brink of the precipitous ravine through which that torrent flows. It must not be confounded with the Aroer which fell permanently to the Gadites, in front of Rabbath-Ammon, Josh. xiii. 25.

35. *Atroth, Shophan*] Write **Atroth-Shophan**, *i.e.* Atroth, or Ataroth of Shophan, or "of the burrow." The addition is made to distinguish this Ataroth from the one named in the verse preceding, from which it was probably not far distant. The four cities now named may be styled the Dibon settlement.

Jaazer] Or Jazer. See on *v.* 1. This city with the neighbouring *Jogbehah*, now Jebeiha, a ruined place seven miles to the north-east, formed the second group.

36. The third Gadite settlement lay in the valley of the Jordan, to the west of the preceding, with which it may possibly have been connected. It comprised the cities of *Beth-nimrah*, otherwise Nimrah, and *Beth-haran:* see, for both, on xxii. 1. The latter of these lay within the ground covered by the Israelitish camp, and therefore can hardly have been occupied by the Gadites till the host crossed the Jordan.

The Jaazer and Jordan settlements were eventually confirmed to the Gadites as part of their inheritance, which from them stretched away northwards. But their Dibon settle-

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and †gave other names unto the cities which they builded.

† Heb. *they called by names the names of the cities.*

39 And the children of *f*Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

f Gen. 50. 23.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And *g*Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

g Deut. 3. 14.

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ment, which was cut off from the others, must have passed into the possession of Reuben: see Josh. xiii. 16, 17.

37, 38. The Reubenites established themselves more compactly than the Gadites. Their central city was the old Amoritish capital, Heshbon: see on xxi. 25. They occupied also *Elealeh*, now el-'Al, a mile to the north-east; *Nebo*, probably three miles to the south-west (see on xxi. 20); and *Baal-meon*, now apparently Myûn (see Burckhardt, p. 365), nearly two miles to the south. The names of the last two cities they endeavoured to change, probably on account of their idolatrous character. Of Nebo, Jerome (on Isa. xv. 2) says: "In Nebo erat Chamos idolum consecratum, quod alio nomine Baal-phegor appellatur." It was retaken by Mesha, circ. 895 B.C., as the Moabite stone records; and hence we find it spoken of by Isaiah, xv. 2, and by Jeremiah, xlviii. 1, as a Moabite town: cf. on xxi. 29. Beon (*v.* 3), or Beth-meon (Jer. xlviii. 23), may be the name by which Baal-meon was replaced. The cities, however, still bore in the days of the prophets their old designations; cf. Is. xv. 2, Ezek. xxv. 9. Baal-meon indeed would seem to have fallen into the hands of the Moabites before the days of Mesha, who speaks of himself as having there built a temple, no doubt to Chemosh, and as having fortified the town. He would seem to have made it the stronghold from which as a basis he operated in his later conquests. See Schlottmann, 'Die Siege. Mesas,' pp. 16, 17. Of the remaining two cities of the Reubenite settlement, *Kirjathaim*, which is mentioned between Elealeh and Nebo, has been sought three miles south of Heshbon, in the ruins known as et-Teim. The ancient name, which signifies "the double city," may perhaps by a false etymology have been written Kir-iathaim, have lost its initial syllable in course of time, and been corrupted into its modern form. According to Eusebius Kiriathaim is to be found in the site now called Kureiyat, on the mountain, close to Ataroth; but this would have lain within the southern Gadite settlement, and would not have been occupied as yet by the Reubenites. Lastly, *Shibmah*, more properly Sibmah, famous at a later period for its vines, cf. Isa. xvi. 8, still leaves the trace of its name in the ruins es-Sameh, four miles east of Heshbon. Thus all these Reubenite cities clustered round Heshbon; and, allowing a fair space round each, the extent of the Reubenite settlement would be about one-tenth of the extent of their eventual inheritance. They probably at the partition retained all these cities with the exception of Heshbon itself, which, passing to the Levites, was thenceforth reckoned as within the tribe of Gad.

It is obvious that neither the Reubenites nor the Gadites were the founders of the cities of which they thus took possession, and which the text describes them as "building." They probably fortified them, for the first time or afresh, so as to render them places of safety for their families during the campaigns on the other side of the Jordan; and provided them with all conveniences for their flocks and herds.

39. *the children of Machir*] Machir, the son of Manasseh, was long since dead: even his sons had been brought up upon Joseph's knees (Gen. l. 23). But the renown acquired by his descendants raised his family almost to the dignity of a tribe; and the Machirites are in the next verse styled Machir, just as the children of Judah, or of Ephraim are often spoken of as Judah or Ephraim. So in Judg. v. 14 Machir is coupled with Ephraim and Zebulun.

went] *i.e.* "had gone:" the statement is preparatory to the ensuing record of the grant to them of the land they had won.

Gilead] More strictly part of north Gilead; which, though inhabited by the Amorites, had belonged to the kingdom of Og. Respecting this use of the name Gilead for the territory of the Machirites, see on xxvi. 29.

41. *Jair*] On his pedigree cf. on xxvii. 1. He was, through his father's mother, a descendant of Machir, though not of Gilead; but while reckoned, on her account, a Manassite, he traced up his ancestry in the male line to the more illustrious family of Judah. His own exploits—he was the conqueror of Argob, Deut. iii. 14—gave new lustre to his name; and the fame of the family is attested by the history of Jair the Israelitish judge, doubtless a descendant; perhaps also by the mention of Jairus, St Luke viii. 41, the ruler of the synagogue at the neighbouring city of Capernaum.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Havoth-jair] That is, the villages, or rather groups of tents, or "kraals," of Jair. The term probably springs from an Arabic root, signifying "to collect;" and suggests that the "towns" in question had peculiar characteristics. The original "havoth-jair" were twenty-three in number, 1 Chron. ii. 22: in the days of the younger Jair, to whom they probably descended by inheritance, they either had increased to thirty, or were reckoned at that round number, Judg. x. 4. The western Israelites had however but an imperfect knowledge of this district, which was moreover crowded with towns. The Arabs reckon more than 1000 now deserted towns in the Hauran alone. (See Buckingham and Seetzen, in Knobel, in loc.) Hence the appellation Havoth-jair was sometimes extended to more distant portions of the Machirite domain; to Argob with its threescore fortified cities, the very reverse, in their structure, of "havoth;" and to Kenath, of which, *v.* 42, not Jair but Nobah was the conqueror (see Deut. iii. 14; Josh. xiii. 30; 1 Chron. ii. 23). This inaccuracy as to a remote district may be illustrated by our use of the name Connaught, originally the territory of the sept of the McNaughts, but now denoting the whole western province of Ireland.

42. *Nobah*] Scripture mentions him no more, but he is the hero of various extravagant legends in the Samaritan Book of Joshua; which may possibly in part have sprung out of authentic local traditions.

Kenath] Now Kenawât, an important site near the southern extremity of the tract el-Lejah, and on the western slopes of the mountains of the Haurân. Its ruins, chiefly however of the Roman era, attest its former grandeur; and extend for about a mile along the precipitous bank of a deep and wild ravine. The country round is richly wooded. The city is apparently called Nobah after its conqueror in Judg. viii. 11; but this name, as in other cases, fell ere long into disuse, and the old name has held its ground to this day.

The notices, both Scriptural and traditional, of the conquest of north-eastern Gilead and Bashan by the Machirites, plainly intimate that it was effected by a few chiefs of great military prowess, who overran rapidly a far larger district than they could colonize. The tribe of Manasseh was the least numerous of all at Sinai, and only stood sixth in the census recently held (chap. xxvi.); yet it eventually received on the west of Jordan a territory as large on the average as fell to the other tribes, beside the district here allotted to the Machirites. The father of Jair, however, Segub, was of the tribe of Judah (1 Chron. ii. 21, 22, cf. ch. xxvii. 1, and note); and it is likely that the Manassite leaders induced many of the more adventurous of this, and some possibly of other tribes, to join them in their enterprise against Bashan. The remarkable notice in Josh. xix. 34 (see note) points to a settlement of the children of Judah as then existing in the very district in question; and thus too the fact, recorded Josh. xix. 9, that the main body of the tribe of Judah proved insufficient to occupy the inheritance assigned to them, may be accounted for.

It appears from Josh. xiii. 13 (see note) that the Machirites did not exterminate the whole population of this district. Probably they destroyed (cf. xxi. 35) only the dominant heathen tribe through which Og held sway, and merely put to tribute the subject race or races, as Og had done before. The conquest of the district east of Jordan seems never to have been so effectually accomplished as that on the other side. It was indeed no part of the inheritance originally promised (cf. xxxiv. 1—15), and was first swept away by the storm of heathen invasion (1 Chr. v. 26).

During the troublous times of the Judges the eastern Manassites rendered good service to the nation; cf. Judg. v. 14. Gideon, and probably Jephthah, were of this tribe, and reflect in a later generation the warlike and adventurous spirit which Jair and Nobah exhibited in the days of Moses. On the contrary, the apathy of the pastoral tribes of Reuben and Gad is more than once censured (Judg. v. 15—17, viii. 4—9).

NOTE on Chap. xxxii. 8.

Kadesh Barnea. The meaning of the term Barnea is uncertain. In xxxiv. 4 the LXX. renders Κάδης τοῦ Βαρνή, which suggests the notion that Barnea was regarded as a man's name. Elsewhere however the LXX. gives Κάδης Βαρνή. Fürst proposes, בר־נוע = "Son of Wandering:" *i.e.* Bedouin. But the word בר in the sense of "Son" does not occur in the Pentateuch. Others prefer to take בר as from ברר, and render it "country" or "land," as it is probably to be rendered in Job xxxix. 4. The other half of the word

(נוע) is derived from a word signifying to "move to and fro," or "to be shaken." Possibly the name carries the tradition of some great natural convulsion which happened in the district. Have we an allusion to Barnea, understood according to the last derivation, in Ps. xxix. 8: "The Lord shaketh the wilderness of Cades"? The Hebrew word however there used is not נוע.

CHAPTER XXXIII.

1 *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they [a]departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from [b]Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and [c]passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and [d]came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the [e]wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [f]Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [g]wilderness of Sinai.

[a] Exod. 12. 37.
[b] Exod. 13. 20.
[c] Exod. 15. 22.
[d] Exod. 15. 27.
[e] Exod. 16. 1.
[f] Exod. 17. 1.
[g] Exod. 19. 1.

CHAP. XXXIII. 1—49. The history of the Wandering in the Desert is closed by a list of the places occupied by the Israelite encampment from the exodus to the arrival at the Jordan. This list was written out by Moses at God's command (*v.* 2), doubtless as a memorial of God's providential care for His people throughout this long and trying period. On it see Introd. § 4.

3. *Rameses*] See on Ex. i. 11 and xii. 37.

4. *buried*] Rather, **were burying**.

5. *Succoth*] See on Ex. xii. 37.

6. *Etham*] Cf. on Ex. xiv. 2.

8. *Pi-hahiroth*] Hebr. "Hahiroth;" but perhaps only by an error of transcription. The omitted "pi" is however only a common Egyptian prefix. See on Ex. xiv. 2.

wilderness of Etham] *i.e.* that part of the great wilderness of Shur which adjoined Etham: cf. on Ex. xv. 22 and ch. x. 12. The list of stations up to that at Sinai agrees with the narrative of Exodus except that we have here mentioned (*v.* 10) an encampment by the Red Sea, and two others, Dophkah and Alush (*vv.* 12—14), which are there omitted. On these places, and on the route followed by the Israelites from the Red Sea to Sinai, see on Ex. xv. Note at end of chapter.

16 And they removed from the desert of Sinai, and pitched [h]at [1]Kibroth-hattaavah.

h chap. 11. 34. 1 That is, The graves of lust.

17 And they departed from Kibroth-hattaavah, and [i]encamped at Hazeroth.

i chap. 11. 35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and [k]encamped at Moseroth.

k Deut. 10. 6.

16, 17. See on xi. 35.

18. *Rithmah*] The name of this station is derived from *retem*, the broom-plant, the "juniper" of the A.V.; see on xiii. 26. This must be the same encampment as that which is said, xiii. 26, to have been at Kadesh.

19. *Rimmon-parez*] Or rather **Rimmon-perez**, *i.e.* "Rimmon (*i.e.* the Pomegranate) of the Breach." The term *perez* is used either of hostile irruption (Ps. cxliv. 14) or (cf. Perez-uzzah, 2 Sam. vi. 8) of the outbreak of God's wrath (Job xvi. 14). Possibly the encampment of Rimmon-perez witnessed some signal manifestation of Divine anger. It may have been here that the sedition of Korah occurred.

From this verse to *v.* 36 the stations named are those visited during the years of penal wandering. The determination of their positions is difficult, because during this period there was no definite line of march pursued. Some identifications are rendered probable by modern research, which may hereafter suggest others. All indications thus far seem to show that the Israelites during this period did not overstep the boundaries of the Wilderness of Paran (as defined x. 12), except to pass along the adjoining valley of the Arabah. Over the ridges of Paran then it is probable that for many years the people spread, while the tabernacle and organized camp moved about from place to place amongst them (cf. on xx. 1).

20. *Libnah*] Probably the Laban of Deut. i. 1 (where see note), and situated on or near either the Elanitic gulf or the Arabah. The name is perhaps preserved, though in a corrupted form, in el-Beyâneh, the designation of a part of the mountain-plateau and adjacent valley, on the west of the Arabah, north of Ezion-geber. The Hebrew name signifies "whiteness:" the modern Arabic, "the distinct." It is by some connected with the white poplar tree, which possibly grew abundantly in the neighbourhood. If so derived, this and the two preceding names of stations have been all suggested by some natural feature of vegetation. See Stanley, 'S. and P.' p. 521.

21. *Rissah*] This may perhaps be identified with the Rasa of the Roman tables; which, being about 30 miles from Elath on the road to Jerusalem, must have lain on the plateau of the wilderness, near to the hill now known as Râs-el-Kâ'a, "Head of the plain," north-west of Ezion-geber, and west or south-west of el-Beyâneh.

22. *Kehelathah*] *i.e.* "assembling." The name was evidently given to the station by the Israelites themselves; and is not likely to have been locally preserved. See on xx. 1.

23. *mount Shapher*] Probably either the hill now known as Jebel-esh-Shureif, about 40 miles north-west of Râs-el-Kâ'a (see on ver. 21); or else that known as Jebel-Sherâfeh, a rocky promontory on the western shore of the Elanitic gulf, near the southern limit of the Tîh. The former is, from its position, the more likely (see von Schubert, II. p. 372).

24. *Haradah*] Probably Wâdy-el-Kharâizeh, about 15 miles south-east of Jebel-esh-Shureif.

25. *Makheloth*] "Assemblies" or "congregations:" a kindred name to Kehelathah, *v.* 22.

28. *Mithcah*] The name (= "sweetness:" cf. with *Marah* = "bitterness") probably points to the excellence of the water at this station.

29. *Hashmonah*] Probably the Heshmon of Josh. xv. 27, one of "the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward;" and which therefore, like another of the same cities,

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

Kedesh, may well have lain without the natural frontier of the Holy Land, in the extreme north of the wilderness. Such is the actual situation of the fountain Ain Hasb, in the north-west of the Arabah; where there is said to be a natural pool filled with sweet living water, surrounded by much verdure, and with traces of ruins (Robinson, 'Bib. Res.' II. 119; Wilton, 'Negeb,' pp. 121 sqq.).

30. *Moserotb*] For this plural form of the name we have, Deut. x. 6, the simple Moserah (A. V. *Mosera*). It would seem from that passage that the station lay in the neighbourhood of the mountain on which Aaron died; cf. on xx. 22. It was perhaps opposite to it, on the western side of the Arabah, under the mountain-bluff, now known as el-Makrâh. Some have thought indeed that the name is perpetuated in that of the hill Maderah, much further north, an isolated mount of singular shape, forming the point of separation between Wady-el-Fikreh and the lower portion of Wady-el-Marrah (see on xxxiv. 3 sqq.). This hill is about a mile in circumference, steep, and perfectly bare. It consists in part of a brittle mixture of chalk and sandstone, in part of strata of earth, which might, by reason of their colour and formation, be easily taken for ashes baked together. At its foot lie an astonishing quantity of large lens-shaped stones, such as are also found near the southern extremity of the Dead Sea. Arab tradition relates that a city once stood on this spot, and that for the sins of its inhabitants it was destroyed by the fall of these stones from heaven (Seetzen, III. pp. 14 sqq.); or, according to another account, that the earth engulphed the inhabitants alive, and that the hill subsequently rose up as a monument of God's displeasure. It is remarkable enough that the name Moserah itself signifies chastisement. Yet the resemblance of the names Maderah and Moserah is not strong enough to warrant our setting aside the tradition which fixes the scene of Aaron's death further south; and the principal interest of the Arab stories relating to the place lies in the reminiscences which they may contain of the destruction of Sodom and of the fate of Dathan and Abiram.

31. *Bene-jaakan*] *i.e.* "the children of Jaakan;" in Deut. x. 6 "Beeroth (*i.e. the wells*) of the children of Jaakan." It is there stated that "the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera;" whilst here Mosera, or Moseroth, is placed first. There is nothing improbable in the supposition that the Israelites during their long wanderings visited these places twice, though Moses in this succinct list of stations names each of them only once. The order here given (Moseroth, Bene-jaakan) is perhaps that followed in the first march toward Canaan; whilst the reverse order of Deut. x. 6 (Bene-jaakan, Mosera) may have been adopted in the fortieth year when the march was differently directed. The verse in Deut. is however evidently a fragment, and probably a gloss; and its authority consequently uncertain.

Bene-jaakan] like many places in the east, derives its name from a tribe once settled in it. Jaakan, or Akan, was a Horite, of the race of the old inhabitants of Mount Seir, Gen. xxxvi. 27, 1 Chron. i. 42; and the wells of his tribe may have been those to which they repaired after their expulsion by the Edomites from their earlier homes. They may be identical with the wells of sweet water now known as el-Mayein, which, lying up high among the hills, more than 60 miles due west of Mount Hor, would be likely to be visited by the Israelites either immediately before or after their encampment at Moserah. Schwarz conjectures that the name Jaakan may itself be perpetuated, in a corrupted form, in en-Nâkah, "the she-camel," the designation now bestowed upon the important mountain to which the wells el-Mayein are contiguous.

32. *Hor-hagidgad*] If the initial Hebrew letter be *Kheth* (as in Tex. Recep., Syr., and later Targum) the name will denote "the Cavern of Gidgad;" if *He* (as some few MSS., Samaritan text, earlier Targ., LXX., Vulg. read) it will denote "the Summit of Gidgad" (see on xx. 22). In Deut. x. 7 we read simply Gudgodah or Gudgod. The corresponding Arabic term *jedjad* signifies a hard and level tract, and would be strictly applicable to the summit of one of the mountain-ranges in the wilderness. Some, misled by the English orthography of the Arabic, have thought to find this station in Wady Ghadhâghidh, "the Valley of Diminutions," about forty-five miles north-north-west of the head of the Elanitic gulf; but there is no real correspondence in the letters of this name to those of Gidgad.

33. *Jotbathah*] *i.e.* "Goodness:" in Deut. x. 7, "Jotbath (Hebr. *Jotbathah*), a land of rivers of waters." This place is perhaps to be identified with Wady Tâbah, six miles

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [l] wilderness of Zin, which *is* Kadesh.

[l] chap. 20. 1.

37 And they removed from [m] Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

[m] chap. 20. 22.

38 And [n] Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

[n] chap. 20. 25. Deut. 32. 50.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [o] king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

[o] chap. 21. 1, &c.

41 And they departed from mount [p] Hor, and pitched in Zalmonah.

[p] chap. 21. 4.

42 And they departed from Zalmonah, and pitched in Punon.

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south-west of the head of the Elanitic gulf; where is a broad plain running down to the sea, containing many palm-trees and tamarisks, and well supplied with water (see Burckhardt, p. 507; also Laborde, and Robinson, 'B. R.' I. 160, who writes the name Tâba').

34. *Ebronah*] *i.e.* "passage." This station apparently lay on the shore of the Elanitic gulf, at a point where the ebb of the tide left a ford across. Hence the later Targum renders the word "fords."

35. *Ezion-gaber*] More properly **Ezion-geber**, *i.e.* "giant's backbone." The earlier half of this name is preserved to us, though the English orthography conceals the correspondence of the Hebrew and Arabic forms, in that of Wâdy Ghadhyân, a valley running eastward into the Arabah some miles north of the present head of the Elanitic gulf. A salt marsh which here overspreads a portion of the Arabah may be taken as indicating the limit to which the sea anciently reached; and we may thus infer the existence here in former times of an extensive tidal haven, at the head of which the city of Ezion-geber stood. The mouth of the haven was guarded, on the eastern side, by the no less well-known city of Elath: on the western side, directly opposite to Elath, was probably the site of Ebronah (*v.* 35). The name occurs on an Egyptian papyrus of the 19th Dynasty—as that of a fortress of some importance under Rameses II. See Chabas, "Voyage d'un Egyptien," p. 284. He says, "Aszium. C'est ainsi que les Arabes nomment de nos jours un petit groupe de huttes ombragées par des palmiers, situées à l'extremité septentrionale du Bahr Agabah." It was at Ezion-geber that from the time of Solomon onward the Jewish navy was constructed (1 Kings ix. 26, xxii. 49). Its importance naturally decreased as the haven was destroyed by that gradual retirement of the water, of which other examples have been observed by travellers along the shores of the Red Sea. The site of the city was unknown to Josephus, who, with disregard of all probability, transferred it more than four hundred miles further south, to the Egyptian port of Berenice ('Ant.' VIII. 6. 4). Yet at the end of the fourth century of our era we still find it mentioned, under the name "Ad Dianam," evidently a Latin corruption of the Arabic Ghadhyân, as a station on the Roman road between Aila (Elath) and Rasa (see on *v.* 21), sixteen Roman miles from each; and as marking the point at which the branch road ran off, by the east of Mount Seir, to Petra. Later mention is made of Ezion by two Arabian geographers, Makrîzy and Muhammed Ibn Ahmed (Ritter, XIV. pp. 52—4); but as they give the name in its Jewish rather than in its Arabic form, it is likely that their acquaintance with it was purely historical.

37—40. See on xx. 22—xxi. 3; and respecting the chronology, Introd. § 3. The notice that Aaron was a hundred and twenty-three years old at his death in the fortieth year of the Exodus accords with the notice of Ex. vii. 7, that he was eighty-three years old when he stood before Pharaoh.

41. *Zalmonah*] No doubt a station on the march from Kadesh round the land of Edom. The name has by some been derived from *zelem*, "image;" and this has been assigned as the place where the brazen serpent was set up. Von Raumer thinks it the same with Ma'ân, otherwise Alam Ma'ân, east of Petra, one of the largest villages on the Mekka pilgrim-route, well supplied with water and surrounded by gardens and vineyards; where the Israelites might, like the pilgrims of the present day, have conveniently trafficked with the inhabitants for provisions.

42. *Punon*] By Eusebius and Jerome, in the 'Onomasticon,' identified with the Pinon of Gen. xxxvi. 41, which they regard as the name of a ducal city rather than of a person;

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in [1]Ije-abarim, in the border of Moab.

[1] Or, *Heaps of Abarim.*

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto [1] [q]Abel-shittim in the plains of Moab.

[1] Or, *The plains of Shittim.*
[q] chap. 25. 1.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [r]When ye are passed over Jordan into the land of Canaan;

[r] Deut. 7. 2. Josh. 11. 12.

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [s]ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall [†]give the more inheritance, and to the fewer ye shall [†]give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

[s] chap. 26. 53.
[†] Heb. *multiply his inheritance.*
[†] Heb. *diminish his inheritance.*

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* [t]pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

[t] Josh. 23. 13. Judg. 2. 3.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

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and further with the Phæno of their own day, a place notorious as the penal abode of convicts who were sent thither to labour in the neighbouring copper-mines. This identification is corroborated by the form Φινών in LXX. The place lay between Petra and Zoar, probably near the Roman road which connected those places. As this road, which is still visible (see Irby and Mangles, p. 115), ran considerably to the right of what would have been the direct line of march, it may be that Phæno lay east of, rather than within, the territory of Edom. It is there that we should naturally seek for Punon; and if the pilgrim-station el-Ahsa represent the ancient Oboth (see on xxi. 10), the site of Punon may coincide with that of Kala'at Aneizeh, intermediate to el-Ahsa and Ma'ân. Seetzen, when at Maderah, learnt the existence of a ruined castle Fenân (III. p. 17), which Arabic form of name would correspond to the Hebrew Punon; but the locality of this castle is not as yet ascertained.

43—47. See on xxi. 10—20.

46. *Dibon-gad*] This halt was apparently the same as that which in xxi. 19 bears the name of Bamoth: see note there.

48, 49. See on xxii. 1.

50—xxxvi. 13. This last portion of the book concludes the record of the long wandering of the people by certain directions respecting that conquest and allotment of the Promised Land, with which the wandering terminated. These regulations are divided into two sections by the re-insertion at xxxv. 1 of the introductory formula with which xxxiii. 50 opens. Of these portions the former contains commands concerning, (1) the extermination of the Canaanitish nations, xxxiii. 50—56: (2) the boundaries of the Promised Land, xxxiv. 1—15: (3) the names of the men who should allot the land, xxxiv. 16—29.

50—56. The expulsion of the Canaanites and the destruction of their monuments of idolatry had been already enjoined, Ex. xxiii. 24, 33, xxxiv. 13; and *v.* 54 is substantially a repetition from xxvi. 53—55. But the solemn warning of *vv.* 55, 56 is new. A call for it had been furnished by their past transgressions

CHAPTER XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide the land.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then [a]your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

[a] Josh. 15. 1.

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

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in the matter of Baal-peor, by their imperfect fulfilment, at the first, of Moses' orders in the Midianitish war; and perhaps by the indulgence of the Machirites to those whom they conquered in Bashan (cf. on xxxii. 42).

CHAP. XXXIV. The next section, (*vv.* 1—15, see on xxxiii. 50) treats of the boundaries of the land of inheritance; which will be seen greatly to exceed those of the territory actually conquered. On the limits of the Holy Land, see further on Gen. xv. 18—21; Ex. xxiii. 31; Deut. xi. 24.

2. *the land of Canaan*] The name Canaan is here restricted to the territory west of the Jordan.

3—5. Render: **Then your south quarter shall extend from the wilderness of Zin which resteth upon the side of Edom. And your south border shall start from the extremity of the salt sea on the east; and your border shall turn on the south to Maaleh-akrabbim, and shall pass on toward Zin, and the extent of its reach on the south shall be to Kadesh-barnea; and it shall reach forth thence to Hazar-addar, and shall pass on to Azmon, and from Azmon the border shall turn to the river of Egypt, and its reach shall be to the sea.**

The first few words set forth in general terms the southern boundary, which is more exactly described in the following sentence. The details of its course are more fully given, Josh. xv. 1—4; for the southern confines of Judah there described were in effect the southernmost portion of Canaan. These accounts will be best illustrated by a description, based upon the explorations of modern travellers, of the nature of the boundary.

It commenced at the Dead Sea. Of the broad and desolate valley by which the depressed bed of that sea, shut in by cliffs on both sides, is protracted toward the south, the first few miles, comprised under the general name of the Ghôr, present little else than a tract of marshy jungle. A deep narrow glen, descending from the south-west, enters this tract at its south-west corner; it is called Wâdy-el-Fikreh, bearing, perhaps, in its name the only remaining vestige of the ancient city of Epicærus. The course of this valley forms the natural division between the land of promise and the desert. On its left side, as one ascends it, the hills are, though utterly barren, comparatively low; but on the right it is flanked all the way by a steep mountain-wall varying from about 700 to 1000 feet in height, to the north of which rise ranges of much greater elevation. The route from Petra to Hebron mounts this precipice at a point about fourteen miles from the mouth of Wady el-Fikreh, by a long winding track, appropriately designated the "Pass of the Bare Rock," Nakb es-Safâh; and attesting by its difficulty how formidable was the rampart which the land of Canaan here presented to an invader. About three miles further up the valley, on its left bank, stands the isolated hill of Maderah (see on xxxiii. 30), rising, citadel-like, in the form of a truncated cone, to a height of about 500 feet. Here the head of the watercourse of Wady el-Fikreh is reached. But the valley itself is continued in the same south-western direction, under the name of Wady el-Marrah; the watercourse of which, passing south of the hill of Maderah, runs eastward, not like Wady el-Fikreh into the Ghôr, but into the higher level of the Arabah. The upper part of Wady el-Marrah is, however, grander and more striking than Wady el-Fikreh. Not only do the hills of Canaan rise as precipitously and in greater elevation on the right, jutting forth in huge irregular promontories or bastions of naked rock; but on the other side, the hills of the wilderness (which in this part are known as Jebel el-Marrah) become more lofty, and present in their terrific ruggedness an aspect which English travellers describe as

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point

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that of a confused chaos of matter once in a boiling state and whilst so suddenly solidified. To the French traveller Callier the great depth of the valley appeared extraordinary in a district where the watercourses are often so shallow as to be scarcely recognizable. The direction of this valley continues nearly straight for about ten miles above Maderah, up to a wild ascent on the Canaanitish side called Nakb Kareb. In this we may recognize, by the resemblance of name, the ancient Maaleh-akrabbim or "Scorpion Pass." The literal Arabic rendering of Akrabbim, "scorpions," would be Akârib; and to this the modern name of the ascent comes very near. Here the Wady el-Marrah turns southward, and probably loses itself among the hills, which remain as yet unexplored. Those hills must have belonged to "the wilderness of Zin;" and Kadesh-barnea (see note at end of Chapter xiii.), which is "in the wilderness of Zin," will be, as the text implies, the southernmost point of the southern boundary. That wilderness however was probably of wide extent, and comprised the whole rugged mountain region south of Wady el-Marrah and Wady el-Fikreh, as far east as the Arabah. If this be so, it was separated by the Arabah only from the mountains of Edom; and might thus be fairly described in the text as resting upon the side or flank of the latter territory. It is possible that it may have derived its name from an Edomitish city. On the declivity of a commanding hill, within the ancient territory of Edom, there yet stands an important village bearing the name Dhâna, which, in its Arabic orthography, corresponds etymologically to Zin. Burckhardt wrongly regarded Dhâna as the Thana or Thoana of Ptolemy; which should however rather be identified with the modern eth-Thawâneh (cf. Robinson, 'B. R.' II. 168). There seems no just reason why a neighbouring part of the wilderness across the Arabah might not be named from this in the same way that a part of the wilderness east of the Red Sea was named from the Egyptian city of Etham (see on xxxiii. 8). And if the wilderness of Zin, although not strictly belonging to Edom, were yet thus regarded as connected with it, the fact would help to account for the way in which the southern cities of Judah are described as lying "toward the coast of Edom" (Josh. xv. 21).

From Kadesh, if we regard it as identical with the present Ain el-Weibeh, westward to the River, or Brook of Egypt, now Wady el-Arîsh (see on x. 12), is a distance of about seventy miles. In this interval the book of Numbers names two points of the boundary-line: Hazar-addar and Azmon. The book of Joshua for Hazar-addar substitutes Hezron and Addar (A.V. *Adar*), the former being perhaps the general name of a district of *Hazers*, or nomad hamlets (see on Deut. ii. 23), of which Addar was one: and, before carrying the line to Azmon, speaks of its turning to "the Karkaa" (see on Josh. xv. 3). That so many points are named in so short a line is due perhaps to the familiarity which the Israelites had acquired with the district during the period of their encampment at Kadesh. It is probable, though from geographical rather than etymological considerations, that Hazar-addar is to be sought at Ain el-Kudeirât, on the northern side of the ridge which here forms the natural demarcation between Canaan and the desert. The fountain is still the source of fertility to the neighbouring fields. Azmon is identified in the later Jewish Targum with Kesam, the modern Kasâimeh, a group of springs situate in the north of one of the gaps in the ridge, and a short distance west of Ain el-Kudeirât.

The junction of the boundary line with "the River of Egypt," will fall near the spot now called el-Kasaby. Here that important watercourse, coming down from the south, bends suddenly to the west, and forms a deep and narrow gorge between the last-mentioned ridge on the north, and the mountain Helâl on the south. Its ultimate direction, after emerging from this gorge, is north-west; and it enters "the great sea" at the point where was eventually built the frontier city of Rhinocorura, now el Arîsh.

6. *for a border*] Literally, "with its border;" *i.e.* "with the border which it makes."

7—9. The northern border. On the "mount Hor," cf. on xx. 22. Here the name denotes the whole western crest of Mount Lebanon, eighty miles in length, commencing east of Zidon, and terminating with the point immediately above the entrance of Hamath (cf. on xiii. 21). To the southern end of this range a frontier-line would have to be drawn from the Mediterranean Sea; and some illustration of the description in the text may be gained from the circumstance that the great river between Tyre and Zidon, along whose westward bend such a line might be drawn, still bears a name, Kâsimîyeh, *i.e.*

out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the †side of the sea of Chinnereth eastward:

† Heb. *shoulder*.

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

"boundary-stream." It is possible indeed (see Josh. xix. 28, &c.) that the border was intended to comprise Zidon as well as Tyre; but this is not clear; and neither of them was in fact ever acquired by Israel. The more northern portion of the Phenician plain was not within the limits, though the entire district of Cœle-Syria, between the western and eastern ranges of Lebanon, was so. Yet this district did not fall into possession of the Israelites till the days of David and Solomon; and even then they ruled over it rather than occupied it. The extreme point in the northern border of the land, as laid down by Moses, was the city of Zedad, now a large village, still bearing its ancient name (Sadad), about thirty miles east of the entrance of Hamath. Hence the border turned back south-westward to Ziphron, now Zifrân. This place, not to be confounded with ez Za'ferâneh, near Hamath, has not been as yet visited by modern travellers, but is reported to lie about forty miles north-east of Damascus, near the road to Palmyra, and to contain extensive ruins. It is probable that from Ziphron to Hazar-enan, "the fountain village," the course of the border would be still south-westward or westward; and there is no place with which Hazar-enan may be better conjecturally identified than with Ayûn ed-Dara, a fountain situate in the very heart of the great central chain of Antilibanus; the loftiest peaks of which rise up in stern grandeur around on every side (Porter, 'Damascus,' pp. 332 sqq. Its position in Van de Velde's map is lat. 33° 49′, long. 36° 12′, and ruins are marked at the spot). The eastern portion of the northern border thus formed a great north-eastward loop, so as to include all the declivities, both western and eastern, of the northern part of the Antilibanus range; returning however to the crest of that range at Hazar-enan, and thus excluding the plain of Damascus together with the valleys which descend toward it.

10—12. The eastern border, as here described, must be understood to commence at that point from which the boundary line pursued an uninterruptedly southward course; and its general direction may be determined from the physical features of the country, notwithstanding some uncertainty as to details. It ran at first along the mountain crest. Shepham, the first point after Hazar-enan, is unknown. Of the next, all that is certain is that it could not have been Riblah in the land of Hamath, which lay outside the northern border described in the preceding verses. But probably the true name in this passage is not Riblah at all. The Hebrew letters of the word, disengaged from the Jewish vowel-marks, are HRBLH; and if the final *h* be "*He* locale" (our English "ward"), the name may then be read Har-bel (LXX. Ἀρβηλά), *i.e.* "the Mountain of Bel;" the Har-baal-hermon of Judg. iii. 3. Bel, for Baal, is merely an Aramaism (cf. Is. xlvi. 1), and was probably the form employed by the Aramaic population that dwelt in those districts. No more striking landmark could be set forth than the summit of Hermon, the southernmost and by far the loftiest peak of the whole Antilibanus range, rising to a height of ten thousand feet, and overtopping every other mountain in the Holy Land; yet not so inaccessible but that it was crowned by heathen zeal with a sanctuary of Baal, of which the ruins, consisting of foundations of walls and of heaps of hewn stones, still remain. Should however the phrase "go down from Shepham" be deemed inconsistent with the greater elevation of Hermon, the landmark before us may still be identified with one of those numerous sanctuaries with which both ancient testimony and modern exploration shew the sides as well as the summit of the mountain to have been covered. In any case it is unlikely that the landmark named Judg. iii. 3 would be omitted here. This is here described as "on the east side of Ain," literally "the Ain," *i.e.* fountain. This Ain is understood by Jerome and the later Targums of the fountain of the Jordan; and it is in the plain at the south-western foot of Hermon that the two most celebrated sources of that river, those of Daphne and of Paneas, are situate, while from the western slopes of the same mountain there issue the streams by which its remaining and longest branch is fed.

The border next descended to the "sea of Chinnereth," better known by its later name

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 [b]For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:

[b] chap. 32. 33. Josh. 14. 2, 3.

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: [c]Eleazar the priest, and Joshua the son of Nun.

[c] Josh. 19. 51.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

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of Gennesaret, which is suppossd to be only a corruption of Chinnereth. It is not described as following the line of the Jordan; and the intention was probably that it should run parallel to it, along the line of hill about ten miles further east, bending so as to strike the lake on its north-east side or shoulder. It may be that the Manassite leaders had already overrun some of the ground which it would thus comprise (see on xxxii. 42); but that the inheritance of Naphtali was not bounded by the Jordan on the east may be inferred from the sites of some of the Naphtalite cities, as Hazor and Migdal-el (Josh. xix. 36, 38), as well as from the assertion of Josephus ('Ant.' v. 22). On the other hand, from the Lake of Gennesaret to the Dead Sea, the Jordan would have formed the natural frontier, had not the territory of Gilead been already assigned to the pastoral tribes.

10. *point out your border*] Lit. "measure off," or "mark out."

12. *with the coasts thereof round about*] *i.e.* as defined by its coasts, or borders, round about.

14, 15. *have received their inheritance*] Cf. on xxxii. 28, 33. The territory on the east of the Jordan had been assigned, as a whole, to Reuben, Gad, and Machir, though not yet partitioned among them.

on this side Jordan near Jericho] Literally, "on this side of the Jericho Jordan," as at xxii. 1, xxvi. 3, 63, xxxiii. 48, 50. The expression here is remarkable, because applied not, as elsewhere, to a limited space, but to the whole territory of the two-and-a-half tribes. Yet it is appropriate enough, for it was by the passage of the Jordan at Jericho that all the remaining inheritance would have to be reached. It is too, geographically, more accurate than would have been the simple phrase "on this side of the Jordan," for (cf. on *vv.* 10—12) the Jordan did not divide the western and eastern tribes throughout the whole of its course. It may be here observed that the effect of the conquest on the east of the Jordan would, had the whole of the promised territory fallen into Israelitish possession, have been not only to add greatly to the extent of the Israelitish domain, but also to environ on three sides the territory of Damascus. Historically this was never brought to pass till Damascus itself became tributary to Israel; and probably the settlement of so many of the Israelites in Gilead and Bashan was not without its influence in inducing the rest to view the southern expanse of Canaan as sufficient for their needs, and so to leave Hermon, Cœle-Syria, and Zedad, unconquered.

16—29. Appointment of princes from the Ten Tribes to divide the land just described. The positions of the several inheritances were to be determined by lot; but their dimensions were proportioned to the wants of the tribes to which they fell. Thus the limits of each were to be marked out after the lot had determined to which tribe it belonged, and for the due and fair adjustment of the limits the presence of a representative from each tribe was requisite. Of the representatives now selected through Moses beforehand, who were all princes, *i.e.* heads of chief families, in their respective tribes (see on xiii. 2), Caleb alone, of the tribe of Judah, is otherwise known to us (see on xiii. 4 sqq.). The order in which the tribes are named is peculiar to this passage. If they be taken in pairs, Judah and Simeon, Benjamin and Dan, Manasseh and Ephraim, Zebulun and Issachar, Asher and Naphtali, the order of the pairs agrees with the order in which the allotments in the Holy Land, taken also in couples, followed each other in the map from south to north. Moreover, these pairs are formed of two tribes otherwise mutually connected, except only that which consists of Benjamin and Dan; and even these two had been next each other in the order of march, and probably were still contiguous in their encampments (see on ch. ii.).

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER XXXV.

1 *Eight and forty cities for the Levites with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction for murder.*

AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 [a]Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

[a] Josh. 21. 2.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall*

CHAP. XXXV. 1—xxxvi. 13. These chapters constitute the second division of those final regulations which complete the book: cf. on xxxiii. 50. They contain (1) the appointment of cities for the residence of the Levites, *vv.* 1—8; (2) the nomination of Cities of Refuge, *vv.* 9—34; (3) enactments, supplementary to those of xxviii. 6 sqq., and relating to the marriage of heiresses, xxxvi. 1—13.

2. *suburbs*] Render rather (with Gesen., Knob., Keil, &c.) "pasture-grounds."

3. *for their cattle, and for their goods, and for all their beasts*] More strictly, "for their large cattle, for their sheep and goats, and for all their beasts whatsoever they be."

5. *from without the city*] Render, **without the city**. The demarcation here intended would run parallel to the wall of the city, outside which it was made. The object was apparently to secure that the preceding provision should be fairly and fully carried out. The "suburb" would thus extend for a distance of a thousand cubits, or nearly one-third of a mile from the wall. There might be danger, especially with the irregular forms which the sites of cities might assume, and with the physical obstacles presented by the surrounding ground, that neighbouring proprietors would deem the suburb sufficient if it measured a thousand cubits in some directions, not in others; in which case it might be occasionally restricted to a very small area. To guard against this, it was ordained that the suburb should, alike on north, south, east, and west, present, at a distance of a thousand cubits from the wall, a front not less than two thousand cubits in length; and, by joining the extremities of these measured fronts according to the nature of the ground, a sufficient space for the Levites would be secured.

[b] Deut. 4. 41. Josh. 20. 2. & 21. 3. † Heb. *above them ye shall give.*

be [b] six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and † to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which † he inheriteth.

† Heb. *they inherit.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [c] When ye be come over Jordan into the land of Canaan;

[c] Deut. 19. 2. Josh. 20. 2.

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person † at unawares.

† Heb. *by error.*

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye

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6. *among the cities*] The construction here is confused and irregular. See Note at end of the chapter.

The general sense however is plain; viz. that the Levitical cities shall be forty-eight altogether, of which six shall be Cities of Refuge, for the purposes described in *vv.* 9—34. The passage might be rendered thus: "As to the cities which ye shall give to the Levites, ye shall give six cities, &c."

The Levitical cities were in an especial manner the Lord's, and therefore the places of refuge, where the manslayer might remain under the protection of a special institution devised by Divine mercy, were appropriately selected from amongst them. No doubt also the Priests and Levites would be fittest persons to administer the law in the doubtful cases which would be sure to occur: cf. on *v.* 24.

8. *from them that have many ye shall give many*, &c.] Nine cities were eventually given to the Levites from the large joint inheritance of Judah and Simeon; three were taken from the territory of Naphtali, and the other tribes gave each four apiece.

10. *When ye be come over Jordan*] The three cities on the east of the Jordan were afterwards set apart by Moses himself, Deut. iv. 41—43. See on Deut. xix. 8 sqq.

12. *the avenger*] Heb. *goel*, a term of which the original import is uncertain. The very obscurity of its etymology testifies to the antiquity of the office which it denotes. That office rested on the principle of Gen. ix. 6, "whoso sheddeth man's blood, by man shall his blood be shed." In an unsettled state of society the execution of justice was necessarily left in private hands. The lowest stage of national development is where every one assumes the right of avenging alleged misdeeds at his discretion; and it was therefore already an upward step when prevailing custom restricted this right to certain persons, who, although wielding no public authority, were yet invested, *ipso facto*, for the time being, with a public character. It was in such a spirit that the unwritten code of the east conceded to the nearest kinsman of a murdered man the right of avenging the blood that had been shed. He was permitted to kill the murderer, without notice, openly or secretly, wheresoever he might find him. Such rude justice necessarily involved grave evils. It gave no opportunity to the person charged with crime of establishing his innocence; it recognized no distinction between murder, manslaughter, and accidental homicide; it perpetuated family blood-feuds, the avenger of blood being liable to be treated in his turn as a murderer by the kinsman of the man whom he had slain. These grievances could not be removed as long as there was no central government strong enough to vindicate the law; but they might be mitigated; and to do this was the object of the institution in the text: an institution already promised in general terms by God, Ex. xxi. 13.

Among the Arab tribes, who are under the control of no central authority, the practice of blood-revenge subsists in full force to the present day. The law of the Koran limits the right of demanding satisfaction to cases in which a man has been unjustly smitten, and forbids the kinsman of the deceased to avenge his blood on any other than the actual murderer. But these restrictions are generally disregarded in practice by the Arabs.

12. *the congregation*] *i.e.* local court, consisting of the elders of the city (Josh. xx. 4). Two terms (*kâhal* and *eydah*) are rendered "congregation" in the A. V. The former word denotes properly the general assembly of the people; the latter, which is here employed,

shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 [d] And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

[d] Exod. 21. 14.

17 And if he smite him [†] with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

[†] Heb. *with a stone of the hand.*

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 [e] But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

[e] Deut. 19. 11.

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly [f] without enmity, or have cast upon him any thing without laying of wait,

[f] Exod. 21. 13.

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city

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means simply any appointed gathering; and so, though occasionally used for the general assembly, is used with propriety here of a select representative body.

16. *instrument of iron*] *i.e.* a tool; iron was not at this date used for arms. Cf. note on Deut. iii. 11.

19. *when he meeteth him*] Provided, of course, it were without a city of refuge.

20. *But*] Rather, **now**. This and the following verses limit the application of *vv.* 16—19 to cases in which a man has slain with malice aforethought. It had, *e.g.* been laid down in *v.* 17 that to hurl a stone at another and cause his death thereby was murder; yet *v.* 23 declares this not to be murder if he who hurled the stone sought not thereby his neighbour's harm. The sense of *vv.* 16—25 might then be exhibited thus: "whereas it is laid down that to take another man's life by any means soever is murder, and exposes the murderer to the penalty of retaliation; now therefore be it known that, if the deed be done in enmity, it is in truth very murder, and the murderer shall be slain; but if it be not done in enmity, then the congregation shall interpose to stay the avenger's hand."

24. *shall judge between*] *i.e.* shall authoritatively intervene so as to protect the slayer from the avenger. It is the case of the innocent slayer that is here contemplated. The expression "to judge" often denotes not the mere hearing of the cause but the actual redress of the wrong sustained (*e.g.* Ps. x. 18). It is evident that in a doubtful case there would necessarily have to be a judicial decision as to the guilt or innocence of the person who claimed the right of asylum; as is indeed implied in *v.* 12.

25. *and he shall abide in it*] Thus the homicide was safe only within the walls of his city of refuge. He became therefore a virtual exile from his home; was debarred from the tillage of his paternal fields, and lost the revenues which would have accrued from such tillage. The city which afforded him shelter was in some measure a place of confinement to him. The provisions here made serve to mark the gravity of the act of manslaughter, even when not premeditated; and the inconveniences attending on them fell, as is right and fair, upon him who committed the deed.

unto the death of the high priest] The atoning death of the Saviour cast its shadow before

of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; † he shall not be guilty of blood:

† Heb. *no blood shall be to him.*

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the [g] mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

g Deut. 17. 6. & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* † guilty of death: but he shall be surely put to death.

† Heb. *faulty to die.*

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and † the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

† Heb. *there can be no expiation for the land.*

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

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on the statute-book of the Law and on the annals of Jewish history. The High-Priest, as the head and representative of the whole chosen family of sacerdotal mediators, as exclusively entrusted with some of the chief priestly functions, as alone privileged to make yearly atonement within the Holy of Holies, and to gain, from the mysterious Urim and Thummim, special revelations of the will of God, was, preeminently, a type of Christ. And thus the death of each successive high-priest presignified that death of Christ by which the captives were to be freed, and the remembrance of transgressions made to cease. Whether at each high-priest's death all existing blood-feuds were to terminate, even in those cases in which no shelter had been sought in a city of refuge, is not stated. No doubt, however, the merciful provisions of this law would ameliorate general practice in many particulars which the letter of its ordinance did not reach.

30. *by the mouth of witnesses*] *i.e.* two witnesses, at the least (cf. Deut. xvii. 6, &c.). The provisions of this and the following verses protect the enactments of this chapter from abuse. The Cities of Refuge were not intended to exempt a criminal from deserved punishment, as did the asylums of the Greeks and Romans, and the sanctuaries of mediæval Europe.

31. *no satisfaction*] Rather **ransom**, as in Ex. xxi. 30, where see note. In the Koran the acceptance of ransom is expressly sanctioned; nay, blood-revenge seems to be contemplated only as a last resource, after the demand for pecuniary compensation has been refused. The Arabs vary in their practice in reference to this matter. Some will waive the right of retaliation on receipt of a fine, others account the acceptance of such blood-money as dishonourable (see Niebuhr, 'Travels' I. pp. 28—31). The permission to make compensation for murders undoubtedly mitigates, in practice, the system of private retaliation; but it does so by sacrificing the principle which is the basis of that retaliation itself. Resting ultimately upon the law of God, that, "whosoever sheddeth man's blood, by man shall his blood be shed," it bids men rest content with a convenient evasion of that law, and converts the authority given to men to act as God's ministers, in taking life for life, into a warrant for enabling the kinsmen of a murdered man to make gain out of his murder.

32. *for him that is fled to the city of his refuge*] A fine for an accidental homicide is forbidden; for though not so derogatory to the primeval law as a fine for murder, it would equally cause the kinsman to profit by that which he ought to deplore, and would defeat the higher object of the various provisions of the law of refuge, especially in their typical bearing.

34. *for I the LORD dwell*, &c.] An emphatic protest against all enactment or relaxation of laws by men for their own private convenience.

NOTE on CHAP. xxxv. 6.

The A. V. is probably wrong in taking the particle את as a preposition. It appears to be only the sign of the accusative. The writer intending to add a verb governing "cities," omits to do so amongst the various clauses with which he proceeds; and then in *v.* 8 resumes once more with "cities" instead of completing the construction of *v.* 6. The three verses are really one sentence.

CHAPTER XXXVI.

1 *The inconvenience of the inheritance of daughters* 5 *is remedied by marrying in their own tribes,* 7 *lest the inheritance should be removed from the tribe.* 10 *The daughters of Zelophehad marry their father's brothers' sons.*

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, [a]The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

[a] chap. 27. 1. Josh. 17. 3.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe †whereunto they are received: so shall it be taken from the lot of our inheritance.

† Heb. *unto whom they shall be.*

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them †marry to whom they think best; [b]only to the family of the tribe of their father shall they marry.

† Heb. *be wives.* [b] Tob. 1. 9.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall †keep himself to the inheritance of the tribe of his fathers.

† Heb. *cleave to the, &c.*

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the

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CHAP. XXXVI. 1—13. Provisions for preventing any portion of the inheritance of one tribe passing to another through the marriage of an heiress. The necessity for regulating this arose out of the ordinance of xxviii. 6—11, which permitted the daughters of an Israelite dying without male issue to inherit their father's property. And as it was on the suit of the daughters of Zelophehad that that earlier ordinance had been promulgated, so now it was on the suit of the chiefs of the Machirites, of whom Zelophehad had been one, that a supplemental enactment is made, directing that heiresses should marry within their own tribe. The Machirites doubtless foresaw the loss which, but for the provisions of the text, would be likely to fall on their tribal inheritance.

4. *be taken away*] *i.e.* be permanently taken away. The jubilee year, by not restoring the estate to the tribe to which it originally belonged, would in effect confirm the alienation. There were, moreover, cases in which it would not merely confirm it, but even cause it. A tribe might have purchased an heiress' estate, in order to prevent the loss of it at her marriage; the jubilee would annihilate the title of the purchaser, without annihilating the transfer of the rights of the vendor to her husband; and to him the estate would thus eventually pass. The Machirites in effect represent that the jubilee, as the law at present stood, would certainly not avail to benefit them in the case in question, but rather might positively injure them.

children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 [c] For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were married [†] into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

c chap. 27. 1.

† Heb. to some that were *of the families*.

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11. *unto their father's brothers' sons*] Or more generally, "unto the sons of their kinsmen." Though the Hebrew term *dod* ordinarily denotes a father's brother, yet it is not always so restricted; *e.g.* in Jer. xxxii. 12 it seems to mean an uncle's son, a cousin-german.

13. *the commandments and the judgments*] Cf. Deut. vi. 1.

DEUTERONOMY.

INTRODUCTION.

I. THE ordinary name of the book is derived, through the LXX. (Δευτερονόμιον) and Vulgate (*Deuteronomium*), from the one sometimes employed by the Jews, *mishneh hattōrah*, "repetition of the law." This name was probably suggested by the text xvii. 18, in which the expression *mishneh hattōrah hazzōth*, rendered in A.V. "a copy of this law," was anciently construed as referring to Deuteronomy only. This is probably not the right sense of the phrase, (see note *in loc.*), but the title borrowed from it indicates correctly enough the character and contents of the book. From another point of view some of the Rabbinical writers have styled Deuteronomy *sepher tōcakhōth*, "the Book of Reproofs," see on i. 1; whilst others denoted this as they did the other books of Scripture by the first two Hebrew words occurring in it, *elleh hadd'bhārim*.

II. The contents of Deuteronomy consist (1) of three addresses to the people delivered by Moses in the eleventh month of the fortieth year after the Exodus (chapters i.—xxx.); and (2) of certain final acts and words of Moses, viz. the solemn appointment of his successor (xxxi.), his Song (xxxii.), and Blessing (xxxiii.), which together with the account of his death (xxxiv.) form an appropriate conclusion to the book and to the whole Pentateuch.

The bulk of Deuteronomy thus consists of the three addresses, the first contained in i. 6—iv. 40; the second in v. 1—xxvi. 19; the third in xxvii. 1—xxix. 29. Of these the first (i. 6—iv. 40) is introductory and preparatory. In it Moses reminds the people of the protecting guidance under which they had passed from the bondage of Egypt to the border of the Promised Land where they then stood, and of their own repeated acts of ingratitude and rebellion against God, which had been punished by their long wandering in the desert. He conjures them to take warning from the past, and to resolve henceforth on a strict obedience, that so they might not lose the blessings which were now just within their reach. The second, and by far the longest speech (v. 1—xxvi. 19) carries the exhortation into details. It contains a practical exposition of the whole law in its incidence on the people, and dwells earnestly, as the several precepts are reviewed, on the sanctions of reward and punishment annexed to them by God. This portion commences with a rehearsal of the Ten Commandments (v. 6—21), the basis and essence of the whole Mosaic system, and proceeds to develope and apply more particularly the principles of the First Table (v. 22—xi. 32). Next follows, in what may be described as the second half of the speech (xii. 1—xxvi. 32), a declaration and enforcement of various particular

statutes and regulations. These, though handled with that freedom of arrangement which suits the purposes of the orator, yet group themselves on the whole into (1) laws concerning religion (xii. 1—xvi. 17); (2) laws concerning the administration of justice, the powers and privileges of public officers, &c. (xvi. 18—xxi. 23); and (3) laws relating to private and social rights and duties (xxii. 1—xxvi. 19). The third speech (xxvii.—xxx.) relates to the solemn renewal of the covenant which is directed in it, and recites severally and emphatically the Blessings and the Cursings which will follow respectively upon observance and breach of the law.

The second and much the shorter part of the book, containing the thirty-first and three following chapters, was probably added to the rest by Joshua, or some other duly authorized prophet or leader of the people, after the death of Moses. Its characteristics are discussed in the notes on those chapters. The three addresses which constitute seven-eighths of the contents of Deuteronomy present some marked features requiring general notice here.

These addresses reflect very clearly the circumstances which attended their delivery. They were spoken within the space of a very few days. It was on the tenth day of the first month of the forty-first year after the exodus that the people passed over the Jordan, and commenced the conquest of Canaan under Joshua (Josh. iv. 19). Thirty days had been previously spent in the mourning after the death of Moses (Deut. xxxiv. 8). On the other hand, the commencement of the first of the three addresses is expressly fixed by Deut. i. 3 for the first day of the eleventh month in the fortieth year. It is thus evident that the delivery of these speeches, and likewise the utterance of the Song and Blessing, and the transaction of the closing events of Moses' life, must all be placed chronologically in the first ten days of that eleventh month.

III. Accordingly the speeches exhibit an unity of style and character which is strikingly consistent with such circumstances. They are pervaded by the same vein of thought, the same tone and tenor of feeling, the same peculiarities of conception and expression. They exhibit matter which is neither documentary nor traditional, but conveyed in the speaker's own words.

Their aim is strictly hortatory; their style earnest, heart-stirring, impressive, in passages sublime, but throughout rhetorical; they keep constantly in view the circumstances then present and the crisis to which the fortunes of Israel had at last been brought. Moses had before him not the men to whom by God's command he delivered the law at Sinai, but the generation following which had grown up in the wilderness. Large portions of the law necessarily stood in abeyance during the years of wandering; and of his present hearers many must have been strangers to various prescribed observances and ordinances, and those not unimportant ones (see on Josh. v. 2 sqq., and notes and reff.). Now however on their entry into settled homes in Canaan a thorough discharge of the various obligations laid on them by the covenant would become imperative; and it is to this state of things that Moses addresses himself. He speaks to hearers neither wholly ignorant of the law, nor yet fully versed in it. Much is assumed and taken for granted in his speeches; again, on other matters he goes into detail, knowing that instruction in them was needed. Sometimes too opportunity is taken of promulgating regulations which are supplementary or auxiliary to those of the preceding books; some few modifications suggested by longer experience or altered circumstances are now made; and the whole Mosaic system is completed by the addition of several enactments in chapters xii.—xxvi. of a social, civil, and political nature. These would have been wholly superfluous during the nomadic life of the desert; but now when the permanent organization of Israel as a nation was to be accomplished, they could not be longer deferred. Accordingly the legislator, at the command of God, completes his great work by supplying them. Thus he provides civil institutions for his people accredited by the same Divine sanctions as had been vouchsafed to their religious rites.

IV. It is then not quite accurate to speak of Deuteronomy as merely a reca-

pitulation of things commanded and done in the preceding books; nor yet as properly a compendium and summary of the law. Large and impcrtant sections of the Mosaic code are unnoticed in the book. Still less is it a manual compiled for the instruction of those wholly ignorant of the law. The phrase used in i. 5 (see note on i. 3—5) exactly indicates both the task which Moses undertook in the closing month of his life, and the relation of this book to the preceding ones. Having long ago propounded his formal legislative decrees, he now undertakes to explain and elucidate them; he develops their spirit and aim; he endeavours to impress on those for whom they were designed the advantages of observing, and the evils of neglecting them. It is thus quite in keeping that the various commandments are given in Deuteronomy as injunctions of Moses, and not, as before, directly in the name of God. Deuteronomy is an authoritative and inspired commentary on the Law; serving in some respects also as a supplement and codicil to it[1].

The preceding books displayed Moses principally in the capacity of legislator or annalist. Deuteronomy sets him before us in that of a prophet. And he not only warns and teaches with an authority and energy which the sublimest pages of the Four Greater Prophets cannot surpass, but he delivers some of the most notable and incontrovertible predictions to be found in the Old Testament. The prophecy in xviii. 18 (see note) respecting the prophet like unto himself had no doubt its partial verifications in successive ages, but its terms are satisfied in none of them. The prospect opened by it advances continually until it finds its rest in the Messiah, who stands alone as the only complete counterpart of Moses, and the greater than he. Chapter xxviii. furnishes another and no less manifest example. The punishments there denounced are so minutely and pointedly specified, and were on record, whatever opinion be adopted about the age and authorship of Deuteronomy, so many centuries before the destruction of the Jewish Commonwealth by the Romans which so strikingly realized them, that the argument derived from such prediction and fulfilment cannot be gainsayed or evaded. It is true that the whole prophecy is conditional. The people had blessings as well as cursings set before them, and might choose whichever they would (xxx. 19). But there is throughout ch. xxviii., as in other passages (*e.g.* xxix.) where this alternative is set forth, a far greater stress and fulness apparent in the penal clauses; and thus there is contained in the very prophecy itself on its first delivery a clear foretokening of the future result. Indeed Moses, in xxxi. 29 sqq. expressly says that the people would after his death so act as to bring these judgments upon themselves. And his Song in xxxii. indicates vividly a long series of transgressions and consequent retributions, ending in the rejection of Israel by God. Beyond this however lies a distant epoch when mercy should eventually triumph over justice, and embrace the Gentile no less than the Jew within the blessings of the Covenant (xxxii. 43, see note). Thus does Moses, in the very act of completing his own institutions, foretell the eventual termination of them, and their absorption into a wider range of dispensations. Thus did the great legislator both himself gain some glimpses of the vast future which lay behind the enactments he was commissioned to deliver, and put on record also both promises and threats which could not but excite amongst his people expectations and speculations as to the form which the events thus foreshadowed by him would take. Deuteronomy is then, as St Jerome (Ep. ad Paulinum, Opera, Vol. III. p. 3, Edit. Paris, 1546) describes it, "Secunda lex et evangelicæ legis præparatio. Nonne sic habet ea quæ priora sunt ut tamen nova sunt omnia de veteribus?"

V. As regards authorship it is generally allowed that Deuteronomy must, in substance, have come from one hand. The Song and the Blessing have indeed been

[1] The Synopsis Sacræ Scripturæ ascribed to St Athanasius describes very clearly the relation of Deuteronomy to the preceding books: *ἐν αὐτῷ Μωυσῆς δευτεροῖ καὶ διεσάφησε πάντα προειρημένα, ἔν τε τῇ Ἐξόδῳ, καὶ τῷ Λευιτικῷ, καὶ τοῖς Ἀριθμοῖς, νομιμά τε καὶ δικαιώματα καὶ προστάγματα· καὶ ὑπομιμνήσκεται πάλιν τὸν λαὸν ἵνα φυλάξῃ αὐτά.* Athanasii Opera, Vol. II. p. 71. Paris Edit. 1627.

regarded by some as independent poems which the writer found and incorporated into his work. But on the whole the processes applied by many writers so freely to the rest of the Pentateuch, the processes of disintegration and partition of contents amongst a number of supposed writers of different dates, have been admitted to be not applicable to Deuteronomy. The book in fact presents, the last four chapters excepted, an undeniable unity in style and treatment; it is cast, so to speak, in one mould; its literary characteristics are such that we cannot believe the composition of it to have been spread over any long period of time.

These facts are in full accord with the traditional view which ascribes the book to Moses. This view however many modern critics and commentators unhesitatingly reject. These writers are too generally agreed that the author of Deuteronomy, whoever he was, did not write any large portions of the preceding books, though some think that he was the one who reduced them to their present shape, and completed his work by adding to it this original composition. It is indeed asserted to be "one of the most certain results of modern criticism" (Colenso, 'Pent.' Vol. III. § 863), that Deuteronomy was written in the later period of the Jewish monarchy; and consequently long after the main part of the Pentateuch, to which it forms a kind of appendix or peroration.

Yet several scholars who have adopted this self-same method of investigation, and who have a high reputation for learning and acuteness, have maintained, on the contrary, that Deuteronomy is more ancient than any other part of the Pentateuch. They observe that the legislative element in Deuteronomy is exhibited in a simpler and more subjective form than in the preceding books, and hold that the matter-of-fact and systematic prescriptions of Exodus and Leviticus were evolved at a later date out of the prophetic discourses of Deuteronomy. Views of this sort have been maintained by Van Bohlen, Vater, Vatke, George, Reuss, and by Dr S. Davidson in Horne's 'Introduction,' Vol. II. (1856), though he has subsequently abandoned that view in his Introd. to the Old Test. (1862). It is true that other authorities of the same school have treated this decision with scanty respect; but how little warrant there is, on the principles of the so-called "higher criticism at least, for this summary" judgment, is apparent by the fact that Kuenen, whose work on the Pentateuch is one of the most recent and by no means the least learned, whilst not yet adopting outright the opinion of Van Bohlen, &c., confesses that "gradually the conviction has settled on his mind that there is more truth in the views of these last than is recognized by the defenders of the former view." (Kuenen on the 'Pentateuch,' translated by Colenso, pp. 192, 193.) More recently still Kalisch in his commentary on Leviticus, Part I. published in 1867, whilst allowing that "the author of Deuteronomy had before him full outlines of the narrative and legislation of the three middle books" of the Pentateuch, is nevertheless decidedly of opinion that "the elaborate system" of sacrifices, &c. laid down in Leviticus was developed on the basis afforded by Deuteronomy; and of course rejects on the whole the views of those "who claim a higher antiquity" for those middle books, pp. 44 sqq.

In truth no more convincing proof could be afforded that the method of criticism in question is untrustworthy than the results of its application to Deuteronomy. The older scholars, Gesenius, de Wette, Ewald, Bleek, &c. unhesitatingly affirmed that Deuteronomy was written long after the rest of the Pentateuch was extant in its present shape. The newer school sees no less certainly in Deuteronomy the primæval quarry out of which the writers concerned in the production of the preceding books drew their materials.

Out of this conflict of opinions one inference may safely be drawn. The allegation so positively made that the very style of Deuteronomy betrays its late origin is arbitrary and baseless. No doubt the book is written in a very different manner from the preceding ones; yet the parallelisms between it and them both in ideas and expressions are neither few nor insignificant (cf. for instance Deut. xxviii. with Lev. xxvi. throughout),

as any one who will turn to the references in the margin and notes for a few consecutive chapters will easily ascertain. And the fact that the book consists mainly of three speeches addressed by Moses to the people in immediate view of his own death and their entrance into Canaan sufficiently explains its literary characteristics. Naturally the matter thus orally set forth is given in more sustained, flowing, and rhetorical language than would be employed when laws were to be promulgated, passing events chronicled, or ancient transactions, already perhaps enshrined in tradition or document, incorporated into a connected historical work. It is to be observed also that all the classes of archaisms, whether in vocabulary or grammatical forms, which have been pointed out as characteristic of the Hebrew of the Pentateuch (see Introd. to Pent. pp. 18, 19) are found in Deuteronomy, and some of them frequently.

The writings of Jeremiah often strikingly recall passages of Deuteronomy. The prophet repeatedly employs words and phrases which are characteristic of Deuteronomy. Numerous illustrations and examples are given by Colenso on 'Pent.' § 556; and there is also at times (the reff. given in margin and notes to Deut. xxviii. and xxxii. will supply illustrations) a remarkable similarity of general style and treatment. These resemblances are neither few nor insignificant. It is needless in this place to demonstrate their existence and importance, which are now admitted on all hands. The question to be considered here is, how are they to be accounted for?

Those who regard Deuteronomy as the work of Moses can explain them at once. The priest of Anathoth would have made the Law his study from his childhood, and his modes of thought and expression would naturally be greatly influenced by that law, and more so than those of the non-priestly prophets. Of all parts of the Pentateuch Deuteronomy would in the calamitous days of Jeremiah come home to the prophet's mind with most frequency and force. The sins which Deuteronomy specially denounces were in Jeremiah's days most rife and gross in Israel; the retributive judgments denounced as a consequence in the same book were lighting on the people before his eyes; topics of comfort there were none except those splendid though distant promises which in spite of its predominating tone of warning and threatening break so wonderfully through the prophecies of Deuteronomy (see above, § IV.). What wonder then that Jeremiah's utterances should so often sound like an echo of Deuteronomy; that his denunciations, as did those of his contemporary Huldah (cf. 2 Kings xxii. 16 sqq. with Deut. xxix. 2 sqq.), should fall into the strains of this book; or that his topics of consolation should recall the reassuring words with which (*e.g.* in xxx.) the severity of God's judgment is tempered even in the law?

It would be a yet stronger reason why this of all the then existing sacred writings should have exerted a special influence on Jeremiah if the book discovered in his days in the Temple by the High Priest Hilkiah, and brought again to the knowledge of the king and people after having been banished from public sight and use for nearly sixty years during the two preceding reigns, were ascertained to be the book of Deuteronomy only[1]. But if we hold the other view, that "the book of the law" found by Hilkiah in the house of the Lord (2 Kings xxii. 8) was the original copy of the Pentateuch deposited by order of Moses in the ark (cf. Deut. xxxi. 9. 26), as the peculiar expression used about it 2 Chron. xxxiv. 14 (where see note), certainly seems to suggest, yet even so the narrative of 2 Kings xxii. xxiii. makes it apparent that it was Deuteronomy above all portions of the law which pricked the consciences of king and people. For Deut. xxviii. and xxix. seem plainly to be referred to in 2 Kings xxii. 13, 16, 17, xxiii. 2, 3, &c.; and the special measures

[1] St Chrysostom clearly regarded "the book of the law" found by Hilkiah as identical with Deuteronomy; for, speaking of the destruction of many sacred books at the Captivity, he proceeds: *Καὶ τί λέγω περὶ τῆς αἰχμαλωσίας; Καὶ γὰρ πρὸ τῆς αἰχμαλωσίας πολλὰ ἠφάνιστο βιβλία, τῶν Ἰουδαίων εἰς ἐσχάτην ἀσέβειαν ἐξοκειλάντων. Καὶ δῆλον ἐκ τοῦ τέλους τῆς τετάρτης τῶν Βασιλειῶν· τὸ γὰρ Δευτερονόμιον μόλις που εὕρηται ἐν κοπρίᾳ κατακεχωσμένον*, (Chrysost. Op. X. 54, ed. Bened.).

of reform actually adopted by Josiah are those enjoined by Deuteronomy, and more fully and emphatically there than anywhere else (cf. 2 Kings xxiii. 5—25, with Deut. xii. 2, 3; xvi. xviii., &c.). It is probable too that Jeremiah and Hilkiah were related[1]; and it is at any rate certain that they were friends and fellow-labourers in the restoration of religion effected under Josiah; and thus the prophet would be one of the very first to be informed of Hilkiah's discovery as he would naturally be one of the most intensely moved by it[2]. The coincidences then between Deuteronomy and the prophecies of Jeremiah are only what might be expected from the known circumstances of Jewish history. Their existence, so far from furnishing any kind of argument against the Mosaic origin of the Pentateuch, rather suggests confirmation of the traditional view. All the circumstances considered it would have been *pro tanto* a reason for misgivings about the authenticity of Deuteronomy if a great prophet of the times and in the circumstances of Jeremiah had not manifested much of the spirit and power of Deuteronomy.

Further, whilst the language of Jeremiah unquestionably indicates an acquaintance with the book of Deuteronomy, it is yet apparent, if linguistic considerations are to decide, that the author of Deuteronomy and of the prophecies which pass under the name of Jeremiah were neither identical nor contemporary. The resemblances between the two books are on the surface, easy to notice, and at first sight are very striking. A more minute scrutiny of the language of the writings under comparison will make it manifest that whilst there is in various passages of the later document a distinct imitation or repetition of the earlier[1], yet that the two are in date, associations, idioms, and vocabulary as distinct as any two other writers in the Old Testament. After the complete and exhaustive discussion of this subject by Kœnig ('Altestamentl. Studien,' Part II.) which has never been and cannot be answered, lengthened argument on this point is needless[2]. The

[1] Jeremiah speaks of himself as "the son of Hilkiah." But this was hardly Hilkiah the High-priest; for had he been so, he would have been so styled: and the priests of Anathoth were (1 Kings ii. 26) of the house of Abiathar, which had been deposed from the high-priesthood by Solomon. The name Hilkiah too was common. But when we note (cf. Jer. xxxii. 7, with 2 Kings xxii. 14) that Shallum the uncle of Jeremiah was apparently the husband of Huldah the prophetess, and that Ahikam, Jeremiah's protector (Jer. xxvi. 24) was with Huldah one of Hilkiah's coadjutors in the work of reform (2 Chron. xxxiv. 20), it seems likely that there was some affinity between the prophet and the High-priest.

[2] It has not been deemed necessary to discuss the coarse hypothesis of Von Bohlen, although it was not long ago revived in this country, that Hilkiah wrote the book of Deuteronomy himself, and then pretended to have discovered it as an autograph of Moses in the Temple. This view has been latterly discarded as untenable even by the most advanced adherents of "modern criticism:" see *e.g.* Davidson, 'Introd. to O. T.' pp. 385, 386.

[1] This is in fact one of the characteristics of Jeremiah, who frequently reproduces both the thoughts and words of older prophets.

[2] Phrases and words of constant use in Jeremiah are absent from Deut. altogether: *e.g.* נאם־יהוה and נאם אדני, which are found above a hundred times in Jeremiah. Had these phrases been familiar to the writer of Deut. he could hardly have altogether omitted to use them. The like may be said of the phrase "The word of the Lord came to me," which with slight variations is frequent in Jeremiah; also of the expressions "Lord of hosts" (*Sabaoth*), "house of Jacob," and "house of Israel." The expressions "virgin of Israel," "the virgin daughter of my people," &c., are again and again used by the prophet figuratively for the whole nation, and are not so used in Deut.; on the contrary the first of them occurs in Deut. xxii. 19, in its primary sense. The favourite combination of the prophet "to root out, and to pull down, and to destroy, and to throw down, and to plant, &c." (cf. Jer. i. 10 with marginal references) is not found in Deut., suitable as it is to the themes handled in that book; and the like remark is true of the other combination "the sword, the famine, and the pestilence," found repeatedly in Jer. Cf. xiv. 18, xviii. 21, xxi. 7, 9, &c.

On the contrary in Deut. the writer constantly speaks of and to the people as "Israel" simply, which Jeremiah never does: the phrase he so constantly uses of observing the law, "hear and do" (cf. *e.g.* Deut. v. 27) is strange to Jeremiah; the Deuteronomistic phrase "to cleave to the Lord" (cf. *e.g.* Deut. x. 20) is not found in Jer. though it would often have suited his purpose well. The phrases לפני יהוה and its cognates (see Deut. i. 45, vi. 25, &c.), and the expressions "to be afraid of the face of," and others connected with such verbs as to "fear" and "to make to fear" (see Deut. i. 17, xviii. 22, &c.) do not occur in Jer., but with like ideas other words are used. The passages in Deut. which refer to the exodus and the wonderworks which accompanied it are so many and conspicuous as to be a distinct trait of the book. The later prophet handles the same subject once in a

priest of Anathoth reproduced in many particulars the warnings and the teachings of Moses; and under circumstances different in some respects but remarkably similar in others, had a like prophetical burden from God laid upon him to deliver to the people. The view of the Jews that Jeremiah was "the prophet like unto Moses" of Deuteronomy xviii. 15 (cf. St John i. 20 sqq.), is rather short of the truth than wide of it.

Various texts from the book have been adduced as proofs that it was not composed by the author of the books preceding it. These contain deviations from the earlier narrative, additions to it, or assumed inconsistencies with it; and have been alleged both from the legislative and from the historical contents of the book. No doubt some of these are important, and require careful consideration and explanation; but upon the whole list one or two general remarks must be made.

Be it noted in the first place that there is nothing in Deuteronomy which positively contradicts anything in the earlier books. This is now generally admitted (*e.g.* by Von Lengerke and Davidson); and it is an important admission, for it can be demonstrated that the author of Deuteronomy had the preceding books before him with their contents as we now have them, and knew them well[1]. How then is it credible that the Deuteronomist "was a late writer who composed his work centuries after the rest of the Pentateuch was written, and passed it off as a Mosaic document?" For such a forger would certainly have anxiously removed all such seeming discrepancies as those in question; and when combining his new work with the old would have brought the two into a self-evident harmony, either by making the necessary modifications in his own materials, or by erasures from the pre-existing ones. The very occurrence then of the phenomena in question, arising on a comparison of Deuteronomy with Exodus, Leviticus, and Numbers, striking as those phenomena are, and just because they are striking, is a *prima facie* token of authenticity. No one but the original legislator and historian would deal with his subject in this free and independent spirit.

Again, many of the supposed contradictions vanish or admit of easy explanation if we bear in mind the circumstances under which the speeches contained in

similar strain, but then with very different phraseology: cf. Deut. iv. 34, xi. 2, 3, xvii. 19, xxvi. 8, &c. with Jer. xxxii. 20, 21. The phrases characteristic of Deut. respecting the unity of the Sanctuary are only found in one or two passages of the prophet where he is evidently alluding to Deut. (cf. Deut. xii. 5, 14, 18, &c., xiv. 23, 24, 25, xv. 20, &c., with Jer. vii. 7, 12).

Similar results appear from comparing the two books in respect of grammatical peculiarities, such as inflections, syntax, &c.; *e.g.* the pronoun of the 3rd person is in Deut. almost always הם, in Jer. המה: in Deut. we have repeatedly בעת ההוא, in Jer. always בעת ההיא; in Jer. the dative with the prep. ל stands several times instead of the accusative with את, in Deut. never: in Jer. the use of the infinitive absolute followed by the finite verb with the conj. ו is very frequent and characteristic: in Deut. it is very rare; and the same infinitive, which is commonly used by Jer. in other peculiar turns of expression (*e.g.* vii. 13, 25, xi. 7, xii. 17, &c.) is not found at all so used in Deut.

The Aramaisms in Jer. are very numerous and of very various kinds; Aramaic words, Aramaic meanings of words, Aramaic inflexions, terminations, constructions, &c. These, as all writers on Jeremiah who discuss the original text admit, indicate that the Hebrew of his day was no longer pure and sound. Such peculiarities are altogether wanting in Deut. with the exception of the Aramaisms alleged in xxxii and xxxiii. These are however not many in number, nor are they all unquestionable; they are too to be explained on quite a different principle from that which applies to the many and manifest Aramaisms of Jeremiah.

It will be understood that the above are only a few selected by way of example from the copious lists of Kœnig, who has examined and compared the language of the two books thoroughly, chapter by chapter, almost verse by verse.

[1] There are repeated references expressed or implied to laws already given: cf. Deut. xviii. 2 with Num. xviii. 20: Deut. xxiv. with Lev. xiii. and xiv.: Deut. xiv. 3—20 with Lev. xi.: Deut. xvi. with Ex. xxxiv. 22, Lev. xxiii. 15, 16, 34, 39: Deut. xxii. 9—11 with Lev. xix. 19, &c. The language in which the same transactions are described is often borrowed from the earlier books or evidently modelled after them; cf. Deut. ix. 12 with Ex. xxxii. 7, 8: Deut. vii. 20 with Ex. xxiii. 28: Deut. vii. 22 with Ex. xxiii. 29, 30. In fact, as Davidson (Introd. to O. T. I. 389) allows, "almost every chapter presents some indication, however slight, that written documents" (*i.e.* the four preceding books) "were employed by him." A very numerous and absolutely convincing list of references in Deut. to the preceding books and citations from them is given by Kœnig, 'Alt. Studien.' II. 126—146.

this book were delivered. The legislation about Tithes is a most important instance. Lev. xxvii. 30—34 prescribes that a tenth of all the produce of animals and of the land should be the Lord's; and Num. xviii. 20 sqq. appropriates this tenth for the support of the Levites; who again are to give a tenth of their tenth for the maintenance of the priests, Num. xviii. 26 sqq. But in Deut. xii. 6, 17, the tithes, evidently from *v.* 17 the vegetable ones, are alluded to as one of the sources from which the sacrificial meals at the sanctuary are to be supplied: in xiv. 22 sqq. strict levying of this tithe is enjoined, and commutation of it provided for where the sanctuary was far away, with a view to the money being applied to the same sacrificial feasts: in xiv. 28, 29 directions are given for holding in every third year a feast off this tithe at home instead of at the Sanctuary; and finally in xxvi. 12 sqq. a solemn form of declaration and prayer is prescribed which is to be rehearsed before the Lord in each third year when the cycle of tithe obligations would be completed. These regulations of Deuteronomy (see the foot-notes on the passages) undoubtedly are altogether different from those of the preceding books upon the subject, but they are neither inconsistent with them, nor do they supersede them. They refer one and all not to the general and first tithe of all produce both animal and vegetable, but to the second and additional tithe taken on the increase of the field only. This latter was not for the maintenance of the priests and Levites, but for the celebration of the sacred feasts, in each first and second year at the Sanctuary, in the third year at home. The priests and Levites were indeed to be invited to partake, as in each third year were the stranger, the fatherless, and the widow; but the purpose of these meals (cf. the agapæ of the New Test.), which are not instituted by Deuteronomy, but only regulated, was not to furnish a maintenance for the priests and Levites, but to promote charity and brotherly feeling, and to gather the religious life and associations of the people round the Sanctuary (see on xi. 5). There appears to be no express mention in Deuteronomy of the first tithe, out of which the priests and Levites were to be supported. This as of familiar and established, we might say primæval, obligation (cf. Gen. xiv. 20, xxviii. 22) is taken for granted on all hands. Yet the reason for which the first tithe was appointed by God to the Levites is mentioned x. 9, xviii. 1, 2; and no doubt that Levitical tithe was understood to be meant by the repeated declaration respecting Levi, that "the Lord is his inheritance:" for the tithe is emphatically "the Lord's:" cf. Lev. xxvii. 30 sqq.; Num. xviii. 20, 21; Mal. iii. 8[1].

Connected with this subject is that of the relative position of the priests and Levites as exhibited in the other books and in Deuteronomy. In the three middle books of the Pentateuch the priests are, it is said, carefully distinguished from the Levites; the duties of the latter are subordinate, such as erecting and taking down the Tabernacle, carrying it and its furniture, &c.; in short the Levites are to minister to the priests (Num. iii. 5 sqq., and iv.) as the priests to God (Ex. xxviii. 1, xxix. 1, etc.). But in Deuteronomy no such distinction between the two orders is observed. On the contrary, language applied in the earlier books to the priests only is used of the Levites, and functions limited before to the former are now assigned to the latter also: cf. Deut. x. 8, 9, where the duty of blessing the people is assigned to the tribe of Levi, with Num. vi. 23—27, where the same duty seems limited to the priests

[1] Some commentators insist that one and the same tithe must be meant throughout Lev., Num., and Deut. (so Knobel, Ewald, Davidson, Colenso, &c.); and infer from the discrepancies which arise on this assumption between the last book and the former a difference of authorship, date, &c. But how could the Deuteromist expect his work to be received as Mosaic whilst allowing such a glaring inconsistency to remain between his own precepts and those of the earlier legislation? Nor is it possible to regard Deut. as providing a substitute for an earlier tithe system which had fallen into abeyance. To meet the wants of the Levites merely by occasional feasts to which they were to be invited, would be to mock their poverty rather than to relieve it. Moreover, the second and third tithe (which was but another application of the second tithe in each third year) were as a matter of fact paid by the later Jews in addition to the first tithe; see on xxvi. 12.

alone: and Deut. xviii. 7, where "ministering in the name of the Lord" is attributed to the Levite, with Ex. xxviii. xxix. where this office is referred to as a priestly one. It is noted too that in the earlier books the priests are spoken of as the "sons of Aaron," never "the sons of Levi;" in Deuteronomy, on the contrary, we do not read of "sons of Aaron," but always of "sons of Levi," or "Levites," or "priests the Levites." Finally, Deuteronomy when noticing (xi. 6) the rebellion of Korah, Dathan and Abiram, significantly omits the name of the Levite Korah, though he was evidently the ringleader. From all this the inference is confidently drawn that the marked distinction which obtained in early times between the priests, the sons of Aaron, and the other Levites, had by the date of "the Deuteronomist" disappeared; and that in his eyes Korah committed no sin in "seeking the priesthood." It is further inferred, that this important elevation of the status of the Levite, which is nowhere commented upon in the historical books but simply appears from the language of Deuteronomy as an accomplished fact, can only have taken place gradually and in a long series of years; and that consequently Deuteronomy was written very much later than the date which belongs to Exodus and the two following books[1]. "It is," it has been said, "impossible to believe that any writer should have so suddenly changed his form of expression in such a case as this, in the very short interval of a few days or weeks at most, between the last act recorded in the book of Numbers and the first in Deuteronomy."

In reply it is to be noted, in the first place, that the description of the priests as the "sons of Aaron" does not occur in the latter part of Numbers at all, but only in the first fourteen chapters. Now Num. i.—xiv. belong to the second year of the Exodus; Deuteronomy to the fortieth. Consequently there is, according to the narrative of these two books themselves, not a very short interval, but a space of more than thirty-eight years in which this change of phraseology might have obtained currency.

But in truth the change in question is readily explained without supposing that the priests were at all less generally styled "sons of Aaron" at the time of the conquest of Canaan than they were at that of the exodus. Moses in Deuteronomy is not prescribing the several functions and privileges of the various orders of clergy, as he has to do in the preceding books. He is addressing the people, and when he has occasion to mention the clergy it is only in a general way, in reference broadly to their relation and duties towards the body of the nation. Hence he (as does also the writer of the Book of Joshua, cf. Josh. iii. 3, viii. 33) very naturally disregards for the time the difference of orders amongst the clergy, which was not to his purpose, and ascribes priestly and Levitical functions indifferently to the tribe of Levi,—to which as the priests were of course Levites these functions really belonged. So too in xi. 7 (where see note) no mention is made of Korah because it was to the rebellions of the people against God, and not to that of the Levites against the priesthood, that Moses wished his hearers to attend (see notes on xi. 7, and Num. xvi. 1). The discrepancies therefore between Deuteronomy and the earlier books are in this particular superficial only. They are at once explained by the familiar consideration that he who speaks to a large and mixed audience will take care, if he knows his business, to shun irrelevant details and distinctions. It is however incidentally made apparent that the difference between the priests and Levites was quite understood by the writer of Deuteronomy; see *e.g.* on xviii. 1.

Other particular objections are discussed in the notes upon the several passages which have suggested them: *e.g.* that based on the prescription of Num. xviii. 17 respecting the firstlings when compared with Deut. xv. 19 sqq., is dealt with in the latter passage; that on the supposed abstraction in Deuteronomy of certain perquisites allowed to the Le-

[1] It is worth while to note that the alleged identification of priests and Levites in Deut. is brought forward by George as a proof that Deut. is much older than the middle books of the Pentateuch; the division of the sacred caste into priests and Levites, which is recognized in Exodus and Numbers, being assumed to be a later development: cf. Bähr, 'Symb.' II. p. 7.

vites by the earlier legislation in the note on xviii. 3; that on the supposed allusion to Solomon's temple in xi. 5; that on the enactments respecting a king and a prophetical order in the notes at the end of chapters xvii. and xviii. No doubt several of the enactments in Deuteronomy are not found in the preceding books. But these additions do not betray another and a later hand than that which gave the original code. They are one and all such as are supplementary or explanatory of earlier laws, and might well be suggested by a short experience of the working of those laws; or such as would have been premature or impracticable during the wandering in the wilderness, but became necessary when the people was about to settle down in Canaan: cf. note at the beginning of ch. xii. on xii. 7. The occurrence of such enactments in Deuteronomy, and there first, is in thorough harmony with the time and circumstances set forth in the book itself as belonging to its composition.

In like manner the alleged historical inconsistencies between this book and the earlier narrative are apparent only and not real (see *e.g.* on i. 9—15, i. 22, 23, ix. 1, &c.): and the total omission of large portions of the Sinaitic legislation is easily intelligible when we bear in mind the purpose which the orator in Deuteronomy had in view. It is particularly to be noted that the laws passed over in this book are more especially those pertaining to the offices of the priests and Levites. And these are precisely the topics which it would be needless for one addressing the general assembly of the people to expound or insist upon.

It is indeed possible that some or perhaps all of the archæological and topographical remarks which are interwoven in several places (see *e.g.* ii. 10—12, and 20—23, iii. 9) are insertions made by a later reviser, perhaps a much later reviser, after the book was complete: see the notes on those passages. But on the other hand it is quite in the manner of very ancient writers to interrupt the thread of their narrative by parentheses of this character, and to introduce them as abruptly as Moses does. The pages of Herodotus furnish many illustrations of this (see the remarks in Rawlinson's 'Herod.' I. 29, 125, and notes). It must be remembered that foot-notes are an invention of modern times. An ancient historian embodied incidental remarks, references, and illustrations in his text; nor would one who at a subsequent period undertook to re-edit an ancient work regard himself as taking any unwarrantable liberty if he added here and there any incidental notice or short explanation in a parenthetic form which might be useful to his own contemporaries. And it seems hardly likely that Moses would himself digress into such topics in the course of an address to the people, though there would be no improbability in believing that he did so when writing a history. Hence it is on the whole not unlikely that the passages in question were, as Prideaux long ago maintained, see 'Connexion,' (Part I. Book v. §§ 3 and 4), glosses added by Ezra, who would certainly regard himself as fully authorized thus to interpolate. But the question as to the Mosaic authorship of the book is not affected by any conclusion which may be formed about such isolated passages.

On the whole then the assertions of some modern critics as to the spuriousness of Deuteronomy, though very positive, appear when sifted to rest upon most insufficient arguments. The alleged anachronisms, discrepancies, and difficulties admit for the most part of easy and complete explanation; and no serious attempt has ever been made by these critics to meet the overwhelming presumption drawn from the unanimous and unwavering testimony of the ancient Jewish church and nation that Moses is the author of this book. The whole of this part of the argument, though enough of itself to outweigh many difficulties even were they insoluble, is almost always passed over by the critics *sub silentio.*

It must be added too that Deuteronomy has in a singular manner the attestation of the Apostles and of our Lord. St Paul in Romans x. and xv. argues from it at some length, and expressly quotes it as written by Moses; St Peter and St Stephen (Acts iii. 22, vii. 37) refer to the promise of "a Prophet like unto" Moses, and regard it as given, as it professes to

be, by Moses himself; our Lord, wielding "the sword of the Spirit which is the word of God" against the open assaults of Satan, thrice resorts to Deuteronomy for the texts with which He repels the tempter, St Matt. iv. 4—10. It is in vain to urge in reply that the inspiration of the Apostles, and even the indwelling of the Spirit "without measure" in the Saviour, would not necessarily preserve them from mistakes on such subjects as the authorship of ancient writings, or to fortify such assertions by remarking that our Lord as the Son of Man was Himself ignorant of some things. Even were we warranted in inferring from St Luke ii. 52, St Mark xiii. 32, that some things were not known to the Lord as the Son of Man, because His human faculties must have been finite, yet the answer overlooks the important distinction between ignorance and error. To be conscious that much truth lies beyond the range of the intelligence is compatible with the perfection of the creature, which of course must be finite perfection (cf. Butler, 'Anal.' Part I. ch. v., Vol. I. pp. 95 sqq. Oxford Ed. of Butler's Works): but to be deceived by the fraud of others and to fall into error, is not so. To assert then that He who is "the Truth" believed Deuteronomy to be the work of Moses and quoted it expressly as such, though it was in fact a forgery introduced into the world seven or eight centuries after the exodus, is in effect, even though not in intention, to impeach the perfection and sinlessness of His nature, and seems thus to gainsay the first principles of Christianity.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

CHAPTER I.

1 *Moses' speech in the end of the fortieth year, briefly rehearsing the story* 6 *of God's promise,* 13 *of giving them officers,* 19 *of sending the spies to search the land,* 34 *of God's anger for their incredulity,* 41 *and disobedience.*

THESE *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against [1]the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

[1] Or, *Zuph.*

CHAP. I. 1, 2.—These *vv.* are prefixed as a connecting link between the contents of the preceding books and that of Deut. now to follow.

1. *These be the words*] The clause is retrospective, as the geographical data which follow indicate, and serves to connect Deut. with the preceding book. The Hebrew pronoun (*elleh, these*), when used without the copulative *and*, generally refers exclusively to what follows (see on Gen. ii. 4). But here it serves, as in Lev. xxvi. 46, and perhaps Deut. xxix. 1, where see note, to point a clause conclusive of the preceding and introductory to the succeeding context. The sense of the passage might be given thus: "The discourses of Moses to the people up to the eleventh month of the fortieth year" (cf. *v.* 3) "have now been recorded." The general term "words" is used in order to include the various kinds of communications made by Moses to the people, laws, speeches, commands, &c. The proper names which follow seem to belong to places where "words" of remarkable importance were spoken. They are by the Jewish commentators referred to the spots which witnessed the more special sins of the people, and the mention of them here is construed as a pregnant rebuke. The Book of Deut. is known amongst the Jews as "the book of reproofs;" cf. Introd. § I.

on this side Jordan] Render rather **beyond Jordan**, as the same Hebrew phrase is translated iii. 20 and 25: and as the LXX. and the versions generally have it. A. V. has "on this side Jordan" also in Num. xxii. 1 (where see note); Deut. i. 5, iii. 8, &c.: but one rendering ought to be followed throughout. The phrase (*b'eber hay-yarden*) means literally "at the side or passage of Jordan." It was a standing designation for the district east of Jordan, and in times when Greek became commonly spoken in the country was exactly represented by the proper name Peræa. It was used quite irrespectively of the actual position of the speaker or writer (just as "seawards" or "from the sea" was used for "west," cf. Ex. x. 19); had probably been settled by the usage of the Canaanites in very early times; and passed from them to the patriarchs and the Jews generally. Yet alongside of this conventional sense the natural one is still found; and the phrase is used of both sides of the river: in Gen. l. 10, 11; Josh. ix. 1, &c., of Cisjordanic territory: in Num. xxii. 1, xxxii. 32, of Transjordanic; and even in the same chapter is used first of one and then of the other: see Deut. iii. 8, 20, 25. The immediate context will usually determine the sense of the phrase, which is thus in itself ambiguous; but often some qualifying addition is made to determine it (cf. *e.g.* iv. 41; Josh. xxii. 7). In Num. xxxii. 19, the Transjordanic tribes use a phrase nearly identical with the one before us first of their own territory and then of that of their brethren; but add terms to explain their meaning. It is evident, from a mere inspection of the passages in which the phrase is used, that no inferences at all can be drawn from it as to whether the writer of Deut. dwelt on the one side of Jordan or the other.

in the wilderness, in the plain] These terms assign broadly the localities referred to in the preceding books. The former term (*midbār*) denotes the desert of Arabia generally; the latter (*arābāh*) the sterile tract which stretches along the lower Jordan to the Dead Sea, and is continued thence to the Gulf of Akaba. In this *v.* and ii. 8 ("the way of the plain") it is the southern portion of this depressed tract which is meant.

over against the Red Sea] Render: **over against Suph.** Here the A. V. (cf. on Num. xxi. 14) supplies "Sea." But though

2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 [a]After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

[a] Numb. 21. 24.

5 On this side Jordan, in the land

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the Red Sea (Hebr. *yam suph*) is often called simply "the Sea," yet "Suph" without "Sea" must be a proper name, especially as the full expression "yam suph" occurs *v.* 40. "Suph" is most probably the pass *es Sufah* near Ain-el-Weibeh described by Robinson ('Bib. Researches,' II. 181 sqq.: see also on Num. xiii. 26; § 5 of Note at end of chapter), or some place in the neighbourhood. Thus, the Maaleh-acrabbim of Josh. xv. 3 is the shortest (cf. on Num. xxxiv. 4), and anciently was the most frequented path from the Arabah, the plain mentioned in the last note, through the mountains to Hebron. It commands an extensive view, and the district beneath it, which may have been signalized by some deeds or words of Moses, is probably meant by the expression "over against Suph."

between Paran and Tophel] Of these places Tophel is by general consent identified as the Tufileh of Robinson ('Bib. Res.' II. 570), the Tafyle of Burckhardt (p. 402 sqq.). Saadia writes "Tufal." It is still a considerable place,—some little distance S. E. of the Dead Sea. "Numerous springs and rivulets (ninety-nine, according to the Arabs,) the waters of which unite below, render the vicinity of the town very agreeable. It is surrounded by large plantations of fruit-trees: apples, apricots, figs, pomegranates, and olive- and beech-trees of a large species are cultivated in great numbers" (Burckhardt, l. c.). It is naturally, therefore, selected as a landmark. Paran being assigned here as the western limit of a district is probably the Mount Paran of xxxiii. 2; or a city of the same name mentioned by Euseb., Jer. and several modern geographers, near the mountain. The name is familiar in the phrase "wilderness of Paran;" cf. Gen. xiv. 6, xxi. 21; Num. x. 12 and note.

and Laban] With this and the two following names we must understand the preposition "in:" and regard them as adding three more to those already mentioned as memorable. Laban is generally identified with Libnah (Num. xxxiii. 20, see Note): the latter being the same word in the fem. form.

Hazeroth] *i.e.* "inclosures" (cf. on ii. 23), probably not identical with the place of the same name mentioned Num. xi. 35; where see note.

Dizahab] *i.e.* region of gold; LXX. καταχρύσεα. The name suggests the idea of gold-mines; and Jerome ('De Situ et Nom. Loc. Heb.' s. v. Cata ta chrysea) says "sunt montes auri fertiles in deserto." Cf. Ewald, 'History of Israel,' p. 466 (translated by Martineau), and foot-note. Nothing can be ascertained of the place except that it was one of the earlier stations after the people left Sinai. Knobel identifies it with Kibroth-hattaavah. It can hardly be the modern Dahab, which is out of the way on the Gulf of Akaba.

2. *There are eleven days' journey...unto Kadesh*] Kadesh (see on Num. xiii. 26) is named as the southern point of the Promised Land. In this *v.*, as in the first, the mind of the reader seems directed to the past history. It was but eleven days' journey from the Mountain of the Covenant to the Promised Land; yet in the fortieth year the chosen people were still in the wilderness.

Horeb] On this name and its relation to Sinai, see on Ex. iii. 1.

3—5. The time and place at which the following exhortations were addressed to the people, are now defined; cf. iv. 44—49. In *v.* 5 too the nature of Moses' address is indicated. He "began," or better perhaps "undertook," to "declare this law:" *i.e.* explain and elucidate it. Such is the force of the Hebrew verb (*beer*), a word implying the pre-existence of the matter on which the process is employed, and so the substantial identity of the Deuteronomic legislation with that of the previous books.

4. *Astaroth*] On this place cf. Gen. xiv. 5, and note.

in Edrei] These words should, to render the sense clear, come next after "slain." The battle in which Sihon and Og were defeated took place at Edrei.

5. *in the land of Moab*] Cf. xxix. 1. More accurately in Num. xxxiii. 48, "in the plains of Moab by Jordan near Jericho." This district had formerly been occupied by the Moabites, and retained its name from them: but had been conquered by the Amorites. Cf. Num. xxi. 26.

of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto †all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

† Heb. *all his neighbours.*

8 Behold, I have †set the land before you: go in and possess the land which the LORD sware unto your fathers, [b]Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

† Heb. *given.*

[b] Gen. 15. 18. & 17. 7, 8.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

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declare] Render **explain**: and see on *vv.* 3—5 above. LXX. διασαφῆσαι: Vulg. *explanare.*

6. The first and introductory address of Moses to the people is here commenced. It extends to iv. 40, and is divided from the second discourse by the *vv.* iv. 41—49, which are obviously of a different character from those which precede and follow them. Addressing the people on the very threshold of the Promised Land, Moses summarily recalls to them the manifold proofs they had experienced of the care and the faithfulness of God towards them, and the manifold instances of their own perverseness and rebellion. These their sins had shut them out during a whole generation from the inheritance covenanted to be given to their fathers. The warning is thus most effectively pointed,—that they should not by new transgressions debar themselves from those blessings which even now lay before their eyes; and the way is appropriately prepared for that recapitulation and re-inforcement of the law of the covenant, which it is the main purpose of Deuteronomy to convey.

7. *to the mount of the Amorites*] *i.e.* to the mountain district occupied by the Amorites, reaching into the Negeb, and part of the territory assigned to the tribe of Judah. The Amorites, as the leading people of Canaan, here stand for the nations of that country generally (see *v.* 44); and "the mountain of the Amorites and the places nigh thereunto," (or more literally, "all its neighbours"), denote the whole district, which is more particularly specified in the concluding part of the verse.

9—15. This appointment of the "captains" (cf. Ex. xviii. 21 sqq.) must not be confounded with that of the Elders in Numb. xi. 16 sqq. The former would number 78,600; the latter were seventy only. The time and place, and indeed the transactions themselves, were quite different. The only common point between the two lies in the complaint of Moses, *v.* 12, which bears some verbal resemblance to Numb. xi. 14 and 17. But, as in both cases, the grievance Moses had was of the same kind, there is no reason why he should not express it in the like terms. It is, in fact, a characteristic of the speech of early times, and one exemplified in every ancient record, to employ the same or similar combinations of words for like occasions, instead of inventing new combinations for each. Such similarities afford no proof whatever of the writers having other like passages in view. Very ancient languages had not that variety and flexibility of expression which belong to the modern languages of Western Europe.

It has been observed, that in Exodus the appointment of the captains is described as made before the giving of the Law at Sinai; here it seems to be placed immediately before the people departed from Horeb, *i.e.* a year later. But it is obvious that Moses is only touching on certain parts of the whole history, and with a special purpose. God had given them a promise, and willed them to enter on the enjoyment of it. Moses too had done his part, and had provided for the good government and organization of their greatly increased multitudes. All was ready for the full accomplishment of the promises before the camp broke up from Horeb. The order of statement is here rather suggested by the purposes of the speaker than by the facts. But it is nevertheless quite correct in the main point, which is that this important arrangement for the good government of the people took place before they quitted Horeb to march direct to the Promised Land. This fact sets more clearly before us the perverseness and ingratitude of the people, to which the orator next passes; and shows, what he

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 †Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

† Heb. *Give.*

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, and †made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

† Heb. *gave.*

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and [c] judge righteously between *every* man and his brother, and the stranger *that is* with him.

[c] John 7. 24.

17 [d] Ye shall not †respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

[d] Lev. 19. 15. chap. 16. 19. 1 Sam. 16. 7. Prov. 24. 23.

† Heb. *acknowledge faces.*

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and [e] I took twelve men of you, one of a tribe:

[e] Numb. 13. 3.

24 And [f] they turned and went up

[f] Numb. 13. 24.

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was anxious to impress, that the fault of the 40 years' delay rested only with themselves.

Similar reasons explain the omission of Jethro's counsel, which led to the nomination of the captains. It was beside the present purpose to enter into such particulars.

19. *that great and terrible wilderness*] Cf. viii. 15. This language is by no means applicable to the whole peninsula of Sinai, even in its present deteriorated state: see on Num. xx. 1. It is however quite such as men would employ after having passed with toil and suffering through the worst part of it, the southern half of the Arabah: see on Num. xxi. 4; and more especially when they had but recently rested from their marches in the plain of Shittim, the largest and richest oasis in the whole district: see on Num. xxii. 1, and cf. Tristram, 'Land of Israel,' pp. 528, 529.

22, 23. Cf. Numb. xiii. 1, 2. There is no real discrepancy between these passages. The plan of sending the spies originated with the people; and, as in itself a reasonable one, it approved itself to Moses; was submitted to God, and sanctioned by Him; and carried out under special Divine direction. The orator's purpose in this chapter is to bring before the people emphatically their own responsibilities and behaviour. It is therefore important to remind them, that the sending of the spies, which led immediately to their murmuring and rebellion, was their own suggestion.

It is frivolous to object that the generation which had sinned thus was dead; and that Moses was addressing men who had had no concern in the events to which he is referring. That this fact was present to the speaker's mind is clear from *vv.* 34, 35; nay, it was the very aim he had in view, to warn the present generation not to follow their fathers in their perversity, and so defraud themselves of the promised blessing, as their fathers had done. It is but natural that Moses, who had been the leader of the congregation all along, should, when addressing it collectively, treat it as the same which he had brought forth from Egypt, and had now, for the second time, conducted to the threshold of the Promised Land.

The following *vv.* to the end of the

into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have †discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the [g]Anakims there.

† Heb. *melted.*

[g] Numb. 13. 28.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 [h]Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

[h] Exod. 13. 21.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 [i]Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

[i] Numb. 14. 29.

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath †wholly followed the LORD.

† Heb. *fulfilled to go after.*

37 [k]Also the LORD was angry with me for your sakes, saying, [l]Thou also shalt not go in thither.

[k] Numb. 20. 12. & 27. 14.

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

[l] chap. 3. 26. & 4. 21. & 34. 4.

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chapter give a condensed statement, the fuller account being in Numb. xiii. and xiv., of the occurrences which led to the banishment of the people for 40 years into the wilderness. The facts are treated with freedom, as by one familiar with them, addressing those no less so, yet in consistency with the more strictly historical record of Numbers.

37, 38. The sentence on Moses was not passed on occasion of the rebellion of the people at Kadesh, but at Meribah, some thirty-seven years later. This, as having happened not many months previously, was well known to those whom he was addressing. The general tenor of the discourse has led to its being parenthetically mentioned here. The faithfulness of God, the trespasses of the people, these are the key-notes throughout. In stating the sentence of God on the rebellious generation, the preacher naturally names the only exceptions to it. The name of Joshua leads on at once to his appointment to the leadership of the people, now just about to take effect. And so Moses naturally alludes to the cause why he himself is to be set aside. The fact that, in the midst of judgment, a future leader was provided to put them in possession of the promises, illustrates the faithfulness of God; and the description of Moses' sentence, as "for your sakes," no less illustrates the perversity of the people, to which alone the ultimate blame of all these calamities rolls back. See further on iii. 26. Ps. cvi. 32, 33, is strikingly parallel with the passage before us: "They angered God also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips." Moses also was culpable in the matter, and his fault is set forth unshrinkingly; cf. xxxii. 51. There is then no suppression of anything out of reverence for God's extraordinary messenger, nor any real inconsistency between this passage and Num. xx. 10 sqq., much less any proof that we have here another independent and wholly different narrative of the transactions at Meribah. Moses simply dwells on the side of

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, [m] We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

[m] Numb. 14. 40.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and [†] went presumptuously up into the hill.

[†] Heb. *you were presumptuous, and went up.*

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there.*

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the facts which was to his purpose; he aims at pricking the conscience of the people.

41. *ye were ready to go up into the hill*] Rather, perhaps, "ye made light of going up;" *i.e.* "ye were ready to attempt it as a trifling undertaking." On the Hebrew verb here used, see note at the end of the chapter. *V.* 43, "ye went presumptuously," or better, "were presumptuous and went," as margin, shows the issue of this spirit in action: Cf. Numb. xiv. 44, where however the Hebrew words are different.

44. *the Amorites*] In Numb. xiv. 45, it is "the Amalekites and the Canaanites," who are said to have discomfited them. The Amorites, as the most powerful nation of Canaan, lend their name here, as in other passages, to the Canaanitish tribes generally. Cf. *e.g.* *vv.* 7 and 19 of this chapter. The more lengthy and precise narrative of Numbers gives details here, as elsewhere, which are disregarded as unimportant to his purpose by the speaker in Deut.

as bees do] The same comparison will be found, Iliad XVI. 259 sqq.

in Seir] Cf. Numb. xiv. 45 and note.

46. *ye abode in Kadesh many days*] On this long stay cf. Introd. to Numbers, § 3, and note on Num. xx. 1.

NOTE on CHAP. I. 41.

The Hebrew word rendered in A. V. "ye were ready" is the Hiphil of הִין. It is ἅπαξ λεγόμενον, and about its precise sense there has always been much difference of opinion. Gesenius says ('Lex.' s. v.) "in hoc verbo interpretando in alia omnia abibant veteres interpretes."

Modern commentators have for the most part connected the Hebrew word with the Arabic هان, "lenis, facilis fuit," which in the fourth conjugation has the sense "despexit, vilipendit." This would give the rendering suggested in the note, "ye made light of going up;" which is adopted by Dathe, Gesen., Knob., Fürst, Keil, Schultz, &c. It cannot however be regarded as more than a probable rendering. None of the ancient versions or comm. adopt it; and it is remarkable that Saadia translates הון by بادر, in conj. 3, *i.e.* "prævenit," "festinavit;" whereas هان, a familiar word, solicited by the very letters of the Hebrew verb, would have been an obvious equivalent, if it were an equivalent at all.

The LXX. renders the word by συναθροισθέντες: (συναθροισθέντες ἀνεβαίνετε εἰς τὸ ὄρος). This sense, and possibly that of the Vulg., "instructi armis," would seem to have been derived, by a very forced inference certainly, from the root הון, in the sense of "abundance," "facultates."

The A. V. follows Jarchi, Abenezra, Vatablus, &c., and assumes that the verb הון is cognate with הִן, "ecce;" and signifies strictly "ecce nos, parati sumus ascendere," &c. Cf. the German "bejahen;" the Arabic ان. This view has been again recently put forward by Wogue; but seems somewhat farfetched.

CHAPTER II.

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, † no, not so much as a foot breadth; [a] because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, ‖ Distress not the Moabites, neither

† Heb. *even to the treading of the sole of the foot.*

[a] Gen. 36. 8.

‖ Or, *Use no hostility against Moab.*

CHAP. II. 1—3. The people were at Kadesh in the second year of the Exodus (Num. xiii. 26, where see Note at the end of the chapter), and are again spoken of as being there at the close of the thirty-eight years' wandering, and in the fortieth of the Exodus (Num. xx. 1). *V.* 1 seems to refer in general terms to the long years of wandering, the details of which were not to Moses' present purpose. The command of *vv.* 2 and 3 relates to their journey from Kadesh to Mount Hor (Num. xx. 22; xxxiii. 37), and directs their march round the south extremity of Mount Seir, so as to "compass the land of Edom" (Judges xi. 18; Num. xxi. 4), and so northwards towards the Arnon, *i.e.* "by the way of the wilderness of Moab," *v.* 8. This circuitous path was followed because of the refusal of the Edomites to allow the people to pass through their territory.

4. From Num. xx. 18—20, it appears that the Edomites made formidable preparations to resist the passage of the Israelites through the midst of their land; they did not, however, and probably dared not, resist the passage of the host along their eastern frontier, which is, as compared with that towards the Arabah, open and defenceless.

5. *I have given mount Seir to Esau*] Though the descendants of Esau were conquered by David (2 Sam. viii. 14), and "all they of Edom became David's servants," yet they were not dispossessed of their land, and in the reign of Jehoshaphat they regained their independence (2 Kings viii. 20—22).

6. The Edomites, though they refused to allow passage through their land, did not decline to sell the people necessary provisions (*v.* 29); and indeed would, as we may infer from *v.* 4, be afraid to irritate them by doing so.

buy water] Literally "dig water:" *i.e.* purchase permission to dig for water.

8. *And when we passed by*] These words imply the failure of the attempt made to pass directly through the territory of Edom: cf. Num. xx. 20, 21.

from Elath, and from Ezion-gaber] For Ezion-geber, see Num. xxxiii. 35. Elath is mentioned again in connexion with it, 1 Kings ix. 26: "Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom." From this it would appear that Elath was the better known place of the two. Elath, in Greek Αἰλὼν and Αἰλανή, is at the northern extremity of the eastern arm of the Red Sea, and gives to that arm the name of the Elanitic Gulf. The town has now a small castle with a garrison under the viceroy of Egypt; and, like the gulf, bears the name of Akaba. Its sole importance lies at present in its being on the route of the annual caravan of pilgrims from Cairo to Mecca. The word Elath or Eloth means "trees;" and is still justified by the grove of palm-trees at Akaba. (Cf. Stanley, 'Sinai and Palestine,' p. 84.)

9. The Moabites and the Ammonites (*v.* 19) being descended from Lot, the nephew of Abraham (Gen. xix. 30—38), were, like the Edomites, kinsmen of the Israelites.

contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 [b] The Horims also dwelt in Seir beforetime; but the children of Esau † succeeded them, when they had destroyed them from before them, and dwelt in their ‖ stead; as Israel did unto the land of his possession, which the LORD gave unto them.

b Gen. 36. 20.

† Heb. *inherited them.*

‖ Or, *room.*

13 Now rise up, *said I*, and get you over [c] the ‖ brook Zered. And we went over the brook Zered.

c Numb. 21. 12.

‖ Or, *valley.*

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

21 A people great, and many, and

10—12. For the Emims and the Horims see Gen. xiv. 5 and 6: for the Anakims, Num. xiii. 22.

The archæological notices in these verses, which obviously break the sense of the context (see next note), have every appearance of being a gloss. See the Note at the end of the chapter.

13. *Now rise up*, said I, *and get you over the brook Zered.*] The words, "said I," introduced by our translators at the last revision, and not found in the Hebrew, should be dropped. The words "rise up, and get you over the brook Zered" connect themselves with *v.* 9, and form the conclusion of what God said to Moses. The intermediate *vv.* must be regarded, if allowed to stand in the text, as parenthetic. Moses resumes the narrative in his own words in what immediately follows: "And we went over the brook Zered."

14. Before they passed the Zered, "the generation of the men of war," which came out of Egypt, had passed away. Thus was fulfilled the sentence of Num. xiv. 23, that none of these men should see the land which God sware unto their fathers. From the high ground, on the other side of the Zered, if we identify it with the Wady Kerek (see Num. xxi. 12), a distant view of the Promised Land might have been obtained; and according to Seetzen, even Jerusalem can be seen in clear weather.

16—19. From the brook Zered the people passed on "by the way of the wilderness of Moab," *i.e.* leaving the country occupied by Moab on their left, until they came to the Arnon, which formed at that time the northern boundary of Moab, and separated Moab from the Amorites and the Ammonites. At the Arnon they would, in their line of march, come upon the territories of Sihon, and consequently "nigh over against" (*v.* 19) those of the Ammonites, who dwelt to the East of Sihon's kingdom. The mention of the Ammonites leads to the insertion (*vv.* 20—23) of some particulars respecting the ancient inhabitants of these districts, and their extermination.

20—23. These *vv.*, like *vv.* 10—12 (see note), are in all likelihood an addition made by a later reviser. See the Note at the end of the chapter.

20. *Zamzummims*] A giant race usually identified, from the similarity of name, with the Zuzims of Gen. xiv. 5. It would give probability to this conjecture if we could be sure that the 'Ham' of that verse is the name of the chief city of the Zuzims (see note in loc.); since 'Ham' might then be, as Tuch, Clark ('Bible Atlas,' p. 8), and others

tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: † begin to possess *it*, and contend with him in battle.

† Heb. *begin, possess.*

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 [d] Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

[d] Numb. 21. 21, 22.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to

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suppose, the root of the name given to the chief city of the Ammonites, Rabbath-Ammon.

23. *the Avims which dwelt in Hazerim, even unto Azzah*] Read **Gaza**, of which Azzah is the Hebrew form. "Hazerim" is not strictly a proper name, but means "villages," or "enclosures," probably such as are still common in the East. A piece of ground is surrounded with a rude fence, in the midst of which the tents may be pitched, and the cattle tethered at night in safety from marauders. The Avims are no doubt identical with the Avites of Joshua xiii. 3, and possibly connected with the Ava of 2 Kings xvii. 24. We have perhaps another trace of them in Avim, the name of a Benjamite town, Josh. xviii. 23. As their district appears to have been included in the promise (Josh. xiii.) it seems probable that they belonged to the original Canaanitish population; and as the words "from the south," with which Josh. xiii. 4 begins, belong apparently to the preceding verse, it would appear that the Avites dwelt in the extreme southern district of the land. Their name is added as a sort of appendage in this passage of Joshua to those of the five powerful cities which formed the confederacy of the Philistines. The Avims were doubtless a scattered remnant of a conquered people living in their "hazerim" in the neighbourhood of Gerar. The word, which means "ruins," seems itself expressive of their fallen estate.

It has been inferred, from the mention of the Avites in Joshua *l. c.*, that their conquest by the Caphtorims cannot have taken place till the days of the Judges at the earliest, and that the passage before us is consequently of later date than Moses. The passage has indeed the appearance of a note which has improperly found its way into the text: see on *vv.* 10—12. But it is unlikely that the Caphtorims, whenever their invasion may have been, extirpated the Avites utterly; and the character of the notice in Joshua xiii. 3, 4 suggests that the Avites were even then dependent on the Philistines (*i.e.* the Caphtorims), and consequently that the conquest had taken place long before.

LXX. identifies the Avims and the Hivites, rendering both Εὐαῖοι. The names are however radically different in Hebrew.

the Caphtorims] See note on Gen. x. 14.

26. *Kedemoth*] This town was afterwards assigned to the Reubenites (Josh. xiii. 18): it was (1 Chron. vi. 79) one of the cities out of that tribe given to the Levites. Its name signifies "easternmost parts."

29. Cf. xxiii. 3, 4, and note.

possess, that thou mayest inherit his land.

32 [a] Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed [†] the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

[a] Numb. 21. 23.

[†] Heb. *every city of men, and women, and little ones.*

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34. *utterly destroyed the men, and the women, and the little ones, of every city*] Render, **laid under ban every inhabited city, both women and children.** See Note at the end of the chapter.

36. *Aroer, which is by the brink of the river of Arnon*] Aroer stood on the north bank of the river, and was assigned (Josh. xiii. 9, 16) to the tribe of Reuben, of which it formed the most southerly city. Burckhardt in 1852 found the ruins, which still bear the name Ara'yr, on the edge of a cliff overlooking the river. 'Travels,' pp. 372—374. Mesha in the 26th line of the Moabite stone records that "he built Aroer and made the road over the Arnon." No doubt the city was restored and probably re-fortified by Mesha after his successes over king Ahaziah. If the latter words of the line above quoted are correctly interpreted by Nöldeke, Ginsburg, &c., as importing that Mesha bridged over the valley of the Arnon at this place, the work was a gigantic one. The width across is great (it is described by Burckhardt as "about two hours"); the valley is deep, and the descent to it abrupt. In Roman times it was spanned by a viaduct the ruins of which still remain, and which was probably built on the lines of the original structure of Mesha. It must not be confounded with "Aroer, which is before Rabbah" (Josh. xiii. 25). This latter place was "built," *i.e.* rebuilt, by the Gadites (Num. xxxii. 34); belonged to that tribe; and was consequently far to the north of the Arnon. A third Aroer in the tribe of Judah is mentioned 1 Sam. xxx. 28.

and from the city that is by the river] Literally, "in the river." The situation is more distinctly described Joshua xiii. 9, 16, as "*in the midst* of the river." The words are not a further description of Aroer, which was *on the brink* of the valley, not *in the midst of it*. They point to Ar Moab, named in *v.* 18, which is "the dwelling of Ar" of Num. xxi. 15; where see note and reff.

NOTES on CHAP. II. 10—12, 20—23, and 34.

The two groups of ethnological notices contained in these passages have been long ago suspected to be insertions from a later hand: so Kennicott, Geddes, Boothroyd; and see Rosenm. *in loc.* The reasons for this opinion are certainly weighty.

(1) The removal of both from the narrative not only does not injure it, but greatly add to its directness and effectiveness. It is impossible not to see that *v.* 13 closely belongs to *v.* 9, and when the two are read consecutively it is difficult to escape the conviction that that was their original relation. The A. V. indeed unwarrantably attributes the order given in *v.* 13 to Moses by interpolating the words "said I." But *v.* 13 clearly gives the close of the Divine behest begun in *v.* 9. Similarly the *vv.* 20—23 interrupt, not quite so harshly but as manifestly, a similar direction of God to Moses commenced in *vv.* 17 sqq., and of which *vv.* 24, 25 are the conclusion. They are properly marked in A. V. as parenthetic: but it is certainly little after the manner of Moses to break in upon the communications of God to him with parentheses; and it seems somewhat unsuitable to regard these fragments of ancient history as portions of what God revealed.

(2) The words "as Israel did unto the land of his possession," taken in their natural sense, refer to the conquest of Canaan as a past transaction. The explanations offered, *e.g.* that the passage is prophetical, that it refers to the territories of Sihon and Og only, &c., are not satisfactory.

(3) The observation that the *vv.* in ques-

tion are germane to the purpose of the narrative is true, but does not of itself prove that they formed originally integral portions of it. *Vv.* 10—12 are obviously introduced in explanation of the statement that "Ar was given to the children of Lot." God destroyed from before the children of Lot mighty nations, as He did the nations of Canaan before the Israelites. Therefore the Israelites were not to disturb the Moabites, who had the same title to Ar as Israel to Canaan. Like reasons are adduced, *vv.* 20—23, for not molesting the Ammonites. But the reasons are antiquarian details which could hardly be necessary for Moses and his contemporaries, but are exactly such as a later and learned historian would desire to put on record by way of confirming and illustrating the general assertion of *vv.* 9 and 19, that God had "given their land to the children of Lot."

(4) It is evident however that the two sets of *vv.*, if introduced long after the days of Moses, were not intended to be passed off as part of the original text. No attempt was made to interweave them closely into the context, or to accommodate the phraseology of them to the circumstances of the fortieth year after the exodus. They contain exactly such matter as a modern editor might have given in explanatory foot-notes: but which a Jewish reviser, if duly authorized, would feel warranted in writing along with his text. Substantially then we may regard them as glosses, perhaps contributed by Ezra.

34. The A.V. renders here, "utterly destroyed the men, and the women, and the little ones of every city." The interpretation of the passage turns upon (1) the proper sense of the word מתם; (2) the true syntax. In neither particular can the decision arrived at by our translators be now maintained.

For (1) מתם is obviously connected with מות, and does not mean adult males as distinct from other human beings, but "mortals," "men," generally. Indeed in the present text the adult males seem excluded by the nature of the case, for they had perished in battle, *v.* 33, and the special aim of the verse is to record how the Israelites completed the work of slaughter by afterwards destroying the non-combatants. The word occurs again in a strictly parallel passage, iii. 6. The A. V. has rendered the word correctly in Job xxiv. 12 ("Men groan from out of the city"), though there too (as here) it should be taken as dependent upon עיר, and the passage rendered "from the city of men (*i.e.* the inhabited city) they raise a cry." In Judg. xx. 48 the word occurs with a different punctuation in a context similar in tenor to Deut. ii. 34, iii. 6, and describing the utter destruction of the Benjamites. But there can be no doubt that the pointing of מתם there ought to be the same as it is here, and indeed (cf. Rosenm., Gesen.) the Peshito, many ancient editions, and some MSS. so exhibit it. The LXX. has one and the same rendering for the word in the three passages: *i.e.* ἑξῆς. In the passage before us the LXX. renders ἐξωλοθρεύσαμεν πᾶσαν πόλιν ἑξῆς καὶ τὰς γυναῖκας καὶ τὰ τέκνα, and reads apparently מְתֹם in all three cases, regarding it as a substantive = "integritas" (connected with תמם, see Fürst, s. v. מתם). The occurrence of the word four times in construction with עיר is noteworthy. The phrase seems to have been a common one, and the sense, "city of mortals," *i.e.* "inhabited city," is apposite and etymologically satisfactory. (So after some discussion Gesen. eventually renders, 'Thes.' s. v. מתם: and Wogue.)

But (2) the A. V. in Deut. ii. 34, iii. 6, has disregarded the true syntax. The three nouns מתם, הנשים, הטף are certainly not coordinate. The omission of the article with the first of them, and its insertion before the other two, shows this, as does also the accentuation. The sense therefore clearly is, "we destroyed every inhabited city, both women and little ones;" the latter clause being added by way of fuller explanation.

CHAPTER III.

1 *The story of the conquest of Og king of Bashan.* 11 *The bigness of his bed.* 12 *The distribution of those lands to the two tribes and half.* 23 *Moses' prayer to enter into the land.* 26 *He is permitted to see it.*

THEN we turned, and went up the way to Bashan: and [a] Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

[a] Numb. 21. 33, &c. chap. 29. 7.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [b] Sihon king of the Amorites, which dwelt at Heshbon.

[b] Numb. 21. 24.

3 So the LORD our God delivered into our hands [c] Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

[c] Numb. 21. 33.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore

cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil

CHAP. III. 4. *threescore cities*] Cf. *vv.* 12—15. No doubt these are identical with the "Bashan-havoth-jair," *i.e.* cities of Jair in Bashan, of *v.* 14: and with "the towns of Jair" in Bashan of the same number in Josh. xiii. 30; 1 K. iv. 13; and 1 Chr. xi. 23. See on Num. xxxii. 41.

all the region of Argob] The Hebrew word here rendered "region," means literally *rope* or *cable;* and though undoubtedly used elsewhere in a general topographical sense for *portion* or *district* (*e.g.* Josh. xvii. 5), has a special propriety in reference to Argob, with which it is connected wherever that term is used, *i.e.* in this *v.*, and in *vv.* 13 and 14, and 1 K. iv. 13. The name Argob means (according to Gesen.) *stone-heap*, and is paraphrased by the Targums, *Trachonitis*, or "the rough country;" both titles, like the modern *Lejah*, designating, with the wonted vigour of Hebrew topographical terms, the more striking features of the district. The Argob is described as an island of black basaltic rock, oval in form, measuring sixty miles by twenty, rising abruptly to the height of from twenty to thirty feet from the surrounding plains of Bashan. Its borders are compared to a rugged shore-line; hence its description in the text as "the girdle of the stony country," would seem peculiarly appropriate.

"The physical features of the Lejah," says Porter ('Travels,' II. pp. 241, 242), "present the most singular phenomena I have ever witnessed. It is wholly composed of black basalt rock, which appears to have in past ages issued from innumerable pores in the earth in a liquid state, and to have flowed out on every side until the plain was almost covered. Before cooling, its surface was agitated by some fearful tempest or other such agency; and it was afterwards shattered and rent by internal convulsions and vibrations. The cup-like cavities from which the liquid mass was projected are still seen; and likewise the wavy surface a thick liquid generally assumes which cools while flowing. There are in many places deep fissures and yawning gulfs, with rugged broken edges, while in other places are jagged heaps of rock that seem not to have been sufficiently heated to flow, but were forced upward by a mighty agency, and rent and shattered to their centre. The rock is filled with little pits and protuberances like air-bubbles: it is as hard as flint, and emits a sharp metallic sound when struck." Yet "this forbidding region is thickly studded with deserted cities and villages," and many of them, from the extraordinary solidity of their structure, are still standing almost uninjured. See a paper by Mr C. G. Graham "On the Ancient Bashan and the cities of Og," in 'Cambridge Essays for 1858.' The rocky labyrinth of the Argob in fact offers natural fastnesses which are almost impregnable, and which compensated, by the security they offered, for the many inconveniences of the site.

5. *All these cities were fenced with high walls, gates, and bars*] Lit. "double gates and a bar." The stone doors of Bashan, whether as ancient as the days of Og or not, have excited the amazement of every traveller who has visited the country. "The streets are perfect," says Mr Graham, 'Cambridge Essays for 1858,' p. 160, "the walls perfect, and, what seems most astonishing, the stone doors are still hanging on their hinges, so little impression has been made during these many centuries on the hard and durable stone of which they were built." The doors are described by Mr Porter ('Travels,' II. 22, 23), as "formed of slabs of stone, opening on pivots which are projecting parts of the stone itself, and working in sockets in the lintel and threshold." He mentions one, in a house, "so large that camels could go in and out with ease." The height of the doors in general points to a race of great stature. Mr Graham remarks (*l. c.*), "We could not help being impressed with the belief that had we never known anything of the early portion of Scripture history before visiting this country, we should have been forced to the conclusion that its original inhabitants, the people who had constructed these cities, were not only a powerful and mighty nation, but individuals of greater strength than ourselves." Mr Graham remarks "on the crowding together of the towns" as "one of the first peculiarities" which he remarked in visiting the district. A recent traveller, Mr D. W. Freshfield ('Travels in the Central Caucasus,' &c. London, 1869), has indeed called in question the correctness of the conclusions arrived at by Mr Porter and Mr Graham respecting the age and origin of these cities. But his examination of them seems to have been but hurried, and he himself admits the great antiquity of some of the buildings. Many of them, especially in the larger towns, which were those visited by Mr Freshfield, have evidently been altered in comparatively modern times, and others erected beside and amongst them. These facts sufficiently explain the

of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants;

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occurrence amongst the remains of Greek inscriptions and Saracenic ornaments, as has been pointed out by Mr Porter in the Preface to his second edition of 'Five Years in Damascus' (London, 1870); in which (under date March, 1870) he makes some strictures on Mr Freshfield's remarks.

The *vv.* before us then, far from reflecting, as some have fancied, the tone of one speaking as of events in a far distant past, represent the lively impressions made by the spectacle of a memorable victory won in a very remarkable territory. Before they approached Edrei the Israelites had traversed either a limestone district where the abodes of men were often artificial caves, or a rich pasture land such as the plains destitute of rock and stones, which stretch to the foot of the Argob. All at once they came on the marvellous barrier of rocks amidst which Edrei and the other of the sixty cities were perched; built of black stone as hard as iron, defended by the Rephaim, and ruled over by the giant-king Og. Had Og remained within his fortifications it was humanly speaking impossible for the Israelites to have vanquished him. Such was the dread he inspired, that God (*v.* 2) gave special encouragement to Moses, "Fear him not." It would seem (Joshua xxiv. 12) that the hornet was sent into these impregnable cities by God, and so Og and his people were driven forth into the open field (*v.* 1), where they were overthrown by Moses and the Israelites in a pitched battle opposite Edrei. This signal victory and its circumstances evidently impressed the people deeply at this time, and its memory, as the Psalms attest, lingered for ages after in the national mind.

9. *Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir*] Hermon is the southern and culminating point of the range of Lebanon. "It is both physically and politically a grand central point in the geography of Syria and Palestine. From it are derived all the most noted rivers—the Jordan, whose fountains are fed by its eternal snows; the Abana and Pharpar, 'rivers of Damascus;' the Orontes, which swept past the walls of the classic and Christian Antioch; and the Leontes. All the great ancient kingdoms of the country also converged at Hermon—Bashan, Damascus, Syria, Israel. It was also the religious centre of primæval Syria. Its Baal sanctuaries not only existed but gave it a name before the Exodus." (Porter in Kitto's 'Encycl.' sub voce *Hermon.*) Hence the careful specification of the various names by which the mountain was known. The Sidonian name of it might easily have become known to Moses through the constant traffic which had gone on from the most ancient times between Sidon and Egypt. Syria was repeatedly traversed in all directions by the Egyptian armies from the accession of the 18th dynasty downwards. The transcription of Semitic words in the papyri of the 19th dynasty is remarkably complete. Dean Stanley observes, 'Sinai and Palestine,' pp. 403, 404, "The several names in the text, as also that of Sion, iv. 48, and not less the modern appellations of it, are all descriptive. Rising with its grey snow-capped cone to a height of about 9500 feet it is visible from most parts of the promised land, and even from the depths of the Jordan valley and the shores of the Dead Sea. Hence it was Sion 'the upraised;' or 'Hermon' 'the lofty peak;' or 'Shenir' and 'Sirion,' the glittering 'breastplate' of ice; or above all, 'Lebanon' the 'Mont Blanc' of Palestine; the 'White Mountain' of ancient times; the mountain of the 'Old White-headed Man' (Jebel es Sheykh), or 'the mountain of ice' (Jebel eth Tilj), in modern times."

10. *Salchah*] Cf. Josh. xii. 5; 1 Chr. v. 11, where it is named as belonging to the tribe of Gad. The modern Salchah of Burckhardt; Sarchad of Robinson; Sulkhad of Porter, who visited it in 1853, and describes it, 'Five Years in Damascus,' 2nd edit. pp. 248 sqq., lies seven hours' journey to the south-east of Bostra or Bozrah of Moab. As the eastern border city of the kingdom of Bashan it was no doubt strongly fortified. Mr Graham describes it in 'Cambridge Essays for 1858,' p. 156: "Above the town, and built upon a hill, one of the last off-shoots from the mountains of Bashan, is a strong castle, which occupies one of the most commanding positions imaginable. It is just on the very edge of the Desert, and a foe from whichever direction he might come could be seen almost a day's journey off."

Edrei] Cf. on Num. xxi. 33.

11. *of the remnant of giants*] Or Rephaim: see on Gen. xiv. 5 and xv. 20.

behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and [d] the cities thereof, gave I unto the Reubenites and to the Gadites.

[d] Numb. 32. 33. Josh. 13. 8, &c.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-[e] havoth-jair, unto this day.

[e] Numb 32. 41.

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a bedstead of iron] The "iron" was probably the black basalt ("eisenstein") of the country, which not only contains a large proportion, about 20 per cent., of iron, but was actually called iron, and is still so regarded by the Arabians. So too Pliny, 'Nat. Hist.' XXXVI. 11: "Invenit Egyptus in Ethiopia quem vocant basalten ferrei coloris atque duritiæ. Unde et nomen ei dedit." Iron was indeed both known and used, principally for tools (see *e.g.* xix. 5 and note), at the date in question by the Semitic people of Palestine and the adjoining countries; see Wilkinson, 'A. E.' II. pp. 154 sqq., Rougemont, 'L'Age du Bronze,' p. 189; but bronze was the ordinary metal of which weapons, articles of furniture, &c. were made.

The word translated "bedstead" (*eres*) is derived from a root signifying "to unite" or "bind together," and so "to arch" or "cover with a vault." Its cognate forms in Arabic and Syriac have parallel significations. The word may then certainly mean "bier," and perhaps does so in this passage. (So Knob., Winer, Von Lengerke, &c.) Modern travellers have discovered in the territories of Og sarcophagi as well as many other articles made of the black basalt of the country.

is it not in Rabbath of the children of Ammon?] Probably after the defeat and death of Og at Edrei the remnant of his army fled into the territory of the friendly Ammonites, and carried with them the corpse of the giant king. It is not necessary to suppose from *v.* 3 (cf. Num. xxi. 35) that there were absolutely no survivors at all of Og's people. Rabbah was not captured by the Israelites till the time of David, 2 Sam. xii. 29; but it is not likely that this remarkable relic would remain at Rabbah unknown to them. There is no necessity to suppose, with Ewald, that the Ammonites were allies of Israel against Og; nor, with Schultz, that they took the opportunity of making an inroad on Og's territory on the flank whilst he was engaged with Israel in front.

after the cubit of a man.] *i.e.* after the usual and ordinary cubit. Cf. Is. viii. 1, "take thee a roll, and write in it with a man's pen," Rev. xxi. 17, "a hundred and forty and four cubits, according to the measure of a man:" *i. e.* counted as men are wont to count. The words are added to the number of cubits in order to exclude the idea that a smaller cubit than usual was intended. The bedstead or sarcophagus would thus be from thirteen to fourteen feet long: but was of course considerably larger than the body of the man for whom it was designed.

14. *of Geshuri and Maachathi*] Render, **of the Geshurite and Maachathite;** and see Josh. xii. 5 and xiii. 11.

The Geshurites here mentioned are not to be confounded with those mentioned in Joshua xiii. 2, who, as appears from that place, and more clearly from 1 Sam. xvii. 8, were neighbours of the Philistines. The Geshurites here in question are frequently named in connection with Bashan, and their territory, if not included within Bashan, evidently adjoined it. Though (1 Chron. ii. 23) Jair the son of Manasseh "took Geshur," yet (Josh. xiii. 13) the Geshurites were not expelled, but dwelt among the Israelites. Probably they occupied some corner of the impregnable district of Argob, with which they are here connected. Hence we read (2 Sam. xv. 8) of "Geshur in Aram" or "in the high ground," rendered in A.V. Syria. The Geshurites maintained themselves, probably as a tributary principality, even in the times of the kings. David married Maachah "the daughter of Talmai king of Geshur" (2 Sam. iii. 3), and was by her the father of Absalom.

Maachathi] The mention of this people both here and in Joshua xii. and xiii. *l. c.* with the Geshurites points to a connection between the peoples; and this, since the name Maachah was borne by the daughter of Talmai king of Geshur, may have been more than a local one. Like Geshur, Maachah is connected with Aram (1 Chron. xix. 6, 7); and had a king in later times who allied himself with the Ammonites against David. The

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, [1] under Ashdoth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: [f] ye shall pass over armed before your brethren the children of Israel, all *that are* [†] meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [g] return every man unto his possession, which I have given you.

21 ¶ And [h] I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

[1] Or, *under the springs of Pisgah, or, the hill.*

[f] Numb. 32. 20.

[†] Heb. *sons of power.*

[g] Josh. 22. 4.

[h] Numb. 27. 18

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exact position of Maachah like that of Geshur cannot be ascertained; but was no doubt amongst the fastnesses which lay between Bashan and the kingdom of Damascus, and on the skirts of mount Hermon.

unto this day] This expression, frequent in Genesis, is not found in Exodus and the two following books. It may be a gloss inserted here by an after hand, but it does not as used in the Bible necessarily imply that the time spoken of as elapsed is long. It amounts to no more than our "until now." In Josh. xxii. 3 it denotes the few months during which the two tribes and a half had assisted their brethren in the conquest of the land westward of Jordan: and in Josh. xxiii. 9, refers to the period that had passed from the beginning of the victories of the Israelites to the close of Joshua's life. It may then be used in the text to denote the duration to the time then present of what had been already some months accomplished. Moses dwells, *vv.* 13, 14, on the completeness of that part of the conquest which had been achieved; and winds up his accumulation of particulars, "all Bashan," "all Argob," &c., with the statement that Jair had so thoroughly made himself master of the cities of the district as that they were now currently known by his name.

16. *from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok*] The words "and the border," *i.e.* "and its border," belong, as in Num. xxxiv. 6, to the preceding context. The sense is that the Reubenites and Gadites were to possess the district from the Jabbok on the north to the Arnon on the south, including the middle part of the valley of the Arnon, and the territory ("coast" or "border") thereto pertaining. Thus these tribes who had "much cattle," *v.* 19, were provided with free access to the water, and with the valuable though narrow strip of green pasture along the side of the brook. The gorge of Arnon, about eighty miles in length, is for the most part about two miles wide. So in the next *v.* the words "and the coast," lit. "the boundary," are added similarly to the Jordan, and mean that the valley and bank on their own side of the stream were included in the portion of the two tribes.

the border of the children of Ammon] The Jabbok in its earlier course divided the two tribes from the Ammonites, in its later from Bashan.

17. *under Ashdoth-pisgah*] It is doubtful whether these words form a proper name or not. The word (*ashdōth*) is translated "springs" iv. 49, and Josh. x. 40 and xii. 8, though in Josh. xii. 3 it is again treated as a proper name. It is derived from a root signifying "to pour forth," and signifies "the pourings forth" of the torrents, *i.e.* the ravines down which the torrents find their way to the low grounds. Thus the words may signify "under the slopes of Pisgah towards the east," and are added to define somewhat more accurately the portion of the Arabah allotted to the two tribes.

On "Pisgah" or "*the* Pisgah," for the word is always used with the article, and may (as marg.) be rendered "the hill:" see Num. xxi. 20.

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD [i]was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

[i] Numb. 20. 12. chap. 1. 37.

27 Get thee up into the top of [‖]Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

[‖] Or, *the hill.*

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAPTER IV.

1 An exhortation to obedience. 41 Moses appointeth the three cities of refuge on that side Jordan.

NOW therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and

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25. *that goodly mountain*] *i.e.* that mountainous district. The flat districts of the East are generally scorched, destitute of water, and therefore sterile: the hilly ones, on the contrary, are of more tempered climate, and fertilized by the streams from the high grounds. It was, more especially perhaps to the mind of one who had wandered so long in the desert, part of the attractions of the promised land that it was a mountain country. Cf. xi. 11, "but the land whither ye go to possess it is a land of hills and valleys, and drinketh water of the rain of heaven."

The whole of this prayer of Moses is very characteristic. The longing to witness further manifestations of God's goodness and glory, and the reluctance to leave unfinished an undertaking which he had been permitted to commence, are striking traits in his character: cf. Ex. xxxii. 32 sq., xxxiii. 12, 18 sq.; Num. xiv. 12 sq.

26. *the LORD was wroth with me for your sakes*] Here, as in i. 37 and iv. 21, the sin of the people is stated to be the ground on which Moses' prayer is denied. In Num. xxvii. 14 and in Deut. xxxii. 51 the transgression of Moses and Aaron themselves is assigned as the cause of their punishment. The reason why one side of the transaction is put forward in this place, and the other elsewhere, is evident. *Here* Moses is addressing the people, and mentions the punishment of their leaders as a most impressive warning to them. And that the first and principal fault was with the people is clear. Cf. Num. xx. 1—13; and on ch. i. 37, 38. In ch. xxxii. and Num. xxvii., God is addressing Moses, and visits on him, as is fitting, not the sin of the people but his own.

29. *So we abode in the valley over against Beth-peor*] Beth-peor, *i.e.* the house of Peor, no doubt derived its name from a temple of the Moabite god Peor which was there situated. It was no doubt near to Mount Peor (Num. xxiii. 28), and also to the valley of the Jordan. A notice in Eusebius places it in the Wady Heshban, which has yet to be explored by modern travellers. In this valley the people must have been encamped some time. Here it was, apparently, that the transactions recorded in Num. xxviii—xxxiv. took place; here too the several discourses of Moses, preserved to us in this book, were delivered; and somewhere in it (xxxiv. 6) he was buried.

The *v.* before us marks a break in the discourse, as does the similar verse at the end of ch. ii. Moses hitherto had made mention of the great acts of God on behalf of his people, and reminded them of their own ill return for His mercies. The next chapter, though still belonging to the introductory portion of the book, passes on to different topics.

CHAP. IV. After thus briefly reviewing the past, Moses proceeds in the present chapter to matter of a directly didactic and hortatory kind. His topics arise clearly and forcibly out of the historical incidents he had been rehearsing. God had done great things for the people in the way both of mercies and chastisements. Their duty thenceforward, and their interest also, were plain—to abide firmly by the covenant into which they had entered with Him. "Now therefore hearken, O Israel, unto the statutes, &c." *v.* 1 sqq. This general entreaty is pointed by special mention and enforcement of the fundamental principles of

go in and possess the land which the LORD God of your fathers giveth you.

a chap. 12. 32. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.

2 [a] Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

b Numb. 25. 4, &c.

3 Your eyes have seen what the LORD did because of [b] Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them;* for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the [c] mountain burned with fire unto the † midst of heaven, with darkness, clouds, and thick darkness.

c Exod. 19. 18.
† Heb. *heart.*

12 And the LORD spake unto you out of the midst of the fire: ye

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the whole covenant (*vv.* 9—40), the spiritual nature of the Deity, His exclusive right to their allegiance, His abhorrence of idolatry in every form, His choice of them for His elect people. These same teachings are much more copiously and elaborately insisted on in Moses' third and last address ch. xxvii—xxx. (Cf. Introd. § 11.); and appear in this one in the form of prelude and introduction to the fuller treatment which awaits them hereafter. Yet they follow so naturally on the history just narrated, that the orator could not, so to say, pass from it, even for a time, without pausing to urge them, through a few weighty sentences, in their more obvious bearings.

10, 11. Render, **at the time that thou stoodest**, &c. (11) **then ye came near**, &c. The word "specially" is needlessly introduced in the A. V., and the Hebrew word rendered "the day" is merely an adverbial accusative; equivalent to "at what time;" and introduces a new sentence which is continued in the *vv.* 11—13. Moses, exhorting to heedful observance of the law, strives to renew the impressions of that tremendous scene which attended its promulgation at Sinai.

12 sqq. The following *vv.* are designed to proscribe idolatry in all its manifestations. The corrupt worship of the ancient Oriental nations may probably be traced back in its ultimate analysis to two roots or principles, the deification of ancestors or national leaders, and veneration of the powers of nature. The former is perhaps to be recognized in the idolatry of Terah (Josh. xxiv. 2); of Laban (Gen. xxxi. 19, 30, 32); and of Jacob's household (Gen. xxxv. 2). From this ancestral corruption of the true religion, Abraham, "the father of the faithful," was probably called away. To guard against it, as is commonly supposed, the sepulchre of Moses was kept secret from the people: (ch. xxxiv. 6; but see note *in loc.*). Not unconnected with this tendency to hero-worship was perhaps the idolatry practised in reference to Gideon's ephod (Judg. viii. 27); the worship of the brazen serpent in later times (2 Kings xviii. 4); and the teraphim of Micah (Judg. xvii. 4, 5). The other kind of idolatry, nature-worship,

heard the voice of the words, but saw no similitude; † only *ye heard* a voice.

† Heb. *save a voice.*

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 ¶ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath ‖ divided unto all nations under the whole heaven.

‖ Or, *imparted.*

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in

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was widely spread through the East, and forms in various aspects and degrees an element in the religious sentiment of Arabians, Phœnicians, Persians, Chaldees, and Egyptians. Hero-worship exhibited itself in the practice of setting up images of human form as household gods (Penates), or as local and civic divinities: a practice forbidden by *v.* 16. Nature-worship in its baser shapes is seen in the Egyptian idolatry of animals and animal figures, condemned in *vv.* 17, 18: whilst its less ignoble flights, the worship of the sun, moon, and stars, are forbidden in *v.* 19. The latter was practised by the ancient Persians (Herod. I. 131), and by other oriental nations who rejected anthropomorphic idolatry. It was formally introduced and made popular in Israel only, as it seems, in the times of the later kings; but it cannot have been unknown to Moses and the Jews of his times, since it was undoubtedly practised by many of the tribes with whom they had come in contact. The great legislator then may be regarded as taking in the passage before us a complete and comprehensive survey of the various forms of idolatrous and corrupt worship practised by the surrounding oriental nations, and as particularly and successively forbidding them every one. The chosen people of God are not to regard with superstitious reverence one of their own race, male or female: nor to fall into the low nature-worship of which they had seen so much in Egypt, and to which they had once since, in the sin of the golden calf, shown a bias; nor yet to be beguiled by the more subtle cosmic religionism of some of the Syrian tribes with which on their march they had made acquaintance. These did not indeed make gods for themselves; but they "worshipped and served the creature more than the Creator," addressed themselves to inferior objects, not to Him Himself, and so were idolaters still. God is not to be worshipped under any visible image and form, whether made by man for the purpose, or created by Himself for man's service. God had been manifested to them through no media of shape and figure: through no such media was He therefore to be sought.

19. *which the LORD thy God hath divided unto all nations*] *i.e.* "whose light God has distributed to the nations for their use and benefit, and which therefore being creatures ministering to man's convenience must not be worshipped as man's lords." So Targg., Jarchi, Saad., Jerome, Bp. Wordsworth, &c. Others regard this passage as importing that God had allotted the heavenly bodies to the heathen for worship, and that His own people therefore must not worship them. This sense, though current as long ago as the time of Justin Martyr ('D. cum Tryph.' § 55 and 121, and Clemens Alex. 'Strom.' VI. 14), and preferred by many modern critics (Knobel, Keil), is by no means apposite.

21. Cf. iii. 26, and note.

unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the [d] LORD thy God *is* a consuming fire, *even* a jealous God.

[d] chap. 9. 3. Hebr. 12. 29.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things † are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

† Heb. *have found thee.*

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

25–28. The warnings against idolatry are enforced by distinct prediction of the terrible punishments which would ensue on commission of it. Cf. with these verses Lev. xxvi. 33—40, and chap. xxviii. 64 sqq.

29—40. Unwilling, as it might seem, to close his discourse with words of terror, Moses makes a last appeal to them in these *vv.* in a different strain. He calls on them to cleave steadfastly to God because God had given them evidences of His Deity and His power such as had been vouchsafed to no others; and had worked and would still work no less singular deliverances for them, having chosen them out to be His own people.

34. *by temptations*] Cf. vii. 18, 19, and xxix. 2, 3. From a comparison of these passages it appears that we must refer the word "temptations" (as does Gesen.), not to the tribulations and persecutions undergone by the Israelites, but to the plagues miraculously inflicted on the Egyptians. By these plagues the might of God and the obstinacy of Pharaoh were at once tested and manifested.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sunrising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, [a]Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

[a] Josh. 20. 8.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and

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37. *he chose their seed after them*] Lit. "*his* seed after *him*." Though Moses begins the *v.* by setting forth the love of God to the "fathers" of the nation as the foundation of His election of their posterity (cf. ix. 5 and x. 15), yet he proceeds in the singular number to speak of "*his* seed after *him*." The assumption of corruption in the text is quite arbitrary. Speaking of the love of God to their fathers in general, Moses has more especially in mind that one of them who was called "the Friend of God" (St James ii. 23); and instinctively, so to say, constructs the sentence accordingly.

brought thee out in his sight] Lit. "by His face:" *i.e.* by the might of His personal presence: cf. Exod. xxxiii. 14, where God promises to Moses "My presence (lit. 'my face') shall go with thee."

41—43. Many of the older commentators (*e.g.* Calmet, Houbigant, &c.), unable to see any propriety or relevancy in these *vv.* as at present placed, have regarded them as an interpolation. There is however no reason to depart from the view suggested alike by their contents and context. The *vv.* preceding are clearly the conclusion, as those succeeding are the exordium, of a distinct and complete discourse. These *vv.*, then, are inserted between the two simply for the reason to which they themselves call attention ("*Then* Moses severed three cities," &c.); *i.e.* the fact narrated took place historically after Moses spoke the one discourse and before he delivered the other. In thus severing the three cities of refuge Moses carried out a previous command of God, Num. xxxv. 14; and so followed up his exhortations to obedience by setting a punctual example of it, as far as opportunity was given him.

43. *Bezer in the wilderness, in the plain country*] On the "wilderness," see chap. i. 1. "In the plain country," lit. "in the land of the *Mishor*." The word means a level tract of land; but when used, as here and in iii. 10, Josh. xiii. 9, &c. with the article, seems to be a proper name, as it is treated by the LXX. It denotes the smooth downs of Moab, which reach from the Jordan eastward of Jericho far into the desert of Arabia, and which form a striking contrast alike to the rugged country west of the river, and to the higher and remarkable districts belonging to Bashan northwards.

Bezer is, with little certainty, identified with Bostra, or (1 Macc. v. 36) Bosor.

Ramoth in Gilead] Identical with Ramoth Mizpeh, Josh. xiii. 26; where see note.

Golan] Described by Jerome after Eusebius as "villa prægrandis;" it subsequently gave the name of Gaulonitis to a district of some extent east of the sea of Galilee and north of the Hieromax; but the exact site of the city is uncertain.

44—49. These *vv.* would be more properly assigned to the next chapter. They are intended to serve, not as a conclusion to the first introductory and preparatory discourse which has been recorded (Rosenmüller), but as the announcement and introduction of the one now to be commenced. *V.* 44 gives a kind of general title to the whole of the weighty address, including in fact the central part and substance of the

the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [f]smote, after they were come forth out of Egypt:

[f] Numb. 21. 24. chap. 1. 4.

47 And they possessed his land, and the land [g]of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;

[g] Numb. 21. 33. chap. 3. 3.

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the [h]springs of Pisgah.

[h] chap. 3. 17.

CHAPTER V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and † keep, and do them.

† Heb. *keep to do them.*

2 [a]The LORD our God made a covenant with us in Horeb.

[a] Exod. 19. 5.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

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book, which now follows in twenty-two chapters; cf. Introd. § 11. These chapters may be divided into two groups, the former consisting of ch. v.—xi., the latter of ch. xii.—xxvi. inclusive. The former division commences with a repetition of the Ten Words, which appropriately occupy here, not less than at their first announcement in Exodus, the forefront of the whole legislative system as its leading and essential principles. Amongst these Ten Words the first two might, under the circumstances, be justly regarded as "first and great commandments;" and Moses accordingly makes application of them in some detail to his audience, mingling warnings and exhortations, through six chapters (vi.—xi.). The second division (xii.—xxvi.) recounts the principal laws and regulations which the people were to observe in the land of their inheritance. In *v.* 45 this "law" (*thōrah*) is summarily described as consisting of "testimonies, statutes, and judgments:" *i.e.* commandments considered first as manifestations or attestations (*eydōth*) of the will of God; next as duties of moral obligation (*khŭkim*), and, thirdly, as precepts securing the mutual rights of men (*mishpātim*). See on these last two words Levit. xviii. 4, 5. This statement of the contents of the succeeding portion of the book is accompanied by a notice of time and place: "after they came forth out of Egypt," lit., and more accurately, "*in* their coming forth:" *i.e.* whilst they were yet on their march from the house of bondage to the Promised Land; but "in the land of Sihon," *v.* 46; and so when they had already received the first fruits of those promises, the full fruition of which was to be consequent on their fulfilment of that covenant now again about to be rehearsed to them in its leading features.

48. *mount Sion, which is Hermon*] See note on iii. 9. The name Zion (cf. Ps. xlviii. 2) connected with Jerusalem is quite differently spelt in the original from the Sion of the text.

CHAP. V. Moses now proceeds with the Deuteronomy or Second Law itself: *i.e.* with that recapitulation of the Sinaitic code in all its more important features which was suggested at once by the fact that the generation to which it was originally given was now dead; by the change which was about to be accomplished in the circumstances of Israel through their actual entrance and settlement in the land of promise; and by the approaching decease of the great lawgiver who had been the mediator of the covenant, and whose authority had hitherto been available for its explanation and enforcement.

1. *And Moses called all Israel, and said*] This more emphatic introductory formula instead of the simpler and ordinary "And Moses said," points to the publicity and importance of the discourse which follows.

3. *The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day*] The "fathers" here intended are, as in iv. 37, the patriarchs, Abraham, Isaac, and Jacob. With them God did indeed make a covenant, but not the particular covenant now in question. The responsibilities of this later covenant, made at Sinai by the nation as a nation, attached in their day and generation to those whom Moses was addressing.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 ¶ [b] I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of † bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, [c] visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 [d] And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the [e] sabbath of the LORD thy God: *in it* thou shalt not do any work, thou,

[b] Exod. 20. 2, &c. Lev. 26. 1. Psal. 81. 10.
† Heb. *servants*.
[c] Exod. 34. 7.
[d] Jer. 32. 18.
[e] Gen. 2. 2. Heb. 4. 4.

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4 & 5. The participle "saying" at the end of *v.* 5 depends on the verb "talked" in *v.* 4. The intermediate part of *v.* 5 is therefore parenthetic, as marked in the A. V. It appears from *vv.* 22—25 and from iv. 11, 12, that the Ten Words were uttered "with a great voice" to the assembly from the awful summit of the Mount itself; whilst the other precepts were communicated to the people through the agency of Moses. It appears from Exod. xix. 9, 17, 20, 24, that whilst the people remained in the lower parts of the mountain, Moses was from the first called apart to God on the top of it. No doubt whilst the great voice sounded forth the "Ten Words," he still remained there, either to convey more certainly and exactly what was uttered to the people standing far off in consternation, or, as is suggested by Exod. xx. 9, to authenticate his mission. Even then, as regards the Decalogue, the statement of *v.* 5 has its application. Moses "stood between the Lord and them" whilst it was delivered; and perhaps it was (Exod. xix. 19) addressed directly to Moses, though in accents audible to the assembly beneath. Thus was the Law, including even the "Ten Words" "in the hand of a mediator" (Gal. iii. 19). The diversity and the separation of the parties to the Covenant, indicated all along by the intervention of Moses, became still more conspicuous after that the Lord, at the request of the terrified people (*v.* 27), ceased to speak so that they could hear Him for themselves.

6—21. Repetition of the Ten Commandments. On the variations between the Commandments as given here and in Exod. xx., also on the different modes of dividing the Commandments, and distributing them between the Two Tables, and other questions connected with the Decalogue, see Exod. xx. and notes at the end of that chapter.

Moses here adopts the Ten Words as a ground from which he may proceed to reprove, warn, and exhort; and repeats them, as is natural, where literal accuracy is not to the purpose, with a measure of freedom and adaptation. Our Lord (St Mark x. 19) and St Paul (Eph. vi. 2, 3) deal similarly with the same subject; as indeed preachers in all ages have done. It is important, however, to note, that in the course of thus freely quoting the law, Moses thrice refers his hearers, to the statutes of God themselves, *vv.* 12, 15, 16, "as the Lord thy God hath commanded thee;" *i.e.* commanded from Sinai. It is thus apparent that speaker and hearers recognized a statutory and authoritative form of the laws in question, which, because it was familiar to both parties, needed not to be reproduced with verbal fidelity.

12—15. In stating the purposes of the Sabbath ordinance Moses introduces a few words, originally applied in the same connexion, from Exod. xxiii. 12: and the exhortation to observe the Sabbath and allow their time of rest to servants is pointed by reminding the people that they too were formerly servants themselves. The bondage in Egypt and the deliverance from it are not assigned as grounds for the institution of the Sabbath, which is of far older date (see on Gen. ii. 3), but rather as suggesting motives for the religious observance of that institution. The exodus was an entrance into rest from the

nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 [f] Thou shalt not kill.

18 [g] Neither shalt thou commit adultery.

19 [h] Neither shalt thou steal.

[f] Matt. 5. 21.
[g] Luke 18. 20.
[h] Rom. 13. 9.

20 Neither shalt thou bear false witness against thy neighbour.

21 [i] Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

[i] Rom. 7. 7.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory

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toils of the house of bondage, and is thought even to have occurred on the Sabbath-day. Hence arose special and national obligations with respect to the Sabbath, on which it is exactly within the scope of Moses' purpose in Deuteronomy to insist.

16. The blessing of general well-being is here annexed to the keeping of the fifth Commandment, as well as that of long life, which alone is found in the parallel passage of Exodus. The insertion, however, is no real addition to the promise, but only an amplification of its expression, intended to serve the homiletic purposes of the speaker. Long life would present itself to the Jewish mind as one element of well-being, and a very important one. Here too Moses refers his hearers back to the command of God in Exodus.

21. The tenth Commandment, as here given, varies in three particulars from that in Exodus.

(1) In Exod. the *house* is mentioned first, the *wife* second: in Deut. the reverse.

(2) In Deut. a different word is used in reference to wife, ("thou shalt not *desire*," *thakmōd*, "thy neighbour's wife"); and in reference to the other objects, ("neither shalt thou covet," *bithavveh*, "thy neighbour's house, &c.")

(3) In Deut. the "field" is added to the list of objects specifically forbidden to be desired.

The first two variations are explained by the general character of the passage before us. The express mention of the "field" amongst the forbidden objects seems very natural in one who was speaking with the partition of Canaan amongst his hearers directly in view. The LXX. has brought about an uniformity as regards the second variation by altering the text of Exodus after that of Deuteronomy; the Samaritan Pentateuch by altering Deuteronomy after Exodus.

22. *he added no more.*] Lit. "He did not add:" *i.e.* He spoke no more with the great voice directly to the people, but addressed all other communications to them through Moses. The expression (*lō yāsaph:* cf. Num. xi. 25) points to the occurrence as one that was not repeated. This unique and sublime phenomenon, followed up by the inscription of the Ten Words on the Two Tables by the finger of God, marks not only the holiness of God's Law in general, but the special eminence and permanent obligation of the Ten Words themselves as compared with the rest of the Mosaic enactments. The giving of the Two Tables did not take place until Moses had been on the Mount forty days and forty nights, as appears from the fuller account of ix. 9—12.

23—33. These *vv.* contain a much fuller narrative of the events described in Exod. xx. 18—21. The reply of God to the request

[h Exod. 19. 19.] and his greatness, and [h]we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [l]liveth. [l chap. 4. 33.]

25 Now therefore why should we die? for this great fire will consume us: if we [†]hear the voice of the LORD our God any more, then we shall die. [† Heb. *add to hear.*]

26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall [m]speak unto thee; and we will hear *it*, and do *it*. [m Exod. 20. 19.]

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAPTER VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye [†]go to possess it: [† Heb. *pass over.*]

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the LORD God

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of the people (*vv.* 28—31) is omitted altogether in the historical summary of Exodus. Here it is important to the speaker's purpose to call attention to the fact that it was on their own entreaty that he had taken on him to be the channel of communication between God and them. God approved (*v.* 28) the request of the people, because it showed a feeling of their own unworthiness to enter into direct communion with God. The terrors of Sinai had done their work. They had awakened the consciousness of sin.

CHAP. VI. Moses having rehearsed the Decalogue, and reminded the people of the awful circumstances by which its Divine origin and authority were accredited, proceeds next to set forth more particularly and to enforce those cardinal and essential doctrines of it, the nature and attributes of God, and the fitting mode of honouring and worshipping Him. Two objects are indicated (*vv.* 2, 3) as sought by the lawgiver in thus expounding anew these important duties. He aims at awakening a holy fear of God in the heart of his people, a fear which shall manifest itself in steadfast fulfilment of the Covenant; and he seeks no less the temporal prosperity of Israel, which is shown as a certain result upon such fidelity. Thus the glory of God and the welfare of man are seen to be the grand ends he has in view.

1. *the commandments*] Lit. "commandment," for the noun is singular. It is thus equivalent to the "thorah" of iv. 44, and is explained in the context as consisting of "statutes and judgments."

of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God *is* one LORD:

5 And [a] thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And [b] these words, which I command thee this day, shall be in thine heart:

7 And thou shalt † teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

[a] chap. 10. 12. Matt. 22. 37. Mark 12. 30. Luke 10. 27.

[b] chap. 11. 18.

† Heb. *whet, or, sharpen.*

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3. *in the land*] There is no prep. in the Hebrew. It seems better to regard the words "the land, &c." simply as an explanatory clause. **According as the Lord the God of thy fathers promised thee a land flowing with milk and honey.**

4. *Hear, O Israel: the* LORD *our God is one* LORD] These words form the beginning of what is termed the *Shama* ("Hear") in the Jewish Services, and belong to the daily Morning and Evening office. They may indeed be termed the Creed of the Jews. Their expression is in the original singularly terse and forcible. "Jehovah our Elohim, Jehovah one." Their very brevity opens them to different constructions: *e.g.* "the Lord is our God, the Lord alone:" "the Lord our God, namely, the Lord, is one:" "the Lord, the Lord only, is our God." The rendering of A. V. is on all grounds the best.

This weighty text contains far more than a mere declaration of the unity of God as against polytheism; or of the sole authority of the revelation He had made to Israel as against other pretended manifestations of His will and attributes. It asserts that the Lord God of Israel is absolutely God, and none other. He, and He alone, is Jehovah the absolute, uncaused God; He who had by His election of them made Himself known to Israel.

The last letter of the first and last words of this verse are *majuscula* in the original, *i.e.* written larger than the ordinary size: being the ninth and tenth which are so written in the Hebrew of the Scriptures. These two *majuscula* form together a word signifying "witness." It is uncertain how this difference in writing originated. It may be intentional, but of late date. It is construed by the Jewish commentators as highly significant. In this place it is held to import that the utterance of this verse is to be accounted a witness for the faith; or that God is a witness of the sincerity and earnestness of him who utters it.

5. As there is but one God, and that God Israel's God, so Israel must love God unreservedly and entirely. The specification "with all thine heart, and with all thy soul, and with all thy might," is intended to include every faculty that can possibly come in question. The "heart" is mentioned as the seat of the understanding; the "soul" as the centre of will and personality; the "might" as representing the outgoings and energies of all the vital powers.

The command of the text cannot be surpassed in comprehensiveness by any which God can give or man receive. The New Testament itself can require no more than this total self-surrender of man's being to his Maker. It is then a very imperfect conception of the scope of the text, and not less so of the nature of the service required from God's people of old, to limit it to outward and ceremonial obedience (as Olsh. on St Matt. xxii. 37). The Gospel differs from the law not so much in replacing an external and carnal service of God by an inward and spiritual one, as in supplying new motives and peculiar assistances for the attainment of that Divine love which was from the first and all along enjoined as "the first and great commandment."

8 and 9. Here as elsewhere Moses turns to account usages widely spread in his times, and still common in the East. The ancient Egyptians commonly wore amulets of various kinds; some, "consisting of words written on folds of papyrus tightly rolled up and sown in linen," have been found at Thebes (Wilkinson, 'A. E.' III. 364); and the modern Egyptians still continue the practice (Lane, 'Mod. Egypt,' I. 338). The "pillows," spoken of Ezek. xiii. 18 as "sown to armholes" were probably amulets of an idolatrous character. The wearing of amulets engraved with a sacred symbol or motto, and the inscribing of texts of the Koran on buildings, have been noticed by many modern travellers. By adopting and regulating this custom Moses provides at once a check on superstition and a means of keeping the

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; [c] when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of [†] bondage.

13 Thou shalt [d] fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ [e] Ye shall not tempt the LORD your God, [f] as ye tempted *him* in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh thee

[c] chap. 8. 9, 10, &c.
[†] Heb. *bondmen*, or, *servants*.
[d] chap. 10. 12, 20. & 13. 4.
[e] Matt. 4. 7.
[f] Exod. 17. 2.

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divine law in memory. On the "frontlets" (*tōtaphōth*), the "phylacteries" of the New Test. (St Matt. xxiii. 5), see on Exod. xiii. 16. On *v.* 9 and xi. 20 is based the Jewish usage of the *Mezuzah*. This word denotes properly a door-post, as it is rendered here and Ex. xii. 7, 22, 23, xxi. 6, &c. Amongst the Jews however it is the name given to the square piece of parchment, inscribed with Deut. vi. 4—9 and xi. 13—21, which is rolled up in a small cylinder of wood or metal, and affixed to the right-hand post of every door in a Jewish house. The pious Jew touches the Mezuzah on each occasion of passing, or kisses his finger, and says in Hebrew Ps. cxxi. 8, "The Lord shall preserve thy going out," &c. See Ginsburg in Alexander's Edit. of Kitto's Encyc. article *Mezuzah*.

10—25. Having stated thus emphatically their primary duty towards God, Moses goes on to add warnings and cautions. The pertinence and the necessity of these are derived from the existing circumstances of the case. The Israelites were on the point of quitting a nomad life, in which they had lived in a great degree aloof from other nations, for a fixed and settled abode in the midst of them; were exchanging a condition of comparative poverty, in which they possessed nothing except what they carried, for "great and goodly cities, houses full of all good things," &c. There was then before them a double danger; that namely of a God-forgetting worldliness, and that of a false tolerance of the idolatries practised by those about to become their neighbours. The former error Moses strives to guard against in the *vv.* before us; the latter in vii. 1—11.

13. *and serve him, and shalt swear by his name.*] The LXX. here has "Him only shalt thou serve, and to Him shalt thou cleave, and by His Name shalt thou swear." The addition of μόνῳ, clearly implied in the Hebrew, was probably made simply in order to bring out the sense more forcibly. In this particular the LXX. is followed by St Matt. iv. 10. The clause "to Him shalt thou cleave" is borrowed from the parallel passage x. 20, which the LXX. gives word for word the same as the verse before us.

The command "to swear by His Name" is not inconsistent with the Lord's injunction St Matt. v. 34, "Swear not at all." Moses refers to legal swearing, our Lord to swearing in common conversation. It is not the purpose of Moses to encourage the practice of taking oaths, but to forbid that when taken they should be taken in any other name than that of Israel's God. The oath involves an invocation of Deity, and so a solemn recognition of Him whose name is made use of in it. Hence it comes peculiarly within the scope of the commandment Moses is enforcing.

20—25. These *vv.* describe more particularly the command already given, *v.* 7, "thou shalt teach these words, &c."

† Heb. *to morrow.*

† in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and † sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

† Heb. *evil.*

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAPTER VII.

1 *All communion with the nations is forbidden,* 4 *for fear of idolatry,* 6 *for the holiness of the people,* 9 *for the nature of God in his mercy and justice,* 17 *for the assuredness of victory which God will give over them.*

WHEN the [a] LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

[a] chap. 31. 3.

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; [b] thou shalt make no covenant with them, nor shew mercy unto them:

[b] Exod. 23. 32. & 34. 12.

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their † images, and cut down their groves, and burn their graven images with fire.

† Heb. *statues,* or, *pillars.*

6 [c] For thou *art* an holy people

[c] chap. 14. 2. & 26. 19.

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25. *it shall be our righteousness*] Lit. "righteousness shall be to us;" *i.e.* God will esteem us righteous and deal with us accordingly. The LXX. renders "there shall be mercy (ἐλεημοσύνη) to us:" and similarly the Vulgate, "God shall be merciful to us:" as if to guard against the tenet of "justification by works." The word translated "righteousness" is the same as in the famous passage Gen. xv. 6; rendered in the New Testament by δικαιοσύνη; but often in the LXX. as here by ἐλεημοσύνη. It is often found in a context where it probably means *liberality, beneficence,* &c. (see Gesenius' Thesaurus, s. v.); but there is no need in this *v.* to depart from the ordinary and proper signification. Moses from the very beginning has made the whole "righteousness of the law" to depend so entirely on a right state of the heart, in one word, on faith, that there can be no real inconsistency between the *v.* before us taken thus strictly and properly, and the principle of "justification by faith only."

CHAP. VII. 1—11. See on vi. 10. Moses proceeds to forewarn Israel against a false toleration of idolatry. Commerce with the idolatrous nations amongst which they were about to live might easily render them dangerously familiar with superstitions and abominations, against which it was a primary purpose of the whole legislation to raise up a witness and a protest. Hence the stringency of the command given *vv.* 2—5, and repeated *vv.* 23—26, to excommunicate the idolatrous nations and all belonging to them, and to exterminate their degraded worship with all its appliances. The renewal of the promises in *vv.* 12 sqq. is but set forth as supplying a motive for the more zealous and effectual execution of these duties; and thus the destruction of idolatry and idolaters within the sacred precincts of the chosen people appears as the leading topic of this part of Moses' discourse. The words and phrases employed will be found parallel to various passages of the preceding books given in the margin.

5. *cut down their groves*] Render **their idols of wood**: the reference is to the wooden trunk used as a representation of Ashtaroth; see on *v.* 13 and xvi. 21.

[d Exod. 19. 5. 1 Pet. 2. 9.] unto the LORD thy God: [d] the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, [† Heb. *because*.] † if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: [e Exod. 23. 26, &c.] [e] there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the [f Exod. 9. 14. & 15. 26.] [f] evil diseases of Egypt,

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7. *the fewest of all people.*] Moses is here referring to the ground or motive from which the election of Israel was originally made. Though it might have seemed suitable that the God of the universe should choose to Himself the mightiest nation of any, yet God had not so acted. He chose to Himself Israel, when as yet but a single family, or rather a single person, Abraham; though there were already numerous nations and powerful kingdoms in the earth. It is then no inconsistency in Moses to describe Israel as rivalling the stars of heaven for multitude (i. 10, x. 22); since such increase had taken place because of the very blessing of God here spoken of.

9, 10. *repayeth them that hate him to their face*] *i.e.* punishes His enemies in their own proper persons, much as in Ex. xxxiii. 14. The phrase "to their faces" has been variously understood: "openly, manifestly" (Grotius, Michaelis): "instantly," "statim" (Vulgate, Vater, &c.). Dathe connects it closely with the following "to destroy them," and renders "qui vero rependat sui osoribus præsentissima pernicie:" the word "faces" being taken as equivalent to a reciprocal pronoun, "to their own very selves." Better perhaps Rosenm. "whilst still alive."

13. *flocks of thy sheep*] (*Ashterōth tsōnechā*). Render rather **the ewes of thy sheep**. So Gesen. *femellæ gregem propagantes*. The phrase is found again xxviii. 4, 18, 51; but is peculiar to Deut. The former of the Hebrew words composing it is the plural form of Ashtoreth the well-known name of the "goddess of the Sidonians" (1 K. xi. 5). This goddess, called by the classical writers Astarte, and identified with Venus, represented the fruitfulness of nature; cf. xvi. 21 and note. The name Ashtaroth is found on early Egyptian monuments: see Brugsch, 'Recueil,' I. pl. 3.

15. *evil diseases of Egypt, which thou knowest,*] There seems to be here not so much a reference to the plagues inflicted miraculously by God on Egypt (cf. Ex. xv. 26), as to the terrible diseases with which above other countries Egypt was infested. Pliny (Nat. Hist. XXVI. 1) calls it "the mother of worst diseases," Wagner ('Naturgesch. des Menschen,' II. 270, quoted by Schultz on this place), "a focus of contagious sicknesses." Cf. xxviii. 27, 35. It is not without significance that Egypt, which represents in Scripture the world as contrasted with the Church, should thus above other lands lie under the power of disease and death.

which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a [g] snare unto thee.

[g] Exod. 23. 33.

17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 [h] Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

[h] Exod. 23. 28. Josh. 24. 12.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will [†] put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

[†] Heb. *pluck off.*

23 But the LORD thy God shall deliver them [†] unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

[†] Heb. *before thy face.*

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods [i] shall ye burn with fire: thou [k] shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

[i] chap. 12. 3. [k] Josh. 7. 1, 21. 2 Mac. 12. 40.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; [l] for it *is* a cursed thing.

[l] chap. 13. 17.

CHAPTER VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine

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22. Cf. Ex. xxxiii. 29, 30.

25. *thou shalt not desire the silver or gold that is on them*] The silver and gold with which the statues of the gods were overlaid. St Paul is probably alluding to this command Rom. ii. 22, ("Thou that abhorrest idols, dost thou commit sacrilege?"), and his accusation of the Jew thus shows that the prohibition of the text was a very necessary one.

lest thou be snared] As by the rich ephod made by Gideon: cf. Judg. viii. 27.

CHAP. VIII. To the cautions of the last chapter, directed against the risk of a lapse into idolatry through association with it, another no less pertinent and necessary caution is now to be added. The long wandering in the wilderness had been designed, amongst other purposes, to teach God's people humility and a self-distrusting reliance on Him for the supply of their necessities. For this end had Israel long been kept where the ordinary means of providing for their bodily life and safety were insufficient, and where their own exertions could have availed but little (*vv.* 3—6, 15, 16): and had been preserved by the special providence of God. But this extraordinary dispensation was now to end. They were about to take possession of a fertile land where their daily wants would be satisfied from the bounty of nature in the usual way (*vv.* 7—10). But as the former discipline was needed, so now when it was about to be removed, a warning against forgetting its teachings is seasonable. God as really pro-

heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth [a] not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

[a] Matt. 4. 4. Luke 4. 4.

4 [b] Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

[b] Neh. 9. 21.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and

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vided for them the wealth and abundance of Canaan as He had done the manna of the desert (*vv.* 17, 18).

3. *but by every word that proceedeth out of the mouth of the LORD*] Lit. "every outgoing of the mouth of the Lord." Cf. xxix. 5, 6. The term "word" is inserted by A. V. after the LXX., which is followed by St Matt. and St Luke. On the means of subsistence available to the people during the wandering, see on Num. xx. 1. "Bread" in this verse stands for the ordinary means of earthly sustenance in general. Those means in the case of Israel were withheld, and new ones by God's almighty word and will substituted. Thus was the lesson taught, that it is not nature which nourishes man, but God the Creator by and through nature: and generally that God is not tied to the particular channels through which He is ordinarily pleased to work.

4. *Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.*] Cf. xxix. 5, "Your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot." These words in a passage like the present, where the speaker is not so much narrating historically as alluding for hortatory purposes to God's care of them in the desert, may signify no more than that "God so amply provided for them all the necessaries of life, that they were never obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals."

Of course they had clothes, it would seem in abundance (cf. Exod. xii. 34, 35), at the beginning of the forty years; and equally of course some sources of supply during them. They had abundance of sheep and oxen, and so must have had much material for clothing always at command; and no doubt also carried on a traffic in these, as in other commodities, with the Moabites and the nomadic tribes of the desert. Such ordinary supplies must not be shut out of consideration, as regards the raiment of the chosen people, as they cannot in the similar question regarding their victual: cf. on Num. xx. 1. It may have been that these natural sources were on occasions supplemented by extraordinary providences of God, as was undoubtedly the case with their food. So substantially Calmet, Kurtz, Keil, Wogue, &c. The Jewish commentators, in bondage as elsewhere to the letter, construe the *v.* as meaning that the raiment of the Israelites did not wear out in their wanderings, and as implying even that the clothes of the children grew with their growth. So too Justin Mar. 'Dial. cum Tryph.' § 131 *sub fin.* The lesson of *v.* 3, which it is the object of Moses to impress, comes out sufficiently without such suppositions.

swell] On this word see Note at end of chapter.

7—9. On the ancient fertility of Canaan see on Ex. iii. 8. In these *vv.* is implied a contrast, which in the parallel passage xi. 10, 11, is expressed, between Palestine and Egypt. The latter depends entirely on its single river; without the Nile, and the utmost use of the waters of the Nile, Egypt would be a desert. But Palestine is well distinguished not merely as "a land of wheat and barley, and vines and fig-trees and pomegranates, of oil-olive and honey," but emphatically as "a good land, a land of brooks of water, of fountains and depths that spring out of plains and mountains;" "not as the land of Egypt, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs," but a land of "mountains and plains which drinketh water of the rain of heaven." This mountainous character, this abundance of water both from natural springs and from the clouds of heaven, in contradistinction to the one uniform supply of the great river, this abundance of "milk" from its "cattle on a thousand hills," of "honey" from its forests and its thymy shrubs, was absolutely peculiar to Palestine amongst the civilized nations of the East.—Feeble as its brooks might be, though, doubtless, they were then far more frequently and fully filled than now, yet still it was the

depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land † of oil olive, and honey;

† Heb. *of olive tree of oil.*

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 [c] When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

c chap. 6. 11. 12.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions,

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only country where an Eastern could have written as does the Psalmist: "He sendeth the springs into the valleys, which run among the mountains." Those springs too, however short-lived, are remarkable for their copiousness and beauty.

The physical characteristics and advantages of a country like Palestine must have been quite strange to Israel at the time Moses was speaking: cf. note on iii. 25. It is significant that Deut. should abound more than the earlier books in praises of the fertility and excellence of the promised land. "Such a topic at an earlier period would have increased the murmurings and impatience of the people at being detained in the wilderness: whereas now it encouraged them to encounter with more cheerfulness the opposition they must must meet with from the inhabitants of Canaan." (Dean Graves on the Pentateuch, pp. 45, 46.)

8. *vines,*] The abundance of wine in Syria and Palestine is dwelt upon in the Egyptian records of the campaigns of Thotmosis III. In Egypt itself but little wine is produced. The country has not the slopes suitable for vineyards, and the overflow of the Nile occurs about the season when grapes would ripen. The Mareotic wine would seem however to have been prized (Hor. 'Od.' I. XXXVII. 14), and came to perfection in Egypt apparently for one principal reason which forbad the successful cultivation of grapes in general, viz. the fatness of the soil.

"Sunt Thasiæ vites, sunt et Mareotides albæ
Pinguibus hæ terris habiles, levioribus illæ."
Virg. 'Georg.' II. 92, 93.

The production of wine has in later times gradually ceased in Palestine, cf. Ritter, "Pal." IV. 185 (Clark's Transl.), except in some parts of the south where there is a considerable Jewish and Christian population, *e.g.* near Bethlehem: cf. Stanley, "S. and E." p. 164, and Hebron, Robinson "Bibl. Res." II. 80, 81.

9. *a land whose stones are iron, and out of whose hills thou mayest dig brass*] For *brass* read **copper**: cf. on Gen. iv. 22. We have a highly poetical description of mining operations Job xxviii. 1—11. Mining does not seem to have been extensively carried on by the Jews, though it certainly was so by the Canaanitish peoples displaced by them; see Rougemont, 'L'Age du Bronze,' pp. 188 sqq. Traces of iron and copper works have been discovered by modern travellers on Lebanon (Volney, 'Travels,' II. 438); and many parts of the country, *e.g.* the district of Argob (see notes on iii. 4), contain iron-stone in abundance. The brass, iron, &c. used for Solomon's temple were probably either the spoils of war (2 Sam. viii. 8, &c.), or imported.

15. *Who led thee through that great and terrible wilderness*, wherein were *fiery serpents, and scorpions, and drought, where* there was *no water*] The insertions made by our translations seem to carry the construction needlessly away from that of the original. The words rendered "fiery serpents" and "scorpions," singular nouns in the Hebrew, stand grammatically in apposition with "wilderness." The word rendered drought (*tsimmāon*) means "a dry place or land;" and should be closely connected with the clause following. That clause literally rendered would run, "a dry land to which there were no waters." The passuge might be more accurately rendered thus: "who brought thee through that great and terrible wilderness, the

and drought, where *there was* no water; [d]who brought thee forth water out of the rock of flint;

[d] Numb. 20. 11.

16 Who fed thee in the wilderness with [e]manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

[e] Exod. 16. 15.

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

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fiery serpent, and the scorpion, and the dry land where are no waters." On the fiery serpents see on Num. xxi. 6.

16. *to do thee good at thy latter end*] This is presented as the result of God's dealings. The people had been suffered to hunger (*v.* 3) and fed with manna in order that God might prove them. But this trial was not laid on them arbitrarily, but as a moral discipline qualifying for the blessings which God designed ultimately to bestow. The "humbling" and "proving" are exhibited as God's immediate purpose:—the "doing good" to Israel as the eventual issue. The expression "at thy latter end" conveys somewhat more than "at length," "in future." The settlement of Israel in Canaan was the end and climax of the Mosaic dispensation, to which the sojourn in Egypt, the wandering in the desert, and the arrangements of the law, all led up. "Thy latter end" is then the later, and for the purpose in hand, final epoch in the national life to which all that had gone before was preparatory and introductory. The wilderness was to the Jewish Church analogous to the Cross, Canaan to the Crown.

NOTE on *v.* 4.

The Hebrew word rendered "swell" in A.V. only occurs again in Neh. ix. 21, where it is quoted from the present passage. This rendering proposed by Jarchi, is followed by Gesen., Fürst, Keil and the majority of authorities. The Hebrew verb seems certainly connected with the noun בצק, dough; and used Ex. xii. 34, 39, and elsewhere; and probably through the idea of the swelling which accompanies fermentation. The LXX. renders the word before as ἐτυλώθησαν, *i.e.* "became callous," in this place; though in the parallel passage of Neh. it has διεῤῥάγησαν. Vulg. "pes tuus non est subtritus." Onk Saad. and other Versions render "unshod," "naked:" all these senses except the first appear to be conjectures as to the sense of the word drawn from the context.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard

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CHAP. IX. **1—29.** Moses has been warning his hearers against that form of pride which claims victory as the fruit of human might only. He now goes on naturally to caution them against another and subtler aspect of the same sin, that namely which sees in success only the reward of one's own righteousness. The real causes are therefore set forth of God's dealings as to the Promised Land, (1) the wickedness of the Canaanitish nations, and (2) free grace towards Israel. The lesson is exactly that of Eph. ii. 8, "By

[a] Numb. 13. 28. [b] chap. 4. 24. Heb. 12. 29.

say, Who can stand before [a] the children of Anak!

3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a [b] consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD

8 Also in Horeb ye provoked the

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grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

Moses points his admonition by reminding them of their repeated rebellions in past times, *vv.* 7, 8; 22, 23, &c.; and dwells especially on their apostasy at Horeb (*vv.* 8—21). This was so flagrant that it was only his own earnest intercessions which averted the destruction of the people, and won at length from God a renewal of the forfeited pledges of the Covenant (*vv.* 25—29; x. 1—11).

In referring to these circumstances Moses here, as elsewhere, has regard not so much to the order of time as to that of subject. (Cf. note on i. 9—15.) He inserts *e.g.* mention of the provocations at Taberah, Massah, Kibroth-hattaavah and Kadesh-barnea (*vv.* 22, 23), in the very midst of the narrative respecting the idolatry at Horeb and his own conduct in reference thereto. The like reasons, convenience and fitness to his argument, sufficiently explain the variations observable when the statements of this chapter are minutely compared with those of Exod. xxxii.—xxxiv. There is no real discrepancy, much less contradiction. Sometimes the more particular history of Exodus is condensed; as in *vv.* 26—29, where the substance of Moses' intercessions on two occasions (Ex. xxxii. 11—13, xxxiv. 9) is summed up in one statement: at other times circumstances not in Exodus are set forth here, because they are such as enhance the impressiveness of the admonitions Moses was uttering; *e.g.* the fact is put forward that Moses fasted for *two* periods of forty days (*vv.* 9 and 18), *one* such fast only being expressly named in Exodus; as is also his special intercession for Aaron (*v.* 20). In these variations we have nothing more or other than such treatment of facts as is usual and warrantable enough between parties personally acquainted with the matters in question; a treatment which implies and assumes a knowledge of the facts in both speaker and hearer, and which therefore, there being no fear of misleading, can dispense with minute specifications of time, place, and circumstance.

3. *Understand therefore*] Render **And thou shalt know.** The verb is not to be taken as an imperative, but as simply continuing the announcement of *v.* 1, "Thou art to pass over Jordan &c.; and thou shalt know &c."

so shalt thou drive them out, and destroy them quickly] This is not inconsistent with vii. 22, "thou mayest not consume them at once," though the word here rendered "quickly" is the same as that there translated "at once." In the former passage the Israelites are warned not to expect that God would bring about an instant annihilation of the Canaanites: the word there employed ("consume," *callōth*) has clearly this force, and the reason why no such annihilation was to take place is assigned there, "lest the beasts of the field increase upon thee." Here Moses urges the people to trust in God's covenanted aid; since He would then make no delay in so destroying the nations attacked by them as to put them into enjoyment of the promises, and in doing so as fast as was for the well-being of Israel itself.

8. *Also in Horeb ye provoked the LORD*] Rather "*even* in Horeb:" the conjunction here

LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then [c] I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

[c] Exod. 24. 18. & 34. 28.

10 [d] And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

[d] Exod. 31. 18.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, [e] Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

[e] Exod. 32. 7.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust

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(as often) introduces a special example of a general statement. The time and circumstances made the apostasy at Horeb particularly inexcusable.

18. *I fell down before the LORD, as at the first*] Moses interceded for the people before he came down from the mountain the first time: Ex. xxxii. 11—13. This intercession is only briefly alluded to in this *v.* Afterwards he spent another forty days on the mountain in fasting and prayer to obtain a complete restitution of the covenant: Ex. xxxiv. 28. It is this second forty days, and the intercession of Moses made therein (cf. Ex. xxxiv. 9), that is more particularly brought forward here and in *vv.* 25—29. There is no inconsistency between the two accounts.

20. *And the LORD was very angry with Aaron to have destroyed him*] Israel could not boast even that its heads and representatives continued faithful. Aaron had been already designated for the high-priestly functions; but he fell away with the rest of the people. It was due then solely to the grace of God and the intercession of Moses that Aaron himself and his promised priesthood with him were not cut off; just as at a later time, when Aaron had actually to die for a new sin Israel owed it still to the same causes that Eleazar was substituted and the high priesthood perpetuated (x. 6, Num. xx. 25 sqq. and note).

thereof into the brook that descended out of the mount.

22 And at [f]Taberah, and at [g]Massah, and at [h]Kibroth-hattaavah, ye provoked the LORD to wrath.

[f] Numb. 11. 1, 3.
[g] Exod. 17. 7.
[h] Numb. 11. 34.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, [i]Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

[i] Numb. 14. 16.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

CHAPTER X.

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation unto obedience.

AT that time the LORD said unto me, [a]Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

[a] Exod. 34. 1.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, ac-

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22. *Taberah...Kibroth-hattaavah*] The "burning" which gave to the place the name of Taberah, occurred on the outer edge of the camp; Num. xi. 1, see note. It happened however whilst the people were encamped at the station afterwards termed Kibroth-hattaavah, from another judgment inflicted there for another rebellion. Taberah was then the name of a spot in or near the station of Kibroth-hattaavah, and accordingly is not named in the list of encampments given Num. xxxiii. 16. The separate mention of the two is however here appropriate; for each place and each name was a memorial of an act of rebellion. The instances in this and the next *v.* are not given in order of occurrence. The speaker for his own purposes advances from the slighter to the more heinous proofs of guilt. The transpositions by which some editors have attempted to reduce these statements into conformity with chronology are, when the nature of the language before us is considered, alike needless and unauthorized.

CHAP. X. 1—11. These *vv.* are closely connected with the preceding chapter, and state very briefly the results of that intercession of Moses recorded ix. 25—29. They present not only the grant of the second tables of the Covenant (*vv.* 1—5) but the institution and regulation of the priestly (*v.* 6) and Levitical (*vv.* 8, 9) services, and even the permission to march onward and take possession of the promised land (*v.* 11), as all consequent upon Moses' intervention. Thus effectively does Moses close his admonition against spiritual pride by reminding the people how all their blessings and privileges, forfeited by apostasy as soon as bestowed, were only now their own by a new and most unmerited act of grace on the part of God, won from Him by the self-sacrificing mediation of Moses himself (*v.* 10).

1—5. *come up unto me into the mount, and make thee an ark of wood*, &c.] The order for making the ark and tabernacle was evidently

cording to the first writing, the ten † commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

† Heb. *words*.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to [b] Mosera: [c] there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

[b] Numb. 33. 30.
[c] Numb. 20. 28.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 [d] Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

[d] Numb. 18. 20.

10 And I stayed in the mount, according to the ¹ first time, forty days and forty nights; and the LORD

¹ Or, *former days*.

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given before the apostasy of the people (Ex. xxv. sqq.); and the tables were not put in the ark until the completion and dedication of the tabernacle (Exod. xl.). But here as elsewhere (cf. on ix. 1) Moses connects transactions closely related to each other and to his purpose without regard to the order of occurrence.

6. *Beeroth of the children of Jaakan*] This place is identical with the Bene-jaakan of Num xxxiii. 31, where see note.

Mosera] The *Moseroth* of Num. xxxiii. 31, where see note.

there Aaron died] i.e. whilst the people were encamped at Mosera or Moseroth. In xxxii. 50 as well as in Num. xx. 25 sqq. Mount Hor is assigned as the place of Aaron's death. It is plain then that Moserah was in the neighbourhood of Mount Hor; and this is confirmed by other notices of the locality. See note on Numbers *l.c.* Aaron did not die in the camp, neither, from the nature of the case, could the camp be pitched actually on Mount Hor. It was of course located on the slopes or at the foot of the mount; more precisely at Moserah. Thence Moses, Aaron, and Eleazar "went up into Mount Hor in the sight of the congregation," and "Aaron died there in the top of the mount" (Num. xx. 27—28).

Eleazar his son ministered in...his stead] The appointment of Eleazar to minister in place of Aaron, as in *vv.* 1—3 the restitution of the Decalogue, and in *vv.* 8, 9 the establishment of the ministry of the Levites, is referred to in proof of the completeness and fullness of the reconciliation effected between God and the people by Moses. Though Aaron was sentenced to die in the wilderness for his sin at Meribah, yet God provided for the perpetuation of the high-priesthood, so that the people should not suffer. Cf. ix. 20 and note.

7. *Jotbath, a land of rivers of waters*] Parenthetical mention is made of the two journeys which next followed Aaron's death; and with the same theme apparently in view. God showed that His care and love of His people were not diminished because of the sin and consequent death of the first solemnly appointed and official mediator, Aaron. God led them from the spot where they had witnessed Aaron's departure to a land of rest and refreshment. It is possible however that these two *vv.* may be, as may some other notices of a like character, a gloss: cf. note on ii. 10—12, and 20—23. The words "at that time" in *v.* 8 certainly connect themselves with *v.* 5 and not with *v.* 7. Jotbath is the Jotbathah of Num. xxxiii. 33, where see note.

8. *At that time*] i.e. that of the encampment at Sinai, as the words also import in *v.* 1. Throughout the passage the time of the important events at Sinai is kept in view, and is reverted to as each incident is brought forward by Moses, alluded to sufficiently for his purpose, and dismissed.

As the priests were of the tribe of Levi, their special duties, as well as those belonging to the other Levites, may generally be assigned to that tribe in contradistinction to the other eleven. It was properly the priest's office to bless (Num. vi. 22 sqq.), and to minister before the Lord (ch. xviii. 5), whilst the non-priestly family of Kohath (Num. iv. 15) had the duty of bearing the ark. But Moses is evidently here speaking of the election by God of the tribe of Levi at large, priests and others also, for His own service. On the passages in

hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, Arise, † take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

† Heb. *go in journey.*

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, *c* the earth *also*, with all that therein *is*.

c Psal. 24. 1.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Deut. relating to the priests and Levites, see Introd. § v. and Note at end of chap. xviii.

12 sqq. After these emphatic warnings against self-righteousness the principal topic is resumed from ch. vi., and this division of the discourse is drawn to a conclusion in the next two chapters by a series of direct and positive exhortations to a careful fulfilment of the duties prescribed in the first two of the Ten Words. Pride having been shown to be utterly out of place in those who had so often provoked God, and who owed their all to God's forgiveness and Moses' intreaties, it remains for Israel to make such return as is possible for God's undeserved mercies, by loving and fearing Him and diligently keeping his commandments. Both for love and fear of Him abundant cause is drawn from His past dealings with Israel: from His condescension to their fathers (*vv.* 14, 15), and to themselves in their distress (*vv.* 18, 19); and from His great acts for them and against their enemies (*v.* 22: xi. 1 sqq.). Finally Moses reminds them of the consequences which await their conduct; prosperity and success if they be faithful, misfortune and sorrow if otherwise (xi. 13—25). The alternative is solemnly and distinctly set before them, and the choice committed to themselves (xi. 26 sqq.).

12. *And now, Israel,* &c.] *i.e.* "Since all that thou hast is thus shown to be of mere grace, without desert of thine own."

what doth the LORD thy God require, &c.] A noteworthy demand. God has in the Mosaic law positively commanded many things. These however relate to external observances, which if need be can be enforced. But love and veneration cannot be enforced, even by God himself. They must be spontaneous. Hence, even under the law of ordinances where so much was peremptorily laid down, and omnipotence was ready to compel obedience, those sentiments, which are the spirit and life of the whole, have to be, as they here are, invited and solicited.

14. *heaven of heavens*] Cf. 1 K. viii. 27; Ps. cxlviii. 4. The phrase is an exhaustive one like sæcula sæculorum, αἰῶνες τῶν αἰώνων; and imports all which can be included under the name of heaven. Cf. St Paul's record that he had been "caught up to the third heaven," 2 Cor. xii. 2. The declaration that "heaven and the heaven of heavens is the Lord's" warns Israel that this authority is not local and circumscribed; that He was not in any way bound to make election of Israel, but did so (*v.* 15) of His own free grace.

16. *Circumcise therefore the foreskin of your heart, and be no more stiffnecked*] On circumcision see Gen. xvii., Note at end of chapter. This *v.* points to the spiritual import of circumcision. Circumcision must not be regarded as a rite adopted principally for sanitary reasons, and incorporated into the ritual of Moses by way of securing its regular observance. Nor is it enough to regard circumcision as representing merely the purity of heart and life required of those who would dedicate themselves to God. Circumcision was rather designed to set forth the truth which lies at the very basis of revealed religion, and which requires to be recognized as a preliminary to the saving reception of revealed truth, that man is by nature "very far gone from original righteousness," and in a state of enmity to God. The peremptory requirement of circumcision as the sacrament of admission to the privileges of the chosen people denoted that this opposition must be taken away ere man could enter into covenant with God; and the peculiar nature of the rite itself indicated the origin and cause of that opposition, and marked that element of our nature which is the most guilty and fallen. It was through the flesh that man first sinned;

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which [f] regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 [g] Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou [h] cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt [i] with threescore and ten persons; and now the LORD thy God hath made thee [k] as the stars of heaven for multitude.

[f] 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
[g] chap. 6. 13. Matt. 4. 10. Luke 4. 8.
[h] chap. 13. 4.
[i] Gen. 46. 27. Exod. 1. 5.
[k] Gen. 15. 5.

CHAPTER XI.

1 *An exhortation to obedience,* 2 *by their own experience of God's great works,* 8 *by promise of God's great blessings,* 16 *and by threatenings.* 18 *A careful study is required in God's words.* 26 *The blessing and curse is set before them.*

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD

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as it is also in the flesh, its functions, lusts, &c., that man's rebellion against God chiefly manifests itself still. It was fitting therefore that the symbol which should denote the removal of this estrangement from God should be wrought in the body. Moses then fitly follows up the command "to circumcise the heart" with the warning "to be no more stiffnecked." His meaning is that they should lay aside that obduracy and perverseness towards God for which he had been reproving them, which had led them into so many transgressions of the covenant and revolts from God, and which was especially the very contrary of that love and fear of God required by the first two of the Ten Commandments. Similarly, xxx. 6, circumcision of the heart is spoken of as a necessary condition of loving God; and on the other hand the epithet "uncircumcised" is applied to the heart, lips, &c. Lev. xxvi. 41; Jer. iv. 4; Ezek. xliv. 9; Acts vii. 51, &c., to denote the native incapacity of the members of the body for God's service. The language associated with circumcision in the Bible distinguishes the use made of this rite in the Jewish religion from that found amongst certain heathen nations. Circumcision was practised by those nations, and as a religious rite; but not by any, the Egyptians probably excepted, at all in the Jewish sense and meaning. It is found *e.g.* amongst the Phœnicians; but as one of a class of usages, human sacrifices being another example, which were designed to appease a deity representing the powers of death and destruction, and supposed therefore to delight in human privation and suffering.

The grounds on which Circumcision was imposed as essential by the Law are the same as those on which Baptism is required in the Gospel. The latter in the New Testament is strictly analogous to the former under the Old; cf. Col. ii. 11, 12.

17, 18. *For the LORD your God is God of gods, and Lord of lords,* &c.] The demand for a surrender on the part of Israel of that refractoriness towards God to which they were prone, is followed up by an admonition respecting His majesty and omnipotence. As He sums up in Himself all power and might, He will not (*v.* 17) accept sacrifices or gifts (cf. Ps. li. 16) to win His favour, nor will He tolerate resistance, either against Himself or (*v.* 18) against those whom He takes into His protection.

18. The uncircumcised heart is ever proud, hard, selfish. The call to put it away is naturally coupled therefore with an admonition that though "God be high, yet hath He respect unto the lowly," and with an injunction to "love the stranger, as God had loved them when strangers in Egypt." Thus would it be shown that they had circumcised their hearts indeed (cf. 1 St John iii. 10, 17, and iv. 20).

CHAP. XI. **1.** *keep his charge*] Cf. Levit. viii. 35.

2. *And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness,* &c.] Render: **And own ye this day (for I have not to do with your children which have not known and which have not seen) the**

your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And [a] what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ‖ substance that † *was* in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

a Numb. 16. 31. & 27. 3. Ps. 106. 17.

‖ Or, *living substance which followed them.*

† Heb. *was at their feet.*

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chastisement of the LORD, his greatness, &c. The word "chastisement" is evidently the accusative governed by the verb at the beginning of the *v.*, rendered "know" in A. V. The colon placed after "day" should therefore be removed, and the words between the verb and its accusative placed in parenthesis as above. The ellipse in the parenthetic words, supplied in the A. V. by the insertion of "I speak," is better filled up as above, understanding a common Hebrew phrase (*bad-dābbār baboo*): so Schultz, Keil, and Del., Bp. Wordsworth, &c. With the words "which have not known and which have not seen," it is easy from the context to supply a clause equivalent to "what ye have known and seen."

The "chastisement" consisted in the many mighty acts, both of punishment and mercy, through which God had guided them from Egypt to the borders of the Promised Land. This loving discipline Moses calls on them to recognize and lay to heart: and in this and the following four *vv.* he specifies some leading instances of its exercise.

6. *And what he did unto Dathan and Abiram, the sons of Eliab, the sons of Reuben*] It has been noted that Korah and the Levites who took part with him are not mentioned here, though in Num. xvi. "Korah and his company" took a leading part in the rebellion. It may be added that the name of "On, the son of Peleth" (cf. Num. xvi. 1) is omitted also. But in a mere allusion such as that before us, and made too in the presence of eyewitnesses of the facts, it was superfluous to give all the names of the leaders in "the gainsaying." The omission of Korah and the Levites seems intelligible enough when we remember that Moses was addressing and admonishing, not the Levites, but the congregation at large. The rebellion of Korah evidently included an attack on both the ecclesiastical and civil arrangements of Moses; see note on Num. xvi. The former were assailed by Korah and certain of the Levites, the latter by Dathan, Abiram, and On, with 250 other "princes of the assembly" (Num. xvi. 2). This latter was the only portion of the sedition which it was relevant to Moses' present purpose to name; and he therefore naturally omits the former.

all the substance that was in their possession] Render, **every living thing which followed them.** Literally, "every living thing at their feet." The expression does not mean their goods, which would be included in their "households and tents," but their followers, described Num. xvi. 32 as "all the men that appertained to Korah."

10. Another motive for fidelity is added, viz. the entire dependence of the Promised Land upon God for its fertility. It was "a land flowing with milk and honey;" yet this its richness was not, as was that of Egypt, the reward of human skill and labour, but was, on the contrary, the gift of God simply and entirely; the effect of "the former and the latter rains" sent by Him. The spiritual significance of these and many other such peculiarities of the Promised Land must not be overlooked.

Egypt and Canaan are distinguished in this and the following verses, by certain of their

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God † careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

† Heb. *seeketh.*

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will † send grass in thy fields for thy cattle, that thou mayest eat and be full.

† Heb. *give.*

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and [b] bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 [c] And ye shall teach them your

[b] chap. 6. 8.

[c] chap. 4. 10. & 6. 7.

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most remarkable physical traits. Canaan as a mountainous country (cf. on iii. 25) was well watered, but by the rains of heaven, on which it absolutely depended for its crops. Without the autumn rain to quicken the newly sown seed, and the spring rain to give the grain bulk and substance, the harvest of Palestine would totally fail. Nor, from the configuration of the country, could artificial irrigation do anything to remedy this dependence. Hence it was a land on which, so long as God's people were faithful and consequently prosperous, "the eyes of God" would always be: *i.e.* He would supply at each successive season (cf. *vv.* 14, 15) the needful conditions of productiveness. But Egypt, fit emblem here as elsewhere of the world of nature in distinction from the world of grace, though of course deriving its all ultimately from the Giver of all good things, yet directly and immediately owed its riches and plenty to human ingenuity and capital. It enjoyed no rain worth speaking of, but drew its water supply from the annual overflowing of the Nile. This only lasts about a hundred days; but is rendered available for agricultural purposes throughout the year by an elaborate and costly system of tanks, canals, forcing machines, &c. To these mechanical appliances allusion is made in this verse: "Egypt where thou sowedst thy seed, and wateredst it with thy foot." The inhabitants of Egypt probably watered "with the foot" in two ways, viz. by means of tread-wheels working sets of pumps, and by means of artificial channels connected with reservoirs, and opened, turned, or closed by the feet. Both methods are still in use in Egypt and other similar districts of country. On the former see Hengstenberg, 'Auth.' I. 435. Of the latter Bp. Daniel Wilson (*e.g.*) speaks, writing from Mayaveram on a visitation tour; he journeyed (1835) through "rice-fields, waving with their green mass of blade-grass, every field soaked and floated. Literally they 'sow amidst many waters,' 'cast their bread (corn) upon them,' 'water them with their foot,' which removes the petty embankment when they let in the stream; whilst 'the sending out thither the feet of the ox and the ass' is perpetually seen." Bp. Wilson's 'Journal, Letters,' p. 35. Cf. Virgil, 'Georgic,' I. 106 sqq.:

satis fluvium inducit rivosque sequentes,
Et quum exustus ager morientibus æstuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit; illa cadens raucum per lævia murmur
Saxa ciet, &c.

14. *the first rain and the latter rain*] The Hebrew nouns are here rendered in sense rather than in letter. The former, derived from a verb signifying *to cast forth* or *to sprinkle*, is the proper term for the autumn rain, falling about the time of sowing, and which may be named "the former," as occurring in the early part of the Hebrew civil year, viz. in October and November. The other word (*malkôsh*), derived from a verb signifying "to be late," or "to gather in the late fruits," is applied to the spring rain, which falls in March and April, because it fits the earth for the ingathering of harvest. Between these two wet periods, and except them, there was little or no rain in Canaan. Rain in harvest time (cf. 1 Sam. xii. 17, 18) was so rare as to be regarded as portentous.

children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 [d]Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

[d] Josh. 1. 3.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;

27 [e]A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

[e] chap. 28. 2.

28 And a [f]curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

[f] chap. 28. 15.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put [g]the blessing upon mount Gerizim, and the curse upon mount Ebal.

[g] chap. 27. 13. Josh. 8. 33.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

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21. *as the days of heaven upon the earth*] These words are grammatically connected with the verb "multiplied" in the beginning of the *v.* The sense is: "Keep the covenant faithfully, and so your own and your children's days be multiplied as long as the heaven covers the earth." The promise of Canaan to Israel then was a *perpetual* promise, but also a *conditional* one.

24. *Every place whereon the soles of your feet shall tread shall be yours*] This promise is restricted by the words following to certain limits: viz. the desert of Arabia on the south; Lebanon on the north; the Mediterranean on the west; the Euphrates on the east (cf. Gen. xv. 18; Josh. i. 3, 4). Before the word Lebanon must apparently be understood the preposition "from."

29. *thou shalt put the blessing upon mount Gerizim*] Lit. thou shalt *give*, *i.e.* give utterance to it.

The word *Gerizim* is probably derived from a root (*gāraz*), to shear or cut off. It can however hardly (as Rosenm. and others) have been bestowed on the mountain because it grew large crops, and so found much employment for the sickle. Mount Gerizim was and is as barren as Ebal (see Robinson, II. 276 sqq.): and was probably selected as the hill of benediction because it was the southernmost of the two, the south being the region, according to Hebrew ideas, of light, and so of life and blessing. On the ceremony of the solemn benediction and commination, see xxvii. 14 sqq.

30. *Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?*] The situation of the mountains is here described more accurately. The words "by the way where the sun goeth down," should run, **beyond the road of the west;** *i.e.* on the further side of the main track which ran from Syria and Damascus to Jerusalem and Egypt through the centre of Palestine. This is called "the way of the west" in contrast to the other main route from Damascus to the south which passed through the district east of Jordan. The portion of this western road which lies between Jerusalem and Nablous is described in Ritter, 'Palestine,' IV. 293 sqq. (Clark's Transl.). Robinson on his way from Acre to Jerusalem passed over the same portion, and describes the road as skirting Ebal and Gerizim.

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe [h] to do all the statutes and judgments which I set before you this day.

[h] chap. 5. 32.

CHAPTER XII.

1 *Monuments of idolatry are to be destroyed.* 5 *The place of God's service is to be kept.* 15, 23 *Blood is forbidden.* 17, 20, 26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatry is not to be inquired after.*

THESE *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

Traces of the ancient road, which is still a much frequented track, were noticed in many places by Robinson: see "Bibl. Res." III. 127 sqq. The further specifications of the verse apply only indirectly to Ebal and Gerizim. "Gilgal" and "the plains (rather, **the oaks**, cf. on Gen. xii. 6) of Moreh," are added to define more particularly the section of Canaanites intended. The fact that the whole district in question is clearly placed by these local notes beyond the main central road of Palestine, ought to have precluded the charges of anachronism brought forward on the assumption that the Gilgal here named is Gilgal by Jericho, which only received its name in the time of Joshua (Josh. v. 9).

The purpose of Moses is to mark the situation of two mountains which were to be the scene of a very remarkable function of his ritual. He describes them first as beyond Jordan, on the banks of which Israel then was; next, as beyond the well-known high road through the country; next, as in the land occupied by certain Canaanites "over against Gilgal, and beside the oaks of Moreh." These latter were apparently familiar to the people from the history of Abraham (cf. Gen. xii. 6), and were in the neighbourhood of Sichem: obviously therefore the Gilgal by Jericho is out of the question in the case before us. Whether Deuteronomy was or was not written after the time of Joshua, the writer of this verse did not and could not intend to refer to a place on the edge of the Jordan, such as the Gilgal of Joshua v. 9, but to one in the neighbourhood of Moreh and Sichem, some thirty-five miles distant at least.

Bearing these things in mind it seems impossible to doubt that the Gilgal of this verse is to be found in the Jiljûlieh of Robinson ('Bibl. Researches,' III. pp. 138, 139), a large village about twelve miles south of Gerizim. Jiljûlieh is on the brow of a lofty range of hills, and would be very appropriately assigned as a landmark. It is called "Gilgoul" by Ritter, 'Pal.' IV. 268 (Clark's Transl.). It may also have been the Gilgal from which Elijah and Elisha "went down" to Bethel (2 K. ii. 1, 2); and which is repeatedly named in the history of those prophets. The Gilgal mentioned Josh. xii. 23 as a capital of certain nations, seems to have been a *third* place bearing this descriptive and so not uncommon name. See note there.

CHAP. XII. Having thus rehearsed the Decalogue and enforced its leading principles, Moses now passes on to apply those principles to the ecclesiastical, civil, and social life of the people. Fourteen chapters are thus occupied. In proceeding through them many particulars will be noticed which are peculiar to the law as given in Deut.; and even in laws repeated from the earlier books various new circumstances and details are introduced. This is but natural. The Sinaitic legislation was nearly forty years old, and had been given under conditions of time place, and circumstance now distant from, the present ones. The promised land was in sight, the lawgiver himself was about to be withdrawn, and his institutions were at length about to be put into full effect. Moses in ripeness of wisdom and experience now completes his office by enlarging, explaining, modifying, and supplementing, under Divine guidance and sanction, the code which under the like authority he had in earlier days promulgated. Yet the Sinaitic system, so far from being set aside or in any way abrogated, is on the contrary throughout presupposed and assumed. Its existence and authority are taken as the starting-point of what is here prescribed, and an accurate acquaintance with it on the part of the people is taken for granted. It is too much to say that the details of chaps. xii.—xxvi. can be at all satisfactorily grouped in order round the precepts of the Decalogue; but the allusions to it are so frequent that we can readily see how here, as in other parts, the book of Deuteronomy is a kind of commentary upon the Decalogue, and an application of it. Yet the particulars into which Moses enters, with the daily life and walk of his own people in their future home before his mind, are such that the prescriptions in these chapters are for the most part purely national; they belong to the ceremonial and civil rather than to the moral elements of his system.

Moses fitly begins with regulations pertaining to the worship of the Israelites during their settled life in Canaan.

2 [a] Ye shall utterly destroy all the places, wherein the nations which ye shall [1] possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

[a] chap. 7. 5.
[1] Or, *inherit*.

3 And [b] ye shall † overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

[b] Judg. 2. 2.
† Heb. *break down*.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall [c] choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

[c] 1 Kin. 8. 29. 2 Chron. 7. 12.

1—7. On the command to destroy the places and monuments of idolatrous worship, see on vii. 5.

3. *their groves*] Render **their idols of wood**: and see on xvi. 21.

4. *Ye shall not do so unto the* LORD *your God*] *i.e.* "The idolaters set up their altars and images on any high hill, and under every green tree at their pleasure, but *ye* shall not do so; the Lord Himself shall determine the spot for your worship, and there only shall ye seek Him." The religion of the Canaanites was human; its modes of worship were of man's devising. It fixed its holy places on the hills in the vain thought of being nearer heaven, or in deep groves where the silence and gloom might overawe the worshipper. But such superstitious appliances were not worthy of the true religion. God had in it revealed Himself to men, and manifested amongst them His immediate presence and power. It followed of course that the machinery of idolatry must thenceforward be swept away; and that God thus come down amongst men, would Himself assign the sanctuary and the ritual of His own service.

5. *But unto the place which the* LORD *your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come*] The A. V. here follows the syntax and punctuation of the ordinary Hebrew text. Others regard the word rendered "unto his habitation" as a verb infinitive, and connect it with the preceding; "to put his name there, that he might dwell there:" Vulg. "ut ponat nomen suum ibi et habitet in eo;" cf. *v.* 11. "To put his name there:" *i.e.* to manifest to men His Divine Presence. The Targumists rightly refer to the Shechinah. The expression "put His Name," comprehends however all the various modes in which God vouchsafed to reveal Himself and His attributes to men. God is present everywhere by His power; but is present "per præsentiam gratiæ" only where He has covenanted to be so; as He is "per præsentiam gloriæ" to the Angels and Saints in Heaven.

The purpose of the command of the text is to secure the unity, and through unity the purity of the worship of God. That there should be one national centre for the religion of the people was obviously essential to the great ends of the whole dispensation. Had fanciful varieties of worship such as Polytheism delighted in been tolerated, the Israelites would soon have lapsed into idolatry, and the deposit of the true faith and knowledge of God would have been, humanly speaking, hopelessly lost. There are not wanting in their history examples which demonstrate their proneness to this corruption as soon as the precepts of the text were relaxed or neglected: *e.g.* that of Gideon, Judg. viii.; of Micah, Judg. xviii.; of Jeroboam, 1 K. xiii. Hence the emphasis and reiteration with which in this chapter, and elsewhere in Deut., "will-worship" is forbidden, and the outward religious life of the people gathered strictly round the authorized sanctuary.

The prescription before us is not altogether new. Its principle is clearly laid down Ex. xx. 24, simultaneously with the very first promulgation of the Law at Sinai. Its practice was secured during the journeyings through the wilderness by the enactment Levit. xvii. 1—7, which forbad the offering of sacrifices elsewhere than "at the door of the tabernacle of the congregation." But the detection and suppression of unlawful worship was comparatively easy whilst the whole nation was organized in one camp. Now that the two tribes and a half were established beyond Jordan, and the rest were soon to be scattered in their settled homes over the whole face of the promised land, the opportunities and the temptations for setting up idol shrines, and for devising private rites, would be much greater. As a natural and necessary consequence, the command before us is repeated with more point and stringency, and is guarded on every side from infringement.

The words "the place which the LORD shall choose to put his name there" suggest Jerusalem and Solomon's Temple to our minds. But though spoken as they were by a Prophet, and interpreted as they are by the Psalms (*e.g.* Ps. lxxviii. 67—69), they have a proper application to the Temple, yet they must not be referred exclusively to it. Jarchi names Shiloh as the spot indicated; and Jeremiah (vii. 12), speaking in the name of the Lord, calls Shiloh "my place, where I

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

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set my name at the first." The text in truth does not import that God would always from the first choose one and the same locality "to put His Name there," but that there would always be a locality so chosen by Him; and that thither the people must bring their sacrifices, and not offer them at their pleasure or convenience elsewhere.

Neither does the text forbid the offering of sacrifices to God at other places than the one chosen by Him "to put His Name there" on proper occasions and by proper authority. Moses himself, ch. xxvii. 5, 6, enjoins the erection of a stone altar on Mount Ebal for burnt offerings to be offered on the day of commination: and we read of sacrifices offered at various places by Judges, Prophets, Kings, and others, and accepted by God. Gideon, *e.g.* offered a burnt offering at Jehovah Shalom in Ophrah (Judg. vi. 24 sqq.); Manoah did the like at the suggestion of the angel who appeared to him, no doubt near his own home (Judg. xiii. 16 sqq.); Solomon in Gibeon, where "the Lord appeared to him" (1 Kings iii. 4, 5); Elijah on Mount Carmel, and that after the erection of the temple (1 Kings xviii. 31 sqq.), &c. Yet these were no transgressions of the command of the text, much less can we infer from them that the worshippers knew nothing of such a command. Clearly the several places in question were *for the particular purpose and occasion* as really "chosen by God to put His Name there," as were Shiloh or Jerusalem for ordinary purposes and occasions. In short, the text prohibits sacrifices at any other locality than that which God should appoint for the purpose. It is no contravention of it that He should not only choose a site for the national sanctuary, and for the regular worship of His people, but should also specially direct on extraordinary emergencies sacrifices to be brought to Him elsewhere.

6. *thither shall ye bring your burnt offerings, and your sacrifices*] The various kinds of sacrificial gifts are here specified, in order to enforce the order that each and every one of them is to be offered at the Sanctuary, and nowhere else. Some have objected that this command cannot possibly have been ever carried out, at all events until in later days the territory which owned obedience to it was narrowed to the little kingdom of Judah. No doubt the necessity for making some kinds of offerings (*e.g.* the trespass-offerings) must under the statutes of Levit. v. and vi. have arisen very frequently. Can it have been imperative on every one who contracted ceremonial uncleanness to rid himself of it on each occasion by journeying, perhaps from distant Dan, or the further side of Jordan, to Shiloh or Jerusalem to offer the prescribed sacrifices? Let it be noted that the dimensions of the difficulty have been sometimes over-estimated. Even Dan, the furthest point of the land, was less than 100 miles from Jerusalem. This fact shows that the rule requiring all the males to go up to the Capital at the three great feasts was by no means impracticable because of distance, even when the twelve tribes were united in one kingdom, especially as these feasts all occurred in the summer months, when travelling is easy. But in these and in other precepts Moses doubtless takes much for granted. He is here, as elsewhere, regulating and defining more precisely institutions which had long been in existence, as to many details of which custom, as in our own law both of Church and State, superseded the necessity of specific enactment. No doubt the people well understood what Maimonides expressly tells us in reference to the matter, namely, that where immediate payment could not be made, the debt to God was to be reserved until the next great feast, and then duly discharged. Nor need we doubt that the commutation of the tithes allowed, xiv. 24, 25, was extended, as indeed would follow from the nature of the case and from the parallel directions about the redemption of things not presented to God in kind (*e.g.* Num. xviii. 15), to any or all of the offerings here enumerated, as occasion might require. The thing specially to be observed was that no kind of sacrifice was to be offered except at the sacred spot fixed by God for its acceptance. The reserving of an offering until it could be made at this spot was in some cases necessary if this command was to be kept: and where necessary was no doubt lawful.

7. *And there ye shall eat*, &c.] To the injunction that the sacrifices and other offerings to God were to be made only at the Sanctuary is here added another, that the feasts which accompanied certain offerings were to be also held in the same place. This command is here given for the first time in a peremptory form. Whilst the people formed but one camp the sacrificial meal would naturally take

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all † your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as [d] he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, ac-

† Heb. *the choice of your vows.*

[d] chap. 10. 9.

place at the spot where the victim was slain and offered, as was the custom amongst all other nations. But when the people lived in dwellings far asunder from one another and from the Sanctuary, there was need to enjoin precisely the same thing as to the sacrificial meals which was ruled as to the sacrifices themselves.

It is not here specified which of the eight kinds of offerings enumerated furnished the wherewithal for a feast to the offerers, and which not. This, as so much in various parts of the book, is presumed to be known. The burnt-offerings *e.g.* were wholly consumed on the altar; and the sin-offerings too were in certain cases wholly burnt, though not on the altar only (Lev. iv. 21). These sacrifices therefore left nothing for the worshippers to partake of. Comparing *vv.* 17, 18, we learn that the presentation of the tithes and the firstlings was also associated with a feast. This however is not instituted by Moses here, nor indeed anywhere else. It makes its appearance incidentally as a custom. All that is said of it is that it shall take place, like other such feasts, at the Sanctuary. The firstlings (Num. xviii. 15—18) are assigned to the priests, the tithes to the Levites (Num. xviii. 21 sqq.). On the participation of the people in the feasts made upon the firstlings and tithes, see xv. 19—23 sqq., and on Lev. 8 sqq. Moses points out that heretofore they had not observed the prescribed order in their worship, because during their migratory life in the wilderness it had been impossible to do so. During their wanderings there were doubtless times when the tabernacle was not set up for days together, and when the daily sacrifice (Num. xxviii. 1), together with many other ordinances, were necessarily omitted. It is not too much to say, in face of the fact (Josh. v. 5 sqq.) that circumcision itself had been for many years neglected, that the whole system was imperfectly acted upon up to the death of Moses, and important parts of it left altogether in abeyance. This consideration must be carefully borne in mind throughout Deut. It illustrates the necessity for a repetition of very much of the Sinaitic legislation, and suggests the reason why some parts are so urgently reiterated and impressed, whilst others are left unnoticed. The speaker has in view throughout the state of religion and its observances amongst his hearers. He warns them in the *vv.* before us that as they were now about to quit their unsettled mode of life, God's purpose of choosing for Himself a place to set His Name there would be executed, and the whole of the sacred ritual would consequently become obligatory. The rest and safety of Canaan is significantly laid down, *vv.* 10, 11, as the indispensable condition and basis for an entire fulfilment of the law: the perfection of righteousness coinciding thus with the cessation of wanderings, dangers, and toils.

12. *hath no part nor inheritance with you*] Cf. *v.* 19 and xiv. 27, xvi. 11, 14. On the allusions in Deut. to the condition of the Levites see Introduction, § v.

15. In Levit. xvii. 3—6, the people had been forbidden under any circumstances to slay any animal except "at the door of the tabernacle of the congregation." This prohibition was designed (*v.* 7) to cut off all pretexts and opportunities for those private and idolatrous rites to which the people were

cording to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 [e]Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 [f]Take heed to thyself that thou forsake not the Levite †as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, [g]as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 Only †be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou †succeedest them, and dwellest in their land;

[e] chap. 15. 23.
[f] chap. 14. 27. Ecclus. 7. 31.
† Heb. *all thy days.*
[g] Gen. 28. 14. chap. 19. 8.
† Heb. *be strong.*
† Heb. *inheritest, or, possessest them.*

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prone, as well as to gather their sacrificial worship round one centre. In the chapter before us the latter essential object is insisted on even more emphatically. A reason for this increased emphasis may be seen in the fact that the prohibition against slaying animals for food elsewhere than at the Sanctuary had necessarily now to be relaxed. It could not be maintained when the people were dispersed in their homes from Dan to Beersheba. Whilst then a stringent injunction is laid down that the old rule must be adhered to as regards animals slain in sacrifice, yet permission is given to slaughter at home what was necessary for the table. Such meat not having been dedicated to God could be partaken of by "clean and unclean," and at home. The ceremonial distinctions did not apply in such cases, any more than to "the roebuck" (or gazelle) "and hart," animals allowed for food but not for sacrifice.

21. *If the place...be too far from thee*] Rather, "*Because*, or *since*, the place will be too far from thee." The allowance given in *vv.* 15, 16 is repeated, and the reason of it assigned.

27. *the blood...shall be poured out upon the altar*] Cf. on Lev. i. 5.

30 Take heed to thyself that thou be not snared †by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

† Heb. *after them.*

31 Thou shalt not do so unto the LORD thy God: for every †abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

† Heb. *abomination of the.*

32 What thing soever I command you, observe to do it: [a]thou shalt not add thereto, nor diminish from it.

[a] chap. 4. 2. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.

CHAPTER XIII.

1 *Enticers to idolatry,* 6 *how near soever unto thee,* 9 *are to be stoned to death.* 12 *Idolatrous cities are not to be spared.*

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

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30. *Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee*] This caution is based upon the notion generally entertained in the ancient heathen world, that each country had its own tutelary deities whom it would be perilous to neglect (θεοὶ ἐπιχώριοι); cf. 1 K. xx. 23; 2 K. xvii. 26. Hence even in conquered districts the worship of the local deities was wont to be scrupulously maintained. But Israel was to shun such superstitions.

CHAP. XIII. The admonition of the closing verse of the last chapter, to observe the whole of God's commands without addition or subtraction, introduces a new series of warnings intended to serve as a further safeguard against violation of these duties. The true modes and forms of worship have been laid down: the next step is to legislate against the authors and abettors of false ones. Such tempters are not to be spared, even though (*vv.* 1—5) their teaching be confirmed by miracles: or (*vv.* 6—12) they be nearly allied by kindred or friendship: or (*vv.* 12—19) be supported in their apostasy by a whole city.

1. *a prophet, or a dreamer of dreams*] Cf. Num. xii. 6. The "prophet" received his revelations by vision or direct oral communication; "the dreamer of dreams" through the medium of a dream. Balaam "fell into a trance, yet had his eyes open," Num. xxiv. 16: St Paul was "caught up to the third heaven, and heard unspeakable words," 2 Cor. xii. 2 sqq. Nathan received the word of the Lord in the night (2 Sam. vii. 4). All these in various ways had the will of God made known to them as "prophets." Such revelations are different in kind from the less direct ones made by dreams; as *e.g.* to King Solomon, 1 Kings iii. 5; to Joseph, St Matt. ii. 13. On the occurrence of the word "prophet" (*nābhi*) in the Pentateuch, erroneously regarded by some as a mark of late origin, see Introd. to Numbers, § 4.

2. *And the sign or the wonder come to pass*] The people are warned not to listen to the seducer even should he show signs and wonders to authenticate his doctrine. The Lord had said "Thou shalt have none other Gods but Me." A prophet is here supposed who invites the people "to go after other Gods." To such a one no credit is under any circumstances to be given. The standing rule of faith and practice had been laid down once for all. That the people were to hold fast. The prophet who propounded another rule could only be an impostor.

We need not then suppose that Moses is putting an impossible case by way of enforcing his words, as St Paul does Gal. i. 6; nor yet that the prophet in question is one who was originally a true prophet, and obtained authority by his miracles as such, but was afterwards drawn away into apostasy.

In ch. xviii. 18 sqq. Israel is led to expect that God will hereafter send prophets to speak in His name: and the accomplishment of their predictions is laid down as a proof (*vv.* 21, 22) of their authority. But the context renders it clear that the case supposed is not the one before us in this chapter. *Here* a prophet is spoken of who teaches in plain contradiction to the received and accredited standards of truth by advocating a distinct apostasy: *there* the prophet is assumed to recognize those standards, and to be *primâ facie* within the limits of the religious system authorized by God as to doctrine and mission.

The Jews applied *vv.* 2—5 to Christ and His followers, as though their teaching aimed at bringing about a revolt from the law of Moses. But the Gospel is not only no contradiction or abolition of the law, but is its complement and fulfilment, and was always presented in that light by Christ and His Apostles. The Jews ought then, instead of endeavouring to stone Christ and His disciples as men who sought to draw them away to apostasy (cf. St John viii. 58, 59), rather to have given heed to the command of ch. xviii., and "hearkened

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and [a]cleave unto him.

[a] chap. 10. 20.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath †spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

† Heb. *spoken revolt against the LORD.*

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But [b]thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

[b] chap. 17. 7.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of †bondage.

† Heb. *bondmen.*

11 And [c]all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

[c] chap. 17. 13.

12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, ‖the children of Belial, are gone out from among you,

‖ Or, *naughty men.*

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to the words spoken" in the name of the God of Israel, because they were supported by the accomplishment of those signs and wonders which the preachers took in hand.

3. *the LORD your God proveth you*] Cf. viii. 2; Gen. xxii. 1.

5. *that prophet, or that dreamer of dreams, shall be put to death*] Cf. *vv.* 9, 10. The context and parallel passages (cf. ch. xvii. 7; Lev. xx. 2) indicate that there was to be a regular judicial procedure, and that the manner of the execution was to be by stoning. In this the community was to take its part in order to show its horror at the crime, and to clear itself of complicity therein.

The text has been commonly brought forward by Roman Catholic commentators to justify the capital punishment of heretics in the Church: and by others (*e.g.* Calvin *in loc.*) as proving that such punishment must be inflicted by the magistrate. But such application of it overlooks not only the different "manner of spirit" of which the Gospel is (St Luke ix. 55); but also the fact that such obligation attached to the Jewish magistrate simply and solely because he had to administer the law of a theocracy. God was pleased to place Himself for the time in a relation to Israel analogous to that of an earthly sovereign to an earthly people. Consequently His worship and the laws of that polity, whilst not ceasing to be duties of religion, were also matters of civil law. To bring in the worship of another God was therefore not merely to lead away God's people into error, it was to seduce them from their loyalty to their rightful prince and ruler. It was in a word high treason, and to be punished accordingly. So too the concealment of attempts to bring in apostasy was "misprision of treason." But with the cessation of the theocracy heresy ceased to be *ipso facto* punishable as a crime against the state.

6. Michaelis observes that the omissions in this enumeration seem to imply that no one was bound to impeach father, mother, or husband.

12, 13. *If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you*] *i.e.* "when one city hears concerning another;" or more strictly "when ye in one city hear, &c." In this duty, essential as it was to the very exist-

and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the [1]cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

[1] Or, *devoted.*

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

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ence of the Mosaic commonwealth, city was to keep jealous watch over city, as man over man. The clause "which the Lord thy God hath given thee to dwell in" significantly reminds them that the real ownership of their dwellings rested in the Lord (cf. Lev. xxv. 23), and that they, the mere tenants, must not allow His property to become a centre of rebellion against His just authority.

13. *children of Belial*] In xv. 9 the word Belial is rendered in our translation by the adj. "wicked;" as it is also in Nahum i. 11. In Ps. xviii. 4, "floods of ungodly men," is literally "floods of Belial." In the thirteen other places in which the word occurs, all being in the historical books, it is treated consistently in the A. V. as a proper name. The LXX. and most ancient versions render it by ἄνομος, παράνομος, and their cognates. St Paul, 2 Cor. vi. 15, uses the word Belial (Greek Βελίαρ) as equivalent to Satan. Beliar is no doubt equivalent to Belial; and probably this use of the word as a proper name originated with the Apostle. The word means *worthlessness*, *quod nullius frugis est*, *nequitia*. The expression "sons of worthlessness" is similar to many others in Hebrew: *e.g.* "sons of strength," "years," &c.

16. *every whit, for the LORD thy God*]. Render: "**as a whole offering to the Lord thy God:**" see the Note at end of the chapter.

NOTE on CHAP. XIII. 16.

Every whit] The Hebrew word here is כליל derived from a verb כלל, "to make circular," or "complete." The word is properly an adj. signifying "perfect" or "entire;" and may no doubt be used adverbially as it is in Is. ii. 18. The A.V. in thus taking it has the support of the Versions generally; but the words following "for the Lord thy God" do not fit aptly to this sense, and indeed should rather run "unto the Lord thy God." This addition, which evidently must be closely connected with כליל, certainly suggests the other sense of the word, found also in xxxiii. 10, "whole offering," ὁλοκαύτωμα. The word כליל is applied to offerings whether of corn or the flesh of animals provided they were wholly burnt; cf. Lev. vi. 22, 23; Deut. xxxiii. 10. As a synonym for the more common עלה, it is sometimes used in apposition to or further explanation of עלה, *e.g.* 1 S. vii. 9; Ps. li. 19. The rendering suggested in the foot-note is that of the Mishna, and other Jewish authorities: cf. Gesen., Fürst, Keil, Knobel, &c.

CHAPTER XIV.

1 *God's children are not to disfigure themselves in mourning.* 3 *What may, and what may not be eaten,* 4 *of beasts,* 9 *of fishes,* 11 *of fowls.* 21 *That which dieth of itself may not be eaten.* 22 *Tithes of divine service.* 23 *Tithes and firstlings of rejoicing before the Lord.* 28 *The third year's tithe of alms and charity.*

YE *are* the children of the LORD your God: [a]ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 [b]For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar peo-

[a] Lev. 19. 28.
[b] chap. 7. 6. & 26. 18.

ple unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

4 [c] These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the [1] pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two

c Lev. 11. 2, &c.

1 Or, *bison*. Heb. *dishon*.

CHAP. XIV. Not only was open idolatry to be sternly suppressed (ch. xiii.), but the whole life and walk of the people were to be regulated with continual regard to that character which God designed to impress upon them. The words "ye are the children of the Lord your God" which introduce this chapter, suggest the principle which underlies its precepts. It was unbeseeming their dignity and privileges to disfigure themselves in mourning (*vv.* 1, 2), as the heathen which have no hope; or to defile themselves by eating "any abominable thing" (*vv.* 3—22); on the contrary they were to honour God and act worthily of their special relationship to Him by holy meals at the sanctuary; meals associated with charity to the needy (*vv.* 23—29).

1, 2. *make any baldness between your eyes*] *i.e.* by shaving the forepart of the head and the eyebrows. The practices here named were common amongst the heathen, and seem to be forbidden, not only because such wild excesses of grief would be inconsistent in those who as children of a heavenly Father had prospects beyond this world, but also because these usages themselves arose out of idolatrous notions. The mourners inflicted wounds and privations on themselves, as the priests of Baal (1 K. xviii. 28) cut themselves with knives, by way of propitiating deities to whom human suffering and woe were regarded as acceptable.

The Roman law of the Ten Tables had restrictions (borrowed from Solon; see Cicero, 'De Leg.' II. 25) very similar to those of the text and its parallel passages.

3—21. Moses follows up the general injunction against eating "any abominable thing" by specifying particularly what creatures may and what may not be used as food. The restrictions laid down are substantially repeated from the parallel passages of Levit. (where see notes), but not without noteworthy variation. Three classes of creatures are here referred to, quadrupeds (*vv.* 4—9), fishes (*vv.* 9 and 10), and fowls (*vv.* 11—21); a fourth class, reptiles, is omitted, though carefully dealt with in Levit. xi. 29, 30, where eight species of it are forbidden: on the other hand, the locust and certain other insects are enumerated as clean Levit. xi. 22, but are not named in this chapter. Both omissions are probably to be explained by the time and circumstances of the speaker. The reptiles of the promised land, into which the people were about to enter, were not such as they would be likely to think of eating; whilst the locust and the other insects, allowed as food in the earlier book, and probably of occasional importance as such in the wilderness, could be but of small account to those who had their fields and vineyards in Canaan. The example of John the Baptist (St Matt. iii. 4) shows us of itself that the omission of locusts from the list of clean animals in this place was not supposed to exclude them. So too in *v.* 19 "every creeping thing that flieth" is simply forbidden; and the qualification of Levit. xi. 20, that such of this class as "have legs above their feet to leap" may nevertheless be eaten, is omitted. On the border of the promised land, and in a repetition of laws which he desired particularly to impress, this permission is passed over as of no moment. Here too the kinds of clean quadrupeds are specified by name as well as in general characteristics, obviously because the diet of the people would for the future mainly be drawn from this class. In Levit. xi. 3 sqq., whilst they had yet many years of life in the desert before them, it was enough to lay down the law as regards quadrupeds in general terms.

4. *the ox, the sheep, and the goat*] These are probably named first as being the animals used for sacrifice. In the next *v.* follow the wild animals which might lawfully be eaten, though not sacrificed.

5. *The hart*] *i.e.* the ordinary kind of deer; other and less common species come after.

fallow deer] Rather perhaps antelope. The word is derived from a root signifying "to be red."

the pygarg] Hebr. *dīshōn*, a species of antelope or gazelle.

wild ox] Hebr. *thō*, translated Is. li. 20 "wild bull;" to be carefully distinguished from the *re'em:* cf. Num. xxiii. 22 and note. The "tho" is also a kind of antelope. The etymology of the name points to its swiftness in running. The LXX. render oryx. Both the pygarg and the oryx are named Herod. IV. 192.

chamois] Hebr. *zamer;* LXX. the camelopard, *i.e.* the giraffe. The giraffe however is not a native of Palestine. It is therefore more likely to be another species of antelope. Its name is derived from a root signifying "to leap."

claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ [d]These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

[d] Lev. 11. 9.

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the [e]bat.

[e] Lev. 11. 19.

19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. [f]Thou shalt not seethe a kid in his mother's milk.

[f] Exod. 23. 19. & 34. 26.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

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7. *the hare*] See on Levit. xi. 6.

12. The birds here named are the same as those in Lev. xi. 13 sqq. (where see note), except that in 13 "the glede" (*rāāh*) is added. The "vulture" (*dayyāh*) of *v.* 13 is no doubt the same as the (*dāāh*) of Lev. xi. 14.

21. *Ye shall not eat of anything that dieth of itself: thou shalt give it to the stranger, &c.*] The prohibition is repeated from Levit. xxii. 8: the directions as to the disposal of the carcase are peculiar to Deut. Their motive is clear. To have forbidden the people either to eat themselves that which had died, or to allow any others to do so, would have involved loss of property, and consequent temptation to an infraction of the command. The permissions now for the first time granted would have been useless in the wilderness. During the forty years' wandering there could be but little opportunity of selling such carcases; whilst non-Israelites living in the camp would in such a matter be bound by the same rules as the Israelites (Levit. xvii. 15, and xxiv. 22). "The stranger that is in thy gates" will be the uncircumcised proselyte, or in the language of later Judaism "the proselyte of the gate." Such a one would stand midway between the "proselyte of righteousness," who was circumcised and a "debtor to do the whole law," and "the alien," who had no concern whatever in the national religion. It would seem, on comparing this *v.* with Levit. xvii. 15, that greater stringency is here given to the requirement of abstinence from that which had died of itself. In the earlier book the eating of such flesh involved merely uncleanness until the evening; here it is absolutely interdicted. Probably on this, as on so many other points, allowance was made for the circumstances of the people. Flesh meat was no doubt often scarce in the desert. It would therefore have been a hardship to forbid entirely the use of that which had not been killed. Now however when the plenty of the promised land was before them, the modified toleration of this unholy food is withdrawn.

22. *Thou shalt truly tithe all the increase of thy seed*] These words recall in general terms the command of the earlier legislation respecting tithes (cf. Lev. xxvii. 30, Num. xviii. 27) but refer more particularly to the second or festival tithe, which was an exclusively vegetable one: see Introd. § 5. So Keil, Schultz, Lange, &c., and the Jewish authorities generally. One computation of the increase of the field would of course serve for both the Levitical tithe of Lev. xxvii., so far as it consisted of that increase, and for the other tithe to be applied to the feasts at the sanctuary, or in each third year at home, as directed in this

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul [†] desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

† Heb. *asketh of thee.*

27 And [g] the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

g chap. 12. 19.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER XV.

1 *The seventh year a year of release for the poor.* 7 *It must be no let of lending or giving.* 12 *An Hebrew servant,* 16 *except he will not depart, must in the seventh year go forth free and well furnished.* 19 *All firstling males of the cattle are to be sanctified unto the Lord.*

AT the end of [a] *every* seven years thou shalt make a release.

a Lev. 25. 2, 4.

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passage: cf. on *vv.* 28, 29. One tenth would belong to the Levites, the second tenth would remain at the disposal of the landowner for the purposes so earnestly commended to him in Deut. xii. 6, 7, 17—20 (see notes), and in this passage. These purposes are minutely classified and regulated in the Mishna. Thus altogether one-fifth part of the annual produce would be claimed for religious hospitable and charitable employments; and this, considering the various charges met out of it, would not be an unreasonably burdensome impost. See on Gen. xli. 34, xlvii. 26, and Winer, 'Realwört,' (Article, *Zehent*), and Saalschütz, 'Mos. Recht,' I. 354 sqq., who however regard the festival tithe as levied upon the nine portions that remained after the Levitical tithe had been subtracted, and not as a full tenth of all the produce. The tithes are only named here in passing, as are also the firstlings, in order to introduce certain directions respecting the sacred meals which were celebrated out of them. The firstlings come on for more special treatment in xv. 19 sqq.

28, 29. Cf. on xxvi. 12. It is only necessary to observe here that the tithe thus directed in the third year to be dispensed in charity at home, though called by the Jewish authorities "the third tithe," was not paid in addition to that in other years bestowed on the sacred meals, but was substituted for it. This is plainly implied in the text. The three years would count from the Sabbatical year, and Moses accordingly goes on to legislate in reference to that important year in the beginning of the next chapter. In the Sabbatical year there would of course be neither payment of tithe nor celebration of the feasts at the Sanctuary. In the third and sixth years of the septennial cycle the feasts would be superseded by the private hospitality enjoined in the verses before us.

28. *all the tithe*] LXX. πᾶν τὸ ἐπιδέκατον: Vulg. "aliam decimam," *i.e.* the second tithe: see above.

CHAP. XV. The regulations for the relief of the necessitous by means of the triennial tithe are followed up in this chapter by others of a similar tendency. *Vv.* 1—11 prescribe a Year of Release; *vv.* 12—18 the manumission of Hebrew slaves; *vv.* 19—23 the appropriation of the firstlings of cattle, which had already (xii. 6; xiv. 23) been designated as offerings to be made by the people for sacred and charitable purposes.

1—11. The Year of Release is no doubt identical with the Sabbatical Year of the earlier legislation; on which see Exod. xxiii. 10 sqq., and Levit. xxv. 2 sqq.; the word "release" of this passage being indeed fundamentally the same word as is used in refer-

2 And this *is* the manner of the release: Every † creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

† Heb. *master of the lending of his hand.*

3 Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

4 ‖ Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

‖ Or, *To the end that there be no poor among you.*

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and [b] thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

[b] chap. 28. 12.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou

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ence to the land Exod. xxiii. 11. The command of the older legislation is here amplified. Not only is the land to have its "release" or "rest" for the year, but the debt also. The obvious reference of this passage to that of Exod. seems to render it most probable (as Rosenm., Bähr, 'Symb.' II. 570; Saalschütz, Keil, Knobel, Schultz, &c., maintain), in spite of a consensus of Jewish authorities to the contrary, that the release in question must have been for the year, not total and final. As the land was during this year to keep sabbath, so the debt was to stand over; but neither of the one nor the other would the usufruct be lost in perpetuity to the owner. It seems further clear that the release had reference only to loans (see especially *v.* 2); and to loans lent because of poverty (cf. *vv.* 4, 7). Apparently therefore that a debt contracted *e.g.* by purchase of goods, would not come under this law. It would seem, however, notwithstanding these qualifications, and the fact that the release did not extend at all to foreigners, that the law was found too stringent for the avarice of the people; for it was one of those which the Rabbis "made of none effect by their traditions." A gloss attributed to Hillel permitted the judges to authorize a creditor to enforce his claim even during the year of release. (See Smith's 'Dict. of the Bible,' III. 1074.) This fact, as well as the references in the later books to the year of release and the laws associated with it, shows that the ordinances of Moses now before us were sufficiently well understood, though too much disregarded in the later days of the Jewish commonwealth. (Cf. Is. lxi. 1, 2; Jer. xxxiv. 8—17.)

2. *manner of the release*] Cf. the similar phrase xix. 4; 1 K. ix. 15.

he shall not exact it of his neighbour, or of his brother] Lit. "he shall not urge or press his neighbour and his brother." The latter words are added to explain who is meant by the neighbour: *i.e.* not one who lives near, but an Israelite as opposed to a foreigner.

because it is called the LORD's release] Render **because proclamation has been made of the Lord's release.** The verb is impersonal, and implies (cf. xxxi. 10) that "the solemnity of the year of release" has been publicly announced.

3. *Of a foreigner thou mayest exact it*] The foreigner would not be bound by the restriction of the Sabbatical year, and therefore would have no claim to its special remissions and privileges. He could earn his usual income in the seventh as in other years, and therefore is not exonerated from liability to discharge a debt any more in the one than the others.

4. *Save when there shall be no poor among you; for the LORD shall greatly bless thee*] Rather perhaps "no poor with thee," *i. e.* concerned in the transaction. See Note at end of chapter. There is no inconsistency between this and *v.* 11, in which it is affirmed that "the poor shall never cease out of the land." The meaning seems simply to be "Thou must release the debt for the year, except when there be no poor person concerned, a contingency which may happen, for the Lord shall greatly bless thee." Thus it was lawful to call in a loan (one contracted *e.g.* for such purposes as the purchase of land, carrying on commerce &c.) when the borrower could refund it without impoverishment. The reasonableness of the limitation of the release is obvious. If no lender could recover his money during the year of release the unscrupulous debtor might have enriched himself at the expense of his, perhaps less wealthy, neighbour. The general object of these precepts, as also of the year of Jubilee and the laws respecting inheritance, is to prevent the total ruin of a needy man, and his disappearance from the families of Israel by the sale of his patrimony.

shalt not harden thine heart, nor shut thine hand from thy poor brother:

c Matt. 5. 42. Luke 6. 34.

8 c But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

† Heb. *word.* † Heb. *Belial.*

9 Beware that there be not a † thought in thy † wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

d Exod. 21. 2. Jer. 34. 14.

12 ¶ *And* d if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

e Exod. 21. 6.

17 e Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

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9. *Beware that there be not a thought in thy wicked heart*] Render, **that there be not a wicked word in thy heart.** The word *belial*, worthlessness, (cf. xiii. 13, and note) is used emphatically in place of an adjective, and is in apposition grammatically to "word," not, as suggested by A. V., to "heart." The original is very forcible, "that there be not in thy heart a word which is worthless, ness."

14. *Thou shalt furnish him liberally*] The verb in the Hebrew is remarkable. It means "thou shalt lay on his neck," "adorn his neck with thy gifts." The LXX. and Vulg. express the end and purpose of the command; ἐφόδιον ἐφοδιάσεις, "dabis viaticum."

12—18. Regulations of a similarly beneficent tenor with those respecting debtors are now laid down respecting Hebrew servants. The commands here are repeated from Exod. xxi. 2—6, with amplifications characteristic of Deut. In the earlier code mention is made only of the manservant, here of the maidservant also (*v.* 12): there the command is simply to manumit after six years of service; now it is further required (*vv.* 13, sqq.) that liberal provision should be made for launching the freedman on an independent course of life. The release of the servant is connected with the Sabbatical principle though not with the Sabbatical year. That release was to take place after six years of bondage in all cases. The injunction is introduced here only because it is, like that of the Sabbatical year, one of those designed for the benefit of the poor. It is noteworthy also that the prospect of a gift of this sort, the amount of which was left at the master's discretion, would be likely to encourage diligence and faithfulness during the years of servitude.

17. *thou shalt take an aul*] Thus bored ears were made a badge of slavery, and so became ignominious. This would discourage the wearing of ear-rings, which are often in the East regarded as amulets.

18. *he hath been worth a double hired servant to thee, in serving thee six years*] Render, rather perhaps, "double the hire of a hireling has he earned thee by serving thee six years:" *i.e.* such a servant has earned twice as much as a common hired labourer would have done in

19 ¶ [f] All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 [g] And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 [h] Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

[f] Exod. 34. 19.
[g] Lev. 22. 20. chap. 17. 1. Ecclus. 35. 12.
[h] chap. 12. 16, 23.

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the same time. So substantially Saad., Rashi, Rosenm., Wogue, &c. The clause is however somewhat obscure and difficult. Literally it runs, "double the hire of a hireling hath he served thee during six years." Schultz, Knob., Keil, &c., understand this to mean "he has done so much that if you had had to keep a day labourer in place of him, the cost to you would have been twice as great."

19—23. The command to dedicate the firstborn to God, as a memorial of the destruction of the firstborn of the Egyptians, is one of the very earliest regulations of the Mosaic ritual (Ex. xiii. 11 sqq.). The directions of the preceding legislation (see Num. xviii. 15 sqq.) are here assumed, with the injunction added, that the animals thus set apart to God (*v.* 19) were not to be used by their owners for their earthly purposes. It is further allowed that firstborn animals which had a blemish should be regarded as exceptions, and instead of being given to God might be used as food (*vv.* 21, 22). The application of the firstborn of cattle is here directed as in xii. 6, 17 and xiv. 23: they are to be consumed in the sacred feasts at the Sanctuary.

It has been pointed out that the flesh of the firstlings is given (Num. xviii. 18) to the priest, whilst in the passage before us, as in xii. 6, 17, and xiv. 23, the same flesh is assigned as the wherewithal for the sacred feasts which the offerer and his household were to celebrate at the Sanctuary. The inconsistency is apparent only. Num. xviii. 18, in assigning the priest's portion, prescribes as regards the firstborn, "the flesh of them shall be thine, as the wave breast and the right shoulder are thine:" *i. e.* shall be thine on the like terms and conditions as the wave breast and right shoulder are so. This can scarcely mean, as some (Kalisch, Hengstenberg) have thought, that only those portions of the firstlings were to go to the priests, the rest remaining the property of the offerer for a sacrificial meal; it rather directs that the flesh of the firstlings was to be disposed of by the priests in the same manner as the wave breast and heave shoulder. The appropriation of these, the priests' portions, is seen from Levit. vii. 15, 16. They were to be employed in a sacrificial feast which had to be held on the day of the making of the offering, or on the next day, and of course at the Sanctuary. In the case of the firstlings the priests would have the whole of the victim to consume thus at once, and at certain seasons no doubt many victims at once. Under these circumstances the priest would naturally invite the offerers to partake in the feast for which such abundant provision was made; and indeed would feel it a duty to do so. The presentation of the firstlings is spoken of Ex. xiii. 15 as a sacrifice; and a sacrificial meal on the flesh of the victim, in which the offerer and those associated with him partook, was an established part of the system and ritual of sacrifice. In the case of the firstborn, where all the flesh was the perquisite of the priests, the offerer could only have his share in such meal on the invitation of the priests; an invitation which we may be sure would never be withheld, and which is regarded in the text accordingly as a matter of course if not of right. We must remember that the expectation of sharing in the feast on the firstlings would tend to encourage their being regularly brought in by the people; and that under no circumstances would the priests be allowed to sell any portion of them. Any flesh of such offerings remaining till the third day had to be burnt (Lev. vii. 17). It is to be noted too that Moses in the text is addressing the whole people—priests, Levites, and laity. The general direction then that the firstlings should be brought to the Sanctuary and there consumed in a sacred meal seems on the whole sufficiently accordant with the earlier legislation on the same offerings. Cf. Keil on Deut. xii. 6 and 7, from whom this note is principally taken.

NOTE on CHAP. XV. 4.

Save when there shall be no poor] The sense suggested in the foot-note is adopted by Gerhard, several Commentators quoted in Poole's Synopsis, Rosenm. ("nisi fortasse

pauperes non sint"), Maurer, Michaelis, Dathe, &c.; and seems on the whole the preferable one. The particles אפס כי are thus taken much in the same sense as in Amos ix. 8, "except that," "saving that." The "save when" of the A. V. brings out the force of the clause more clearly than "save that," but the meaning is substantially the same. Knobel insists that the clause gives an absolute promise that there should be no poverty in Israel. But no writer would set forth such a promise and then six verses afterwards flatly contradict himself: cf. *v.* 11. Others regard the words as giving a conditional promise, which was not accomplished because of Israel's disobedience. But the statement in *v.* 11 that "the poor should never cease out of the land," is not announced as a penalty for sin. The rendering of margin is supported by the Syr., Bp. Wordsworth and others. But no passage has been alleged in which אפס כי has this telic force; on the contrary these particles, as the root of אפס determines, always have a limiting force: cf. Num. xiii. 28; Judg. iv. 9. Several modern Comm. (Keil, Schultz, Lange, &c.) take the clause as an imperative, "only let there not be &c.;" so taken however its connexion with what follows is awkward and obscure.

CHAPTER XVI.

1 *The feast of the passover,* 9 *of weeks,* 13 *of tabernacles.* 16 *Every male must offer, as he is able, at these three feasts.* 18 *Of judges and justice.* 21 *Groves and images are forbidden.*

OBSERVE the [a] month of Abib, and keep the passover unto the LORD thy God: for [b] in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the [c] place which the LORD shall choose to place his name there.

[a] Exod. 12. 2, &c.
[b] Exod. 13. 4.
[c] chap. 12. 5.

CHAP. XVI. Moses continues in this chapter the review of the religious ordinances to be observed by the people in Canaan. Prominent amongst these were the three great festivals, of Passover, Pentecost, and Tabernacles. The regulations respecting them given in the earlier books (Ex. xii., Lev. xxiii., Num. xxviii. and xxix.) are assumed, and the feasts themselves touched upon only so far as present circumstances required. The treatment throughout presupposes the hearers to be well informed as to the ordinances in question, and only needing to have their attention drawn to certain particulars as to which reiteration might seem advisable, or changes called for. The cardinal point on which the whole of the prescriptions here before us turn is evidently the same as has been so often insisted on in the previous chapters, viz. the concentration of the religious services of the people round one common Sanctuary. The prohibition against observing these great feasts, the three annual epochs in the sacred year of the Jew, at home and in private, is reiterated in a variety of words no less than six times in the first sixteen verses of this chapter (2, 6, 7, 11, 15, 16). Hence it is easy to see why nothing is here said of the other holy days. No doubt the Great Day of Atonement (Lev. xxiii. 26 sqq.), and the Feast of Trumpets (Lev. xxiii. 23 sqq.), are as positively enjoined by Moses as are the three Festivals mentioned in the present chapter: but it was no part of the observances of either of those days that all the males should "appear before the Lord." Those days might be regularly observed by the faithful without the necessity of their going to the central Sanctuary for the purpose; and so could furnish no occasion for enforcing that peculiar and leading topic of Deuteronomy, the observance of a national and visible unity in faith and worship.

1—8. The Feast of Passover (Ex. xii. 1—27; Num. ix. 1—14; Lev. xxiii. 1—8). A re-enforcement of this ordinance was the more necessary because its observance had clearly been intermitted for thirty-nine years (see on Josh. v. 10). One passover only had been kept in the wilderness, that recorded in Num. ix., where see notes. Various Jewish authorities observed that the passover was not designed to be kept regularly until after the settlement in Canaan (see Exod. xii. 25, xiii. 5). The same remark may be made of the Feast of Pentecost (see Lev. xxiii. 10).

2. *sacrifice the passover*] *i.e.* offer the sacrifices proper to the feast of the passover, which lasted seven days. The word passover here is used in a general sense for the passover offerings, as in St John xviii. 28, "that they might eat the passover," *i.e.* the passover offerings. The passover itself in the strictest sense was a lamb or a kid (Exod. xii. 5); but the slaying of this on the fourteenth day of the month at even was but the inauguration of a large number of sacrifices appointed for the days following (Num. xxviii. 17—24; 2 Chron. xxxv. 7). These sacrifices, strictly the passover offerings (*happesāchim*), were often by the Jews spoken of, together with the paschal

[d Exod. 12. 15.] 3 [d] Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

[e Exod. 34. 25.] 4 [e] And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

[1 Or, *kill*.] 5 Thou mayest not [1] sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a [†] solemn assembly to the LORD thy God: thou shalt do no work *therein*. [† Heb. *restraint*.]

9 ¶ [f] Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn. [f Lev. 23. 15.]

10 And thou shalt keep the feast of weeks unto the LORD thy God with [1] a tribute of a freewill offering [1 Or, *sufficiency*.]

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lamb that inaugurated them, as simply the Pascha or Passover. It is clear that the word passover is thus used in the passage before us from what follows immediately in the next *v.*, "thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith:" *i.e.* with the passover. Now the passover in the narrowest sense, *i.e.* the lamb or kid, had to be consumed on the first evening, *v.* 4. That therefore with which they were to eat unleavened bread seven days is the passover in the wider sense, the paschal offerings which continued to be offered throughout the week. Hence the direction to "sacrifice the passover of the flock and the herd," *i.e.* of small cattle and oxen, is no variation of the ordinance of Exod. xii. 5. The rite of the paschal lamb is presupposed throughout, and the command of the present passage is to bring the other paschal offerings "of the flock and of the herd" to the place which the Lord should choose. In the latter part of *v.* 4 and the following *vv.* Moses passes, as the context again shows, into the narrower sense of the word passover.

7. *thou shalt roast*] Lit. **Thou shalt cook it.** The word (*bâshal*) means generally to prepare food by cooking. Ordinarily it is applied to boiling: but it may be used, as here and in 2 Chron. xxxv. 13, of roasting also. The previous rules about the passover being assumed, no Jew would think of cooking it in any other way than by fire.

thou shalt turn in the morning, and go unto thy tents] *i.e.* after the Paschal Supper in the courts or neighbourhood of the Sanctuary was over, they might disperse to their several lodgings. These would of course be within a short distance of the Sanctuary, because the other paschal offerings were yet to be offered day by day for seven days, and the people would remain to share them; and especially to take part in the holy convocation on the first and seventh of the days. The expression "unto thy tents," means simply "to thy dwellings," as in 1 K. viii. 66. The use of "tents" as a synonym for "dwellings" (cf. Is. xvi. 5) is a trace of the original nomadic life of the people.

9—13. Feast of Weeks; and *vv.* 13—17, Feast of Tabernacles. As regards these holy seasons nothing is here added to the rules given in Levit. and Num. except the clauses so often recurring in Deut. and so characteristic of it, which restrict the public celebration of the festivals to the Sanctuary, and enjoin that the enjoyments of them should be extended to the Levites, widows, orphans, &c. It is obviously for the sake of urging these two last-mentioned points that any allusion is here made at all to the two feasts.

9. *begin to number the weeks from such time as thou beginnest to put the sickle to the corn*] Lit. "upon the beginning of the sickle to the corn;" *i.e.* from the beginning of corn harvest. This could not be (Lev. xxiii. 14, 15) until the presentation of the first-fruits of the new harvest before God on "the morrow after the sabbath" in the Passover week, *i.e.* the sixteenth of Nisan; and accordingly the fifty days were counted from this "beginning of the sickle to the corn," or lawful commencement of harvest, on the second of the seven days of unleavened bread.

of thine hand, which thou shalt give *unto the* LORD *thy God*, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy † corn and thy wine:

† Heb. *floor and thy winepress.*

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ [g] Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [h] they shall not appear before the LORD empty:

g Exod. 23. 14. & 34. 23.
h Ecclus. 35. 4.

17 Every man *shall give* † as he is able, according to the blessing of the LORD thy God which he hath given thee.

† Heb. *according to the gift of his hand.*

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, [i] neither take a gift: for a gift doth blind the eyes of the wise, and pervert the ‖ words of the righteous.

i Exod. 23. 8.
‖ Or, *matters.*

20 † That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

† Heb. *Justice, justice.*

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 [k] Neither shalt thou set thee up *any* ‖ image; which the LORD thy God hateth.

k Lev. 26. 1.
‖ Or, *statue, or, pillar.*

18—22. These *vv.* are closely connected in subject with the following chapter; and form with that and the four next chapters a proper lesson in the Synagogue service-book. They introduce certain directions for the administration of justice and the carrying on of the civil government of the people in Canaan. See on Judg. iii. 7. During the lifetime of Moses, he himself, specially inspired and guided by God, was sufficient, with the aid of the subordinate judges appointed at a very early period of the people's independence (cf. Ex. xviii. 13 sqq.), for the duties in question; and the more so because the nation had thus far lived in encampment together, and so within a small compass. But now when Moses was to be withdrawn, and the people would soon be scattered up and down the land of Canaan, regular and permanent provision must be made for civil and social order and good government. To such provision Moses now addresses himself; and with a statesmanlike foresight, not only arranges for immediate exigencies, but leaves room within his plan for ideas and wants which as yet lay in the far distant future.

21. *Thou shalt not plant thee a grove of any trees*] Render, **Thou shalt not plant for thee any tree as an idol**: literally "as an Asherah," *i.e.* an image of Astarte or Ashtaroth, the Phœnician goddess: cf. on vii. 13. The word is rendered "groves" by A. V. also in vii. 5, xii. 3; Ex. xxxiv. 13; Judg. vi. 25. This rendering is adopted after LXX., Saad., and many ancient authorities, but cannot be maintained, for the word is connected with various verbs (*e.g.* "to make," 1 K. xiv. 15; "to set up" or "erect," 2 K. xvii. 10; 2 Chron. xxxiii. 19; "to build," 1 K xiv. 23) which are quite inapplicable to a grove. The wooden idol in question was the stem of a tree, stripped of its boughs, set upright in the ground, and rudely carved with emblems.

CHAPTER XVII.

1 *The things sacrificed must be sound.* 2 *Idolaters must be slain.* 8 *Hard controversies are to be determined by the priests and judges.* 12 *The contemner of that determination must die.* 14 *The election,* 16 *and duty of a king.*

THOU shalt not sacrifice unto the LORD thy God *any* bullock, or [1]sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.

[1] Or, *goat.*

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and inquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 [a]At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

[a] Numb. 35. 30. chap. 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the

CHAP. XVII. 1. This *v.* belongs in subject to the last chapter. It prohibits once more (cf. xv. 21) that form of insult to God which consists in offering to Him a blemished sacrifice.

any evil-favouredness] Render **any evil thing**. The reference is to the faults or maims enumerated Lev. xxii. 22—24.

2—7. The detection and punishment of idolatry, as leading duties of the magistrate, are again enjoined (cf. xiii sqq.) with special reference to the legal forms to be adopted, *vv.* 5—7. The sentence is to be carried into effect at "the gates" (cf. on Gen. xix. 1) of the town in which the crime is committed; because, as "all the people" were to take a part, an open space would be requisite for the execution. Note the typical and prophetical aspect of the injunction; cf. Acts vii. 58; Hebr. xiii. 12. It is quite in keeping with the time and circumstances of Deut. that we should find here the expression "unto the gates" instead of the "without the camp" of the earlier books; cf. Lev. xxiv. 14; Num. xv. 35. On the requirement of two witnesses see reff. in margin. The accuser however might himself be one of the two. The obligation laid on the witnesses (*v.* 7) on whose testimony sentence of death should be passed, to take the lead in the execution of it, is calculated to ensure their sincerity and truthfulness, and to deter from false witness.

8—13. The transition is obvious from the enactments respecting a leading class of capital crimes to those respecting obscure or complicated cases. These *vv.* do not, strictly speaking, provide for a court of appeal. No provision for appeals in the proper sense is found in the laws of Moses. The cases in question are, like those to be brought before Moses in person according to the suggestion of Jethro (Ex. xviii. 23—27), such as the inferior judges did not feel able to decide satisfactorily, and which accordingly they remitted to their superiors.

The Supreme Court is referred to in very general terms as sitting at the Sanctuary, *v.* 8, and as consisting of "the priests the Levites, and the judge that shall be in those days," *v.* 9. "The judge" would no doubt usually be a layman, and thus the court would contain both an ecclesiastical and a civil element. In like manner Moses and Aaron (Num. xv. 33), and after Aaron's death Moses and Eleazar (Num. xxvii. 2), seem to have acted as judges in chief whilst the people were still in the wilderness. Jehoshaphat, when (2 Chron. xix. 4—11) "he brought the people back unto the Lord God of their fathers," organized his judicial system very closely upon the lines here laid down. He "set judges in the land throughout all the fenced cities of Judah," *i.e.* local courts, as is enjoined Deut. xvi. 18, and appointed the chief priest and "Zebadiah

priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And the man that will do presumptuously, †and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

† Heb. *not to hearken.*

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he

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the son of Ishmael, the ruler of the house of Judah" to be a central and supreme court at Jerusalem. On the judicial institutions of the Jews in general, see Note at end of chapter.

9. *the priests the Levites*] This expression, as also the similar one "the priests the sons of Levi," is equivalent to "the Levitical priests," and is found in Deut. and Josh. (cf. *v.* 18, xviii. 1, xxi. 5; Josh. iii. 3, &c.), instead of "the sons of Aaron" of Exodus and the two following books. See on it, Introd. § v.

14—20. The provisions for a supreme court of justice carry the writer on to the consideration of a contingency which nearly concerns this part of his polity, that of his people wishing to set a king over them. The king, if appointed, would of course gather round himself the functions of judicature and administration which are treated of in this part of the book; and his election, duties and responsibilities are thus naturally and appositely spoken of here. On the inferences drawn from these verses as to the date of Deut. see Note at end of chapter. It is only necessary to observe here that the choice of a king is not, like that of judges and officers, xvi. 18, enjoined, but simply permitted. The reason of this is obvious. Provision for the due administration of justice is essential: that justice should be dispensed through monarchical forms is not so; and is accordingly only recognized as an arrangement which might probably result on the settlement and consolidation of the people in Canaan.

14. No encouragement is given to the desire, natural in an Oriental people, for monarchical government; but neither is such desire blamed, as appears from the fact that conditions are immediately laid down upon which it may be satisfied.

I will set a king over me] Cf. 1 S. viii. 5, 19.

15. The king, like the judges and officers (cf. xvi. 18), is to be chosen by the people; but their choice is to be in accordance with the will of God, and to be made from amongst "their brethren." Cf. 1 S. ix. 15, x. 24, xvi. 12; 1 K. xix. 16. Neither the manner of the election, nor the channel through which the Divine will would be manifested, are specified. The former point, in this as in other such cases, is taken as sufficiently provided for by the usual customs of the people; the latter is appropriately left indeterminate. God would make His choice evident, and this was all that needed to be intimated. In fact a prophet was usually commissioned, as in the examples above cited; though in the case of Solomon the decision of the Lord was directly communicated to David also. Cf. 1 Chron. xxii. 10.

thou mayest not set a stranger over thee] The Jews extended this prohibition to all offices whatsoever; cf. Jer. xxx. 21; and naturally attached the greatest importance to it: whence the significance of the question proposed to our Lord, "Is it lawful to give tribute to Cæsar?" St Matt. xx. 17. A Gentile head for the Jewish people, which it was a main aim of the law to keep peculiar and distinct from others, was an anomaly.

should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear

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16. *he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses*] The horse was not anciently used in the East for purposes of agriculture or travelling, but ordinarily for war only. He appears constantly in Scripture as the symbol and embodiment of fleshly strength and the might of the creature; cf. Ps. xx. 7, xxxiii. 16, 17, cxlvii. 10; Job xxxix. 19 sqq., and is sometimes significantly spoken of simply as "the strong one," cf. Jer. viii. 16. The spirit of the prohibition therefore is that the king of Israel must not, like other earthly potentates, put his trust in costly and formidable preparations for war, but in God who "saves not by horses nor by horsemen," Hos. i. 7.

Canaan being a mountainous country was not suited for the breeding and training of horses. Egypt was the principal source whence the nations of western Asia drew their supplies of this animal: cf. 1 K. x. 28, 29; and horses and chariots figure constantly as most important elements in the armies of the Pharaohs; cf. Ex. xiv. 5 sqq.; 2 K. vii. 6. The Assyrians likewise excelled in this arm (cf. 2 K. xviii. 23; Habak. i. 8; Nah. iii. 3), and it was the natural resource of the later kings of Judah, themselves weak in cavalry, to seek to balance the superiority of the Assyrians in this respect by alliances with the Egyptians. This policy of worldly wisdom is often and emphatically condemned by the prophets; cf. Is. xxx. 1, xxxvi. 9; Ezek. xvii. 15; and in the very spirit of the text. Egypt everywhere in Scripture stands as the antithesis to the theocratic covenant and kingdom on earth. "To cause the people to return to Egypt" would be to reverse that great and beneficent wonderwork of God which inaugurated the Mosaic covenant, the deliverance from the bondage of Egypt; and to bring that about of set purpose which God threatens (xxviii. 68) as the sorest punishment for Israel's sin. The multiplication of horses could not take place, as experience in Solomon's reign showed, without constant traffic with Egypt and consequent intercourse with the Egyptians; and this it was important for the purposes of the Mosaic law to prevent (cf. Ex. xiii. 17; Jer. xlii. 14 sqq.; Hos. xi. 5).

17. *Neither shall he multiply wives to himself*] Cf. Ex. xxxiv. 16: where, however, (as in Deut. vii. 3, 4) the warning is rather against intermarriage with idolatrous nations which might by their example seduce the chosen people from the faith, than as here, against excessive multiplication of wives. The latter sin would lead to sensuality, and so to an apostasy no less fatal in effect than downright idolatry. This rule, like the others, abridges to the ruler of Israel liberties usually enjoyed without stint by the kings of the East. It does not forbid polygamy, but inordinate polygamy. The Targum of Jonathan interprets it as limiting the king to eighteen wives. The restriction, however lax to Christian notions, was in the days of Moses unprecedented; and demanded a higher standard in the king of Israel than was looked for amongst his equals in other nations.

neither shall he greatly multiply to himself silver and gold] In this third, as in the other two prohibitions, excess is forbidden. Vast accumulation of treasure could hardly be effected without oppression; nor when effected fail to produce pride and a "trust in uncertain riches," 1 Tim. vi. 17.

18. *he shall write him a copy of this law*] This prescription is every way a remarkable one. Philo and other Jewish commentators understand it as binding the king to transcribe the law with his own hand. The spirit of the rule however seems only to require that the king should have a copy written for him (so Saad., Keil, Knobel, &c.). It is in striking consistency with the dignity which everywhere throughout the Mosaic legislation surrounds the chosen people of God, that even if they will be "like as all the nations about," and be governed by a king, care should nevertheless be taken that he shall be no Oriental despot. He is to be of no royal caste, but *one from among thy brethren;* he is to bear himself as a kind of "primus inter pares," his heart *not being lifted up above his brethren*, *v.* 20; he is, like his subjects, to be bound by the fundamental laws and institutions of the nation, and obliged, as they were, to do his duty in his station of life with constant reference thereto. The spirit of the text is that of St Matt. xxiii. 9. It is noteworthy too that none of the kings of Israel appears in character of a legislator.

a copy of this law] The A. V. reproduces exactly the sense of the Hebrew, and the ex-

the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

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pression is generally and correctly explained as importing the whole Pentateuch, or at any rate the legal portion of the Pentateuch. A knowledge of Exodus and the two following books would indeed be even more essential to the king than that of Deuteronomy, which is to so great an extent a hortatory comment on them and supplement to them. The LXX. renders "τὸ δευτερονόμιον τοῦτο"; and the Vulg. "Deuteronomium legis hujus." The Talmud understands *two* copies, making *mishneh* equivalent to "duplum."

in a book out of that which is before the priests the Levites] Cf. xxxi. 9 sqq. and 24 sqq. and notes.

NOTES on CHAP. XVII. 8—13, and 14—17.

We have no means of determining questions of detail connected with the judicial institutions of the ancient Jews. The words of this passage and of xix. 17, 18 intimate that the chief priest and the judge had each assessors or assistants; and the last-cited one seems to assign the inquiry into fact specially to the judges. "The priests the Levites" would naturally be regarded as more particularly entrusted with the duty of interpreting and expounding the law of God.

Yet distinctions of a legal character, such as that between questions of law and questions of fact, would not be drawn with nicety in the days of Moses. Some such distinctions, *e.g.* that between ecclesiastical, civil, and criminal causes, would be to some extent inapplicable under a theocracy.

Three sorts of functionaries appear in the Pentateuch as taking part in the administration of justice: (1) "the Elders;" (2) "the Judges" (שפטים, once Ex. xxi. 22 פלילים); (3) "the Officers" (שטרים).

For the basis of the whole system we must go back to the patriarchal institution of "the Elders." Cf. on Num. xi. 16. In this as in other parts of his legislation Moses, strictly speaking, originates little, but regulates and develops what was in its germs already present in the social system and habits of his people. "The Elders" of Israel are mentioned before the Exodus, Ex. iii. 18; and appear also amongst the Egyptians, Gen. l. 7, as they do indeed amongst Oriental nations commonly, from the dawn of history to the present time. They are in the Pentateuch identical with "the heads of the people" and "chief of the tribes," who so often come forward either by themselves or their deputies, in the course of the wandering, as representatives of the nation at large.

It is clear that on the first emancipation of the people from Egypt, Moses united in his own person the judicial as well as the other principal theocratical functions. As the organization of the nation proceeded, Moses on the counsel of Jethro appointed a large number of inferior judges, who accordingly are distinguished from "the Elders," though perhaps chosen from amongst them: (cf. Exod. xviii. 21 sqq.; and ch. i. 13, 15, 16, and xxi. 2). The college of Elders however seems to have retained the adjudication of certain cases (cf. xxi. 19, xxii. 15, xxv. 8), probably cases of a domestic nature. The Elders of Jezreel (1 K. xxi.) play a conspicuous part in the judicial murder of Naboth; but we can hardly infer from such a transaction, especially in Ahab's kingdom, that they ordinarily and regularly exercised powers of this sort.

"The Officers" too (Shoterim) are found as well as "the Elders" before the Exodus: Ex. v. 10, where see note. Subsequently they are mentioned with "the Elders" (Num. xi. 16), and with "the Judges" (ch. xvi. 18); from which last place it appears that they were in some way concerned in the administration of justice. In Josh. viii. 33 and xxiv. 1 "the Elders, Officers, and Judges" are enumerated severally.

The Rabbinists find in the text the Greater and Lesser Sanhedrim. No doubt the Lesser Sanhedrim corresponded in functions with the local court provided in xvi. 18, as did the Greater with the supreme court of xvii. 8 (cf. St Matt. v. 22); but the Sanhedrim in the strict and proper sense was only instituted after the return from the exile. The Talmud, differing herein from Josephus, speaks of the Lesser Sanhedrim as containing twenty-three members.

It would seem likely, from the wording of xvi. 18 (cf. i. 13 and Josh. iv. 1), that the various officers concerned in the administration of justice were, to some extent at least, chosen by popular election. Of the mode however in which this was done as well as of many other particulars, such as the qualifications required in those to be elected, we have no information. The directions given on the whole subject in chapters xvi. and xvii. are of the most general kind. The language is in

truth more that of one alluding to customs and institutions already existing and well known, than of one founding new ones by legislation. But it is quite arbitrary to assert (Riehm, Kuenen) that the writer cannot but have had before him the judicial reforms of Jehoshaphat (2 Chron. xix.). A far more apposite explanation is furnished by those (as Keil) who remind us that Moses had before him no disorganized mob, but a nation already in possession of civil and religious institutions; institutions indeed such as have for ages sufficed of themselves for the purposes of many an Oriental community. It was enough therefore for Moses to lay down broadly the general principles to be kept in view and the larger outlines to be followed in working these out, leaving details to be evolved as circumstances and the natural development of the nation might suggest. Here as elsewhere the Mosaic Code is designed for a free and independent people, and leaves scope for that national energy which will not fail to provide itself with organization according to emergencies. The New Testament treats the Christian Church in a strictly analogous manner on the like classes of subjects, such as discipline, government, &c. *Ends* are set forth; *means* left largely to the discretion of the rulers of the Church in different ages and countries. The continuity of the Church has been unbroken from the days of the Apostles to the present; yet there are many debateable questions as to what were ecclesiastical usages and arrangements in Apostolic days. How much more must this be expected as to the far more ancient institutions of the Jewish theocracy, which have been too swept away entirely once and again by overwhelming national calamity, and have now been for eighteen hundred years extinct!

vv. 14—17.

This passage is one of the most important amongst those brought forward by certain critics as proofs that Deuteronomy was not written until the time of the later kings. The positions assumed by these critics (*e.g.* Vater, De Wette, Von Bohlen, Ewald, Riehm, Colenso, &c., and even Winer, 'Real Wörterb.' s. v. *Kœnig*) may be thus stated:

(1) It is inconceivable that Moses, who died more than three centuries before regal government was introduced in the person of Saul, can have made mention of a king as these *vv.* do; especially as the principles and tenor of his legislation are decidedly not monarchical.

(2) In the narrative of the appointment of Saul, 1 S. viii—xii., there is no reference whatever to these provisions of Deuteronomy. Yet had these been then extant either Samuel must have quoted them when speaking of "the manner of the king," chap. viii. and xii., or the people have alleged them in vindication or excuse of their desire to have a king. But, on the contrary, Samuel charges it on the people as a great wickedness that they had asked a king; and the people themselves admit their guilt in the matter, 1 S. xii. 17—19.

(3) The prohibitions against accumulation of horses, wives, and treasure, are evidently suggested by the history of Solomon; cf. 1 K. x. 26—29 and xi. 1—4.

(4) The reference to the traffic in horses with Egypt points to the times of the later kings of Judah; cf. Is. ii. 7, xxxvi. 9; Jer. ii. 18, 36, xlii. 15—19, &c.

On these grounds it is argued that the passage was certainly penned long after the date of Moses, and indeed subsequently to the reign of Solomon, and most probably in the age of Jeremiah.

But it may be answered:

(1) Even if we exclude from the question Moses' supernatural gifts, he may very probably have contemplated such a contingency as Israel wishing at some time or other for a king, and especially have thought it likely, as the text presents it, when the people had settled themselves in the promised land. When we consider that the experience of Moses, wide as it no doubt was, would probably fail to afford a single instance of any settled community governed otherwise than by a monarch, we might fairly argue that it is more surprising that he should have founded any other polity and expected that polity to endure, as he does, than to find him entertaining the supposition that Israel might wish to be governed as all other nations were.

If the institutions of Moses are non-monarchical, yet neither have they any greater affinity for other special forms of civil government. The main purposes of his law are religious and theocratical; and these are carefully secured by enactment. But they could be attained as well under kings as under prophets like Moses, generals like Joshua, or judges like Samuel; and accordingly no definite polity was by Divine authority imposed on the Jews in perpetuity.

Neither is the passage before us the only one of the Pentateuch in which allusion seems made to kings of Israel. Cf. Gen. xvii. 16, xxxvi. 31, xlix. 10; Ex. xxii. 28; Num. xxiv. 17; Deut. xxviii. 36. It is not too much to say that the presage of royalty to come pervades every part of the early annals of the people.

(2) In reply to the second position, it is to be remembered that a direct and formal quotation of an earlier book in a later is not at all in the manner of the Old Testament writers. Yet the request of the people (1 S. viii. 5), "Make us a king to judge us like all the nations," is preferred in terms very like those employed Deut. xvii. 14. Is the resemblance accidental? It is hard to think so

when we find Samuel, in presenting Saul to the people as "him whom the Lord hath chosen," 1 S. x. 24, employing again the words of this verse of Deut.; and in his exhortation, 1 S. xii. 14, reproducing the tone, phraseology, and rhetorical accumulation of clauses which are characteristic features of Deut. (cf. Deut. i. 26, 43, ix. 7, 23, &c.). It is therefore too much to say that no allusion to the passage of Deut. before us can be found in 1 S. viii.—xii.

(3) Neither is it correct to assume that Samuel condemned the demand for a king as in itself a sin. As in so many other parts of Scripture, so in the language ascribed to God 1 S. x. 18, 19, and to Samuel 1 S. xii. 17, misconception arises from insulating particular verses, and construing them irrespectively of the context. When we duly note that God, 1 S. viii. 7, enjoined Samuel "to hearken to the voice of the people in all that they say," it is not possible to regard the demand in question as one which the sacred writer thought absolutely wicked. In truth it is plain, upon a survey of the whole transaction, that it was not the mere desire of a king which is blamed, but the time and circumstances under which that desire was manifested. It might *e.g.* have been innocent to have brought forward a scheme for a regal government at the death of the divinely appointed judge, and in the absence of any directions from God respecting a successor. But the people desired to set aside Samuel, a man who had the special approval of the Divine head of the theocracy, and upon a pretext "Behold thou art old," (1 S. viii. 5), which can hardly have been sincere, seeing that Samuel lived to take a leading part in public affairs for some thirty-five years afterwards; and in distrust of God's will and power to interpose for their succour (1 S. xii. 12) against the attack of Nahash, king of the Ammonites. The allegation against the sons of Samuel (1 S. viii. 3 sqq.) was valid ground for remonstrance, but not for setting aside one whom the people themselves did not dare to deny to have been as uncorrupt as he was able and diligent in his duties (1 S. xii. 1—5). It is in short evident that the demand for a king arose partly out of that culpable proneness towards imitation of heathen nations which so often led the people into error; partly out of a peevish impatience at certain abuses of a remediable and temporary character; and partly out of a want of faith in time of trial. For these reasons the demand for a king was sinful at the time it was made, and became doubly so when persisted in against the remonstrances of God's prophet (1 S. viii. 10 sqq.); and though God bade Samuel to "hearken unto the voice of the people," yet (Hos. xiii. 11) "He gave them a king in His anger." There is therefore, on the whole, no real repugnance between the narrative in 1 S. viii.—xii. and the passage of Deut. before us.

(4) The similarity between our passage of Deut. and 1 K. x. 26—29, xi. 1—5 cannot be gainsayed. The only open (literary) question is whether the writer of Deut. had the passage of Kings before him, or the writer of Kings that of Deut. The broad reasons on which we decide for the latter alternative are set out in the Introduction. Here we may note that it is clear that the writer of 1 K. had in view not only Deut. xvii. but also Deut. vii. 3, 4, and Ex. xxxiv. 16.

Nothing can be plainer than that the intention of the author of 1 K. in x. 26 sqq. is to trace the backsliding of Solomon to his disregard amidst his prosperity of the wholesome restraints imposed by the Divine law. This intention comes out explicitly in xi. 2; but it is no less perceptible, though implied, in the preceding context; and there is nothing in that context which the writer can have had in view except our passage of Deut.

(5) The allegation that the restrictions laid on the supposed king by Deut. reflect the ideas of a later age, is simply arbitrary. The excesses forbidden to the king of Israel were those in which eastern potentates were wont to indulge; nor, supposing Moses to have thought of a king at all, is anything more in keeping with the general spirit of his legislation than that he should have sought to guard against some of the more obvious and ordinary abuses of Oriental despotism.

(6) The caution against "causing the people to return to Egypt" (Deut. xvii. 16), is thoroughly consistent with the character and circumstances of Moses. Again and again do we read of the people longing for the land they had left behind (cf. Ex. xvi. 3; Num. xi. 5); and they once actually proposed to "make a captain and return to Egypt" (Num. xiv. 4). But after the glorious reigns of David, Solomon, and others, the building of the Temple, and the long annals of Israel as an independent nation, it would have been preposterous to mention such a thing as replanting the Jews in Egypt.

(7) Equally absurd would it have been in the days of the later kings to forbid the choice of an alien as king. No one would have thought of such an appointment whilst the seed royal was prolific in several branches.

(8) The rules laid down in Deut. xvii. respecting the kingdom do not therefore bear the marks of a date long after that of Moses, but rather the contrary. It is a striking illustration of the peremptory spirit in which arguments on this subject are manufactured, that we find Riehm coupling this passage with Deut. xxviii. 68, and finding in the two evidence of a treaty by which Manasseh furnished infantry to the Egyptian king Psammetichus in return for horses. According to Diodorus (I. 66), and Herod. (I. 152), Psam-

metichus hired soldiers from Arabia and Asia Minor; but there is not a single historical trace of the supposed treaty in any writer sacred or secular; and no mention of Judea at all in the historians referred to.

(9) We may add that it is quite unintelligible how and why a later writer, desiring to pass under the name of Moses, could have penned a passage exhibiting the peculiarities of the one under consideration. He could not have designed it as an example of the prophetical powers of the great lawgiver of Israel, for it is so vaguely and generally conceived as to look rather like a surmise than a prediction. Nor could he have intended to insert by it a kind of sanction of royalty in the Mosaic legislation; for it contains rather a toleration of that mode of government than an approval of it. Neither would he have thought of subjecting his imaginary king to rules which must have sounded, in part at least, little less than absurd to his own contemporaries, and which are in themselves such as no one in his (supposed) time and circumstances can naturally be thought to have invented.

CHAPTER XVIII.

1 *The Lord is the priests' and Levites' inheritance.* 3 *The priest's due.* 6 *The Levite's portion.* 9 *The abominations of the nations are to be avoided.* 15 *Christ the Prophet is to be heard.* 20 *The presumptuous prophet is to die.*

THE priests the Levites, *and* all the tribe of Levi, [a] shall have no part nor inheritance with Israel: they [b] shall eat the offerings of the LORD made by fire, and his inheritance.

[a] Numb. 18. 20. chap. 10. 9.
[b] 1 Cor. 9. 13.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The firstfruit *also* of thy corn, of

CHAP. XVIII. Whilst speaking of the guides and rulers of the people the legislator could not wholly omit the priests, the Levites, and the prophets, though his description of the ecclesiastical life of the nation had led him already to treat copiously of their office and duties. Accordingly he now summarily repeats, with some supplementary additions, from his former enactments what were to be their privileges and position after the settlement in Canaan; beginning with the priests (*vv.* 3—5), and Levites (*vv.* 6—8), the ordinary ministers of religion and expositors of the law of God; and proceeding, in contrast with the false pretences of the heathen seers (*vv.* 9—14), to promise that the true God would not fail in extraordinary emergencies to afford the needful instruction as to His will and way. Accordingly the prophets are (*vv.* 15—22) formally accredited as instruments through which the divine Head of the Theocracy would from time to time exercise His superintendence and control.

1. *The priests the Levites*, and *all the tribe of Levi*] The word *and*, inserted by our translators, weakens the force of the original. The absence of conjunctions in the Hebrew, and its climax from the particular to the general, are emphatic; the effect might be given thus: "there shall not be to the priests, the Levites, yea the whole tribe of Levi, any inheritance, &c." This is thus forcibly laid down by way of basis for the enlargement made in the subsequent verses of the emoluments of the priests and Levites; and serves to suggest the need, probably already ascertained, of some addition to their allowance.

and his inheritance] *i.e.* God's inheritance, that which in making a grant to His people of the Promised Land with its earthly blessings He had reserved for Himself; more particularly the sacrifices, or as they are here termed "firings," and the holy gifts, such as tithes and firstfruits (so Vulg. "oblationes"). These were God's portion (κλῆρος) of the substance of Israel; and as the Levites were His portion of the persons of Israel, it was fitting that the Levites should be sustained from these. The words of *vv.* 1 and 2 are evidently suggested by Num. xviii. 20 sqq.; cf. also Deut. x. 9; Josh. xiii. 14, 33; and on the principle here laid down, 1 Cor. ix. 13, 14.

3—5. Separate allusion is now made to the two parts of the tribe of Levi, the priests (*vv.* 3—5) and the Levites (*vv.* 6—8). The perquisites here named are clearly (*v.* 3) assigned to the priests as distinct from the Levites; the corresponding mention of privileges belonging specifically to the latter coming in due order, *v.* 6 sqq. On the bearing of these *vv.* upon the relations between the priests and Levites as exhibited in Deuteronomy, see Note at end of chapter.

the shoulder, and the two cheeks, and the maw]

thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, beside †that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the

† Heb. *his sales by the fathers.*

For *maw* read **stomach.** The part intended is the fourth stomach of ruminating animals in which the digestion is completed. This was regarded as one of the richest and choicest parts (so LXX. ἤνυστρον, Vulg. "ventriculus," Keil, Schultz, &c.). On the provision for the priest here made and its relation to that of Levit. vii. 31—34, see Note at end of chapter. As the animal slain may be considered to consist of three principal parts, head, feet, and body, a portion of each is by the regulation in question to be given to the priest, thus representing the consecration of the whole; or, as some ancient commentators think, the dedication of the words, acts, and appetites of the worshipper to God.

Jewish authorities (Philo, Joseph., the Talmud) regard the regulation as applicable to animals slain at home for food. But not only the phraseology ("offer a sacrifice"), but the utter impossibility of transporting these pieces from various parts of the country to the residences of the priests, seems to forbid such a sense. Keil is probably right in understanding the text to refer to peace-offerings, and animals killed for the sacrificial meals held in connection with the peace-offerings.

4. The law of firstfruits is repeated from Num. xviii. 12, 13 for the purpose of adding thereto "the first fleece of the sheep."

5. *him and his sons for ever*] A plain reference to the original appointment of Aaron and his sons to the priesthood.

6—8. Allusion is now made to the Levites specifically so called, *i.e.* to the non-priestly Levites, in contrast with "the priest" who "with his sons" is mentioned *vv.* 3 and 5.

These *vv.* presuppose that part of the Levites only will be in residence and officiating at the place of the Sanctuary, the others of course dwelling at their own homes in the Levitical cities; cf. Num. xxxv. 2 sqq. But if any Levite out of love for the service of the Sanctuary chose to resort to it when he might reside in his own home, he was to have his share in the maintenance which was provided for those ministering in the order of their course.

6. *any of thy gates...where he sojourned*] The various administrative duties discharged by Levites (*e.g.* that of Shoterim, cf. xvii. 8 sqq. and note) would necessarily lead to many individuals of them "sojourning" from time to time in various parts of the land, and often in other than Levitical cities; and indeed as these cities were scattered up and down amongst the tribes, and were the only regular dwellingplaces of the tribe of Levi, the members of that tribe may be said, in contrast with the others, to be "sojourners" altogether.

7. *he shall minister in the name of the LORD his God*] The duty of the Levites was to assist the priests; and this subordinate ministration is expressed in Num. iii. 6 by the same Hebrew word as is here used.

8. *They shall have like portions to eat*] Lit. "part like part shall they eat:" *i.e.* the new-comer and those already in attendance. Due provision had been made in the preceding legislation for the maintenance of the ministers at the Sanctuary. All that now needed to be done was to secure the volunteer his share in it.

beside that which cometh of the sale of his patrimony] Marg. more literally "his sales by the fathers." The wording of the original is singular and difficult (see Note at end of chapter). A great variety of interpretations has been proposed, yet there seems little doubt about the real meaning. The Levites had indeed "no part nor inheritance with Israel," but they might individually possess property, and in fact often did so. Thus Abiathar (1 K. ii. 26) owned certain "fields," and Jeremiah (xxxii. 7 sqq.) bought a field of his uncle. The law, Levit. xxv. 33, 34, forbids the sale of the pastures belonging in common to the Levites as such, but private property might of course be disposed of at the pleasure of the owner. The Levite who desired to settle at the place of the Sanctuary would probably sell his patrimony when quitting his former home. The text directs that he should, notwithstanding any such private resources, duly enjoy his share of the perquisites provided for the ministers at the sanctuary, and as he was "waiting at the altar" should be "partaker with the altar" (1 Cor. ix. 13).

land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter [c] to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 [d] Or a charmer, or a consulter with familiar spirits, or a wizard, or a [e] necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be [1] perfect with the LORD thy God.

14 For these nations, which thou shalt [1] possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ [f] The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, [g] Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 [h] I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

[c] Lev. 18. 21.
[d] Lev. 20. 27.
[e] 1 Sam. 28. 7.
[1] Or, *upright*, or, *sincere*.
[1] Or, *inherit*.
[f] John 1. 45. Acts 3. 22. & 7. 37.
[g] Exod. 20. 19.
[h] John 1. 45. Acts 3. 22. & 7. 37.

9—14. Passing on to speak of the prophets, the legislator begins by enumerating and prohibiting the various superstitions by which the heathen nations of Canaan had sought to explore the future and to test the will of the Deity.

10. *maketh his son or his daughter to pass through the fire*] *i.e.* to Moloch; cf. Levit. xviii. 21 and note. The practice was probably in some way connected with soothsaying.

that useth divination] Cf. Num. xxiii. 23 and note.

observer of times] Cf. Lev. xix. 26 and note.

enchanter] Or serpent-charmer; cf. Lev. l.c.

witch] Rather sorcerer, as in Ex. vii. 11; see note there.

11. *a charmer*] *i.e.* one who fascinates and subdues noxious animals or men, such as the famous serpent-charmers of the East. Cf. especially Ps. lviii. 4, 5. The word is derived from a root signifying to bind or ban.

a consulter with familiar spirits] Cf. Lev. xix. 31, xx. 6.

a wizard] Cf. Lev. l. c.

necromancer] Literally "one who interrogates the dead." And it might be better to restore the literal rendering in the A. V., for the term "necromancer" seems to be equivalent to the "consulter with familiar spirits," named above. The purpose of the text is obviously to group together all the known words belonging to the practices in question; cf. 2 Chron. xxxiii. 6.

13. *Thou shalt be perfect with the LORD thy God*] On the word *perfect* cf. Gen. xvii. 1; Job i. 1. The sense is that Israel was to keep the worship of the true God wholly uncontaminated by idolatrous pollutions.

15—19. On this passage see Note at end of chapter.

15. *a Prophet*] Cf. St John i. 45, v. 45—47. On the Hebrew word (*nābbī*) see Introd. to Numbers, § 4.

unto him ye shall hearken] Cf. St Matt. xvii. 5.

16. *in the day of the assembly*] Cf. Chap. ix. 10 and Ex. xx. 19.

18. *like unto thee*] Cf. Heb. iii. 2 sqq.

he shall speak unto them all that I shall command him] Cf. St John iv. 25, viii. 28, xii. 49, 50, and reff.

19. *I will require it of him*] In Acts iii. 23, "shall be destroyed from among the people;" see note there.

20. *the prophet, which shall presume*, &c.] Cf. xiii. 1—5 and notes; and Jer. xxviii. 15—17.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

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21. *And if thou say in thine heart, How,* &c.] The passage evidently assumes such an occasion for consulting the prophet as was usual amongst the heathen, *e.g.* an impending battle or other such crisis (cf. 1 K. xxii. 11), in which his veracity would soon be put to the test. Failure of a prediction is set forth as a sure note of its being "presumptuous." But from xiii. 2 sqq. we see that the fulfilment of a prediction would not decisively accredit him who uttered it: for the prophet or dreamer of dreams who endeavoured on the strength of miracles to seduce to idolatry was to be rejected and punished. Nothing therefore *contrary* to the revealed truth of God was to be accepted under any circumstances.

NOTES on CHAP. XVIII. 3, 8, 15—18.

On *v.* 3.

The command given in *vv.* 1 and 2 that the priests and Levites should have no inheritance in Canaan as the other tribes had, is clearly repeated, indeed almost verbatim, from Numbers. Neither can it fairly and consistently be denied that the provision here made has in view the regulations of the earlier books on the subject: cf. Ex. xxix. 26—28; Lev. vii. 31—34, and x. 12—15; Num. vi. 20, and xviii. 11—18. Yet in those passages throughout the portions assigned to the priest are "the wave-breast and the heave-shoulder," or more properly "heave-leg." Here, on the contrary, the priest is to have "the shoulder," *i.e.* the fore-quarter (זרע), not apparently the same with the "heave-shoulder" (שוק) of Lev. vii. 34; the two jaws or cheeks; and "the maw," LXX. ἤνυστρον. By the latter is usually and correctly understood the lower or fourth stomach of ruminant animals, which was esteemed as a dainty by the ancients. Cf. Gesen. 'Thesaur.' s. v.

The question is whether the portions assigned to the priest in this place are so in *substitution* for those named Lev. vii., or in *addition* thereto?

The former view is taken by a large class of commentators, who regard the provision here made for the priests as much more slender than that in the earlier books, and see in the difference a token that Deut. was written at a late date, when the Levitical priesthood had declined in estimation, and had to be content with reduced revenues.

But the following considerations must be borne in mind: (1) The passage opens, *vv.* 1 and 2, by emphatically presenting the priests and Levites as standing in need of some special provision after the settlement in Canaan had assigned possessions of land to the other tribes. (2) That certain perquisites hitherto enjoyed by the priests would fail after the necessary abolition (cf. ch. xii. 15) of the command given in Levit. xvii. to slay animals nowhere save at the door of the Tabernacle. (3) "The shoulder" and "the maw" were not esteemed inferior pieces, but on the contrary amongst the choicest. (4) That *v.* 4 incontrovertibly provides a new item of income for the priests, viz. "the first fleece of thy sheep," cf. Num. l. c. (5) A distinction seems clearly intended between "the firings of the Lord and His inheritance" in *v.* 1, which would include "the wave breast and the heave shoulder," and "the priests' due from the people," *v.* 3, *i.e.* the shoulder, the cheeks, and the maw, which were to be given by the people to the priest out of their own portion or "inheritance." (6) It appears historically that in later times the priest had a recognized claim to some other portions of the victims slain than the wave-breast and heave-shoulder; cf. 1 S. ii. 13—16 and note.

On the whole then there seems to be nothing in the passage to point to a lower estimation of the priests than that suggested by the preceding books: nor can it fairly be regarded as substituting for the more generous allowance of old laws a scantier provision, the best that later and less religious days admitted of. On the contrary its tenor and contents clearly point to the conclusion (adopted by Keil, Schultz, Wordsworth, &c.), that "the shoulder, cheeks, and maw" were to be given by the people to the priests *in addition to* those portions claimed by the laws of Levit. as belonging to the Lord. Just so (cf. Num. vi. 19, 20) the Nazarite, when the days of his separation were complete, had to give to the priest "the sodden shoulder" (*i.e.* the fore-quarter) in addition to "the wave-breast and the heave-shoulder."

On *v.* 8.

The words לבד ממכריו על האבות, though their general sense seems clear (see foot-note),

are in a grammatical point of view perplexing. The anomalies contained in them are such as to suggest a suspicion that the text is corrupt. (1) לבד everywhere else when used as a prep. is accompanied by מן. Possibly, as Wogue suggests, the מן is here omitted because of the double מ of the word following. (2) The expression ממכריו על is without parallel and hardly intelligible. Wogue compares with it the French idiom "vendre sur son bien." (3) The words על האבות must evidently be an elliptical expression for על בית אבתיו, which would mean "at the house of his fathers."

On *vv.* 15—18.

The ancient Fathers of the Church have generally regarded our Lord as the Prophet promised in these *vv.*; and this view has been adopted by most Lutheran Commentators as well as by many Roman Catholics and Anglicans.

On the contrary many of the mediæval Jewish authorities (Maimonides, Kimchi, Lipmann, &c.) refer it to the prophetical order at large, denying any reference, or at least any special reference, to the Messiah. Yet it is evident from the New Testament alone that the Messianic interpretation was the accredited one amongst the Jews at the beginning of the Christian era. Setting aside passages such as St Luke xxiv. 27; St John i. 21 and 45, in which it is perhaps uncertain whether Deut. xviii. 15 sqq. is alluded to at all, or at least whether it alone is so, it is certainly directly cited Acts iii. 22 sqq. and vii. 37. On it no doubt the Samaritans, who received the Pentateuch only, grounded their expectation of a Messiah; cf. St John iv. 25; nor can our Lord Himself, when He declares that Moses "wrote of Him" (St John v. 45—47), be supposed to have any other words in view than these, the only words in which Moses, speaking in his own person, gives any prediction of the kind. In these passages no attempt is made to prove the Messianic interpretation, nor any to challenge it. It is taken for granted on all hands. Polemical considerations would therefore seem in this, as in some other passages, to have induced later Jewish interpreters to depart from the judgment of their forefathers.

Yet though the Messianic interpretation is thus correct, and even primarily intended, yet it seems of itself not to be exhaustive of the pregnant clauses before us. The tenor of the passage considered as a whole points to a series of prophets to be raised up as the exigencies of God's people might require as no less promised here, than is the One Divine Teacher to Whom they all gave witness. For

(1) The passage occurs amidst a series of regulations concerning the *orders* of rulers, civil and spiritual, by which the people were to be governed when settled in Canaan. In such a connexion it seems anomalous to refer the *vv.* before us to an individual exclusively.

(2) The passage is introduced by prohibitions of those "curious arts" by which the heathen sought to pry into futurity. Upon these interdicts is based a promise, the purport of which is to assure the people that all needful instruction and guidance shall be vouchsafed to them in their necessities by God Himself. But to refer Israel to a single Teacher in the distant future would not be to the purpose.

(3) To the promise Moses adds a denunciation of false prophets, and gives a test by which they might be detected. It seems then that he must in what precedes have been speaking not of a single true prophet, but of true prophets generally. Could any reference to such a contingency as that indicated in *vv.* 10—20 be suitable, or even admissible, if the context were applicable to Christ simply and exclusively?

(4) If this passage points solely to the Person of the Messiah, then the prophets are left, so far as the Law is concerned, without any recognition. Considering the important part which devolved on the prophetical order in the after history of the chosen people, and in the development and regulation of the Theocracy, this seems highly improbable.

Whilst then the reference to the Messiah must not be excluded, but rather maintained, as pre-eminently designed in the *vv.* before us, yet they seem to have a further, no less evident if subsidiary, reference to a prophetical order which should stand from time to time, as Moses had done, between God and the people; which should make known God's will to the latter; which should by its presence render it unnecessary either that God should address the people directly, as at Sinai (*v.* 16, and cf. chap. v. 25 sqq.); or that the people themselves in lack of counsel should resort to the superstitions of the heathen. It was the undeniable fulfilment of this promise which lent point to the rebuke of Elijah (2 K. i. 3, 6, 16): "Is it not because there is not a God in Israel that ye go to inquire of Baalzebub?" &c., and to the reproach of Amos, when he recounts this amongst the mercies of God (ii. 11): "And I raised up of your sons for prophets," &c. The result is well summed up in Poole's 'Synopsis:' "Ita de Prophetis ut simul de Christo præcipue et primario intelligendum."

It is argued indeed that none of the prophets could be fairly said to be "like unto" Moses; and xxxiv. 10; Num. xii. 6—8; Hebr. iii. 2, 5 are quoted in corroboration. Moses, it is urged, had no successor, in his character of legislator, or in the directness and nearness of his approach to God, except the Messiah. But the expression "like unto," *vv.* 15 and 18, hardly refers to particulars like these, and

in fact finds its explanation by what follows in *v.* 18; "I will put my words in his mouth, and he shall speak unto them all that I shall command him." This explanation embodies an ordinary formula for describing the Divine communications to the prophets (cf. Num. xxiii. 5, 16; Is. li. 16; Jer. i. 9, &c.); and intimates that the future prophet was to be "like unto" Moses not necessarily in all respects, but in that now in question, viz. that he should be intermediate betwixt God and the people.

The arguments which incline us to extend the scope of the passage beyond the Person of Christ, are decisive against those who limit it to any other individual: *e.g.* David, Jeremiah (Abarbanel), or Joshua (Jarchi, Abenezra). This last view was current amongst the Jews in the time of St Augustine (cf. 'contr. Faust.' XVI. 19), and has received countenance from some modern expositors (Clericus, Ammon, &c.). Yet if the words could point solely to any one person, it would seem obvious that Joshua could not be he, since the promise is *for the future*, and Joshua had already been designated as Moses' successor (Num. xxvii. 18, 23).

The word "Prophet" (נביא) is probably here a "collective noun." "The writer regards the prophets as belonging the one to the other; or as a whole, which includes the successors of Moses, as the post-Mosaic embassy of God; and so uses the singular." Knobel *in loc.* Examples of "collective nouns" are זרע Gen. i. 15; יושב Gen. iv. 20; אב Ex. iii. 6; נצר Num. xi. 27: and מלך in the preceding chapter *vv.* 14—20 appears equivalent to the kings of Israel generally. The word נביא itself seems so used Dan. ix. 24.

The passage thus appears to contemplate, as its secondary though still momentous sense, a succession of prophets, not necessarily an uninterrupted succession, but one which should never fail in Israel's emergency. And even if it bore no further import than this it would yet *a fortiori* have a reference to the Messiah, though not to Him alone. For in proportion as we see in Him the characteristics of the Prophet most perfectly exhibited, so must we regard the promise of Moses as in Him most completely accomplished. But in fact, in the words before us Moses gives promise both of a prophetical order, and of the Messiah in particular as its chief; of a line of prophets culminating in one eminent individual. This view is supported more or less decidedly by Origen and Theodoret, by Corn. a Lapide, Menoch., Tirinus, Calvin, Grotius, Scholz, Hävern., Keil, Schultz; and especially by Reinke in a copious treatise, 'Beitr. zur Erklärung des A. T.' IV. 289—352; nor can the view of Hengstenberg, 'Christologie des A. T.' I. 110—124, be regarded as substantially different.

The question whether Moses himself had consciously in view the Person in Whom his words would find their ultimate accomplishment has nothing really to do with the exegesis of the passage. The maxim "nihil potest esse in scripto quod non in scriptore," cannot be admitted when applied to writings presupposed to be divinely inspired. We may well believe that the grammatical form of the words (the singular number of the leading noun, and the singular suffix) was overruled so as to suggest to the reflective and inquiring the expectation of One in Whom they would be most signally realized. The promise of Gen. iii. 15 presents in this as in other characteristics a striking resemblance to that here before us. Both are instances of prophecies which have had what Lord Bacon calls "springing and germinant accomplishments," *i. e.* which had partial though real accomplishments from age to age, but which awaited in the Messiah that crowning fulfilment in which their sense would be exhausted.

CHAPTER XIX.

1 *The cities of refuge.* 4 *The privilege thereof for the manslayer.* 14 *The landmark is not to be removed.* 15 *Two witnesses at the least.* 16 *The punishment of a false witness.*

WHEN the LORD thy God [a]hath cut off the nations, whose land the LORD thy God giveth thee, and thou †succeedest them, and dwellest in their cities, and in their houses;

2 [b]Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

[a] chap. 12. 29.

† Heb. *inheritest*, or, *possessest*.

[b] Exod. 21. 13. Numb. 35. 10. Josh. 20. 2.

CHAP. XIX. This and the next two chapters contain enactments designed to protect human life, and to impress its sanctity on Israel.

With *vv.* 1—13, which relate to the cities of refuge, cf. Ex. xxi. 13, and Num. xxxv. 9—34. The laws here given are in some particulars supplementary to those of the last-named passage.

1, 2. The three cities of refuge for the district east of Jordan had been already named. Moses now directs that when the territory on the west of Jordan had been conquered, a like allotment of three other cities in it should be made. This was done accordingly; cf. Josh. xx. 1 sqq.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not †in time past;

† Heb. *from yesterday the third day.*

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the †head slippeth from the †helve, and †lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

† Heb. *iron.* † Heb. *wood.* † Heb. *findeth.*

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and †slay him; whereas he *was* not worthy of death, inasmuch as he hated him not †in time past.

† Heb. *smite him in life.* † Heb. *from yesterday the third day.*

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [c]enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

[c] chap. 12. 20.

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; [d]then shalt thou add three cities more for thee, beside these three:

[d] Josh. 20. 7.

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him †mortally that he die, and fleeth into one of these cities:

† Heb. *in life.*

12 Then the elders of his city shall

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3. *Thou shalt prepare thee a way*] It was the duty of the Senate to make the roads that led to the cities of refuge convenient by repairing them annually in the month Adar and removing every obstruction. No hillock was left, no river over which there was not a bridge; and the road was at least two and thirty cubits broad. At cross-roads there were posts bearing the words *Refuge*, *Refuge*, to guide the fugitive in his flight. See Surenhusius, Mishna, Vol. IV. 279. It seems as if in Is. xl. 3 sqq. the imagery were borrowed from the preparation of the ways to the cities of refuge.

5. *with the axe*] Lit. "with the iron." Note the employment of iron for tools, and cf. on iii. 11.

slippeth] On this word cf. xxviii. 40.

8, 9. The *three cities more* cannot, as Knobel, Hengstenberg, &c. maintain, be the same as those alluded to in *vv.* 2 and 7. Rather is provision here made for the anticipated enlargement of the borders of Israel to the utmost limits promised by God, from the river of Egypt to the Euphrates (Gen. xv. 18; Ex. xxiii. 31, and notes). This promise, owing to the sins of the people, received but a late fulfilment after David had conquered the Philistines, Syrians, &c.; and a transient one, for many of the conquered peoples regained independence on the dissolution of Solomon's empire. And in several districts the native inhabitants, though rendered tributary, were never dispossessed. Had Israel "succeeded" to the heathen, and "dwelt in their place" throughout all the regions assigned by God's covenant with their fathers, the nine cities of refuge, which are contemplated by the passage before us, would certainly have been needed. That nine cities and not six only are provided by the *vv.* before us is the opinion of the Jewish authorities generally, of Lyra, Gerhard, Keil, Schultz, &c. It is obvious that such a passage as this could not have been penned in the times to which rationalist critics are wont to assign Deut. No one living in those times would think of treating as a future contingency ("if the Lord thy God enlarge," &c.) an extension of territory which, at the date in question, had in fact taken place long ago and been subsequently forfeited.

11—13. Cf. Num. xxxv. 12, 24; Josh. xx. 6 sqq. The elders are to act as the leaders and administrators of the people at large, *i.e.* of "the congregation," with whom the adjudication respecting the guilt of the manslayer would ultimately rest.

In these *vv.* the directions respecting the preparation of the roads to the cities of refuge, the provision of additional cities in case of an extension of territory, and the intervention of the elders as representing the congregation, are peculiar to Deut. and supplementary to the laws on the same subject given in the earlier books.

send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ [e]One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him [1]*that which is* wrong;

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 [f]Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* [g]life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

[e] chap. 17. 6. Numb. 35. 30. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

[1] Or, *falling away.*

[f] Prov. 19. 5, 9. Dan. 6. 24.

[g] Exod. 21. 23. Lev. 24. 20. Matt. 5. 38.

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14. As a man's life so his means of livelihood are to be held sacred; and in this connection a prohibition is inserted against removing a neighbour's landmark: cf. xxvii. 17; Prov. xxii. 28, xxiii. 10.

they of old time] Rather perhaps, "thy fathers," as LXX.; Vulg. *priores*, as the word also probably means in Is. lxi. 4. The enactment simply forbids the removal of the landmarks set up by those who should distribute the land after the conquest. The facts that the words immediately following refer to the land as yet to be acquired, ought to have precluded the allegation of Vater, Davidson, &c., that the *v.* presupposes a long abode in Canaan.

15. The rule laid down xvii. 6 as to capital charges is extended here to all accusations before a court of justice.

16—21. The passage refers generally to the crime of bearing false witness, denounced so repeatedly in the Decalogue and elsewhere; cf. Ex. xxiii. 1; Lev. xix. 16. If any traces of this crime should appear in the course of judicial proceedings, the matter was to be brought before the supreme court (cf. on xvii. 9); and the false witness on conviction punished after the rule of the lex talionis. According to the Rabbins the testimony of a single witness was in civil cases so far admitted as to oblige the accused person to purge himself by oath; in criminal cases such unsupported testimony was not only to be utterly rejected, but the person who tendered it punished for a breach of the law given in *v.* 15. But these *vv.* do not refer to the *number* of witnesses at all, but simply prescribe how a case of false witness is to be dealt with.

16. *testify against him that which is wrong*] Marg. more literally, "a falling away." The word (*sārāh*) is used xiii. 5 to signify apostasy: but here is no doubt to be understood in the wider sense of any departure from the law.

17. *both the men, between whom the controversy is*] *i.e.* the parties to the original suit, one of whom has brought forward a false witness; not (as Keil) the accused and the false witness. The supreme court is directed to summon the plaintiff and defendant, and through their evidence, and such other as might be obtained, try the suspected witness, *v.* 19; cf. Ex. xxiii. 1.

stand before the LORD, *before the priests and the judges*] *i.e.* before the supreme court held, as provided in chap. xvii., at the Sanctuary. The judges stood as God's representatives; to lie to them was to lie to Him. The crime of false witness therefore was to be tried on this account, as well perhaps as because of its intrinsic gravity and difficulty, in His more immediate presence.

19. Cf. Prov. xix. 5, 9; Dan. vi. 24.

21. On the lex talionis, which was observed in principle not in letter by the Jewish courts, see Ex. xxi. 23, 24.

CHAPTER XX.

1 *The priest's exhortation to encourage the people to battle.* 5 *The officers' proclamation who are to be dismissed from the war.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be devoted.* 19 *Trees of man's meat must not be destroyed in the siege.*

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts †faint, fear not, and do not †tremble, neither be ye terrified because of them;

† Heb. *be tender.*
† Heb. *make haste.*

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* †eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

† Heb. *made it common:* See Lev. 19. 23.

7 [a]And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

a chap. 24. 5.

8 And the officers shall speak further unto the people, and they shall say, [b]What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart †faint as well as his heart.

b Judg. 7. 3.
† Heb. *melt.*

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies †to lead the people.

† Heb. *to be in the head of the people.*

CHAP. XX. Reverence for human life and that which tends to preserve it was the motive of the laws given in the last chapter. The same is the basis of those in this chapter. Even in time of war forbearance was to be exercised both in respect of the Israelites themselves who are levied for war (*vv.* 1—9): in respect of the enemy (*vv.* 10—15), the Canaanitish nations alone excepted (16—18): and in respect of the property of the vanquished (*vv.* 19, 20). These requirements sound indeed but small to Christian ears; but when the ferocity and mercilessness of Oriental wars in ancient times are recollected, Moses may well in this as in other respects be thought to have carried his demands on the self-control of the people to the utmost they could then bear.

1. *horses, and chariots*] The most formidable elements of an Oriental host, which the Canaanites possessed in great numbers; cf. Josh. xvii. 16; Judg. iv. 3; 1 S. xiii. 5. Israel could not match these with corresponding forces (cf. xvii. 16 notes and reff.), but having the God of battles on its side, was not to be dismayed by them. This topic of encouragement, not less than the language put into the mouth of the priest *vv.* 3, 4, assumes that every such war had the sanction of God, and was consequently just.

2. *the priest*] Not the High Priest, but one appointed for the purpose, and called, according to the Rabbins, "the Anointed of the War:" hence perhaps the expression of Jer. vi. 4, &c. "to prepare" (lit. consecrate) war. Thus Phinehas went with the warriors to fight against Midian, Num. xxxi. 6; cf. 1 S. iv. 4, 11; 2 Chron. xiii. 12.

4. *the LORD your God is he that goeth with you, to fight for you*] Cf. i. 30, iii. 22; Josh. xxiii. 10, &c.

5. *the officers*] *i.e.* the Shoterim, on whom see on Ex. v. 10.

dedicated it] Cf. Neh. xii. 27; Ps. xxx. title. The expression is appropriate, because various ceremonies of a religious kind were customary amongst the Jews on taking possession of a new house. The immunity conferred in this *v.* lasted (Joseph. 'Ant.' IV. 8. 41), like that in *v.* 7 (cf. xxiv. 5), for a year.

6. *hath not yet eaten of it*] Hebrew as marg. "hath not made it common." The fruit of newly planted trees was set apart from common uses for four years (Lev. xix. 23 sqq.).

9. *they shall make captains of the armies to lead the people*] Marg. more literally "in the head of the people." The meaning is that

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and [c] the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou [†] take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down ([‖] for the tree of the field *is* man's *life*) [†] to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until [†] it be subdued.

c Josh. 8. 2.

† Heb. *spoil.*

‖ Or, *for, O man, the tree of the field is to be employed in the siege.*

† Heb. *to go from before thee.*

† Heb. *it come down.*

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the "officers" (see on *v.* 5) should then subdivide the levies, and appoint leaders of the smaller divisions thus constituted. See Note at end of the chapter.

10—20. Directions intended to prevent wanton destruction of life and property in sieges.

10. Cf. 2 S. xx. 18—20. It appears from this *v.* that when towns surrendered peaceably not even the armed men in it were to be put to death: and from the following *vv.* that in those taken by storm males only might be killed.

13. *smite every male*] Cf. Num. xxxi. 7.

14. *the spoil of thine enemies*] Cf. Josh. viii. 2, xxii. 8.

15—18. Such forbearance, however, was not to be shown towards the Canaanitish nations, which were to be utterly exterminated; cf. vii. 1—4.

16. *thou shalt save alive nothing that breatheth*] i.e. kill every human being. The command did not apply to beasts as well as men; cf. Josh. xi. 11 and 14.

19. *thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege*] The A. V. here follows the interpretation of Abenezra. The words of the parenthesis may be more literally rendered "for man is a tree of the field," *i.e.* has his life from the tree of the field, is supported in life by it: cf. xxiv. 6. The parenthesis itself may be compared with xii. 9. On this difficult passage see Note at the end of the chapter.

man's life] *i.e.* the sustenance and support of life. The phrase is used again xxiv. 6, ("No man shall take the nether or the upper millstone to pledge, for he taketh a man's life to pledge") but the Hebrew there has "life" only, whilst here it has "man" only. The A. V. however seems on the whole to exhibit correctly the sense of the passage. See Note at the end of the chapter. The Egyptians seem invariably to have cut down the fruit-trees in war. Thus in the 30th year of Thotmes III. the king invaded the Rutens, "coupant tous ses arbres et détruisant son blé," Brugsch, 'Hist. d'Egypte,' p. 101; and ages before this in an expedition against the Herusha, probably a people of Asia, the army of Pepi, of the VIth dynasty, cut down the fig trees and the vines. De Rougé, "Recherches sur les Monuments de l'Egypte," p. 125. (These references have been supplied by the Editor, Rev. Canon Cook.)

20. *cut them down*] Cf. Jer. vi. 6.

until it be subdued] Marg. literally "come down." On the word cf. xxviii. 52.

NOTES on Chap. xx. 9, and on 19, 20.

v. 9.

The word "captains" (שׂרי) in this *v.* may grammatically be either subject or object. The A. V. takes it to be the latter, after LXX., Onkelos, Saad., Keil, Knobel, Wogue, &c. The other construction is however adopted by Vulg., Syr., Masius, Clericus, Schultz, &c., and would give the sense "the captains at the head of the people shall array them." But no instance can be produced of the verb פקד being used without an object; and שׂרי, if the subject of the sentence, ought to have the article.

vv. 19, 20.

The A. V. assumes a parenthesis in the former of these *vv.*; but a large class of commentators reject this expedient, and connect the latter clauses of the *v.* 19 closely with the immediately preceding context. Of these some (the LXX., Jarchi, Clericus, Ewald, Knobel, Keil) render the clauses in question as interrogative: "For is the tree of the field a man that it should be besieged before thee?" But this sense requires, as its advocates generally allow, an alteration in the punctuation, the substitution of ה interrogative (*i.e.* הֲ) for the article (הָ) in the word האדם. Others arrive at much the same sense by carrying on a negative from the preceding words: "For the tree of the field is not a man to go before thee (*i.e.* stand as an adversary to thee) in the siege." This rendering, though favoured by old expositors of weight (the Vulgate, Onkelos, Abarbanel, Luther, Grotius), has deservedly been neglected by the moderns. The interpolation of the negative from the earlier part of the verse is harsh, and unexampled, and the natural order of the words, according to which האדם is clearly the subject, is inverted. To command a fruit-tree to be spared because it is "not a man," seems absurd, and irrelevant also, since the same might be said of trees which are not "trees for meat."

Our margin (so de Dieu) suggests a fourth view. Taking the ה as the sign of the vocative, it gives the sense of the latter part of the verse thus; "for, O man, the tree of the field is to be employed in the siege." But, passing by the fact that ה "cum vi exclamandi" is out of place in didactic and plain prose narration, the criticism of Frommann (apud Rosenmüller 'Scholia' and Barrett's 'Synopsis' *in loc.*) seems convincing; viz. that since the command to cut down unproductive trees is given clearly and expressly in the next *v.*, it is not likely that Moses should have given an otiose, and it might be added obscure, repetition of it in this.

Schroeder ('Janua Hebr.' *in loc.*) ingeniously proposes to remove the Athnakh from its present place after תכרת to a new position after האדם, and to render thus: "thou shalt not cut down them (*i.e.* the trees) but men only."

On the whole it seems best to retain the rendering of the A. V. In face of the fact that *v.* 20 manifestly deals with the case of trees that are "not for meat," it seems natural to regard the trees spoken of in *v.* 19 as those which are for meat. So substantially render Abenezra, Frommann, Rosenmüller, Dathe, Vater, Baumgarten, Schultz, Herxheimer, &c.

CHAPTER XXI.

1 *The expiation of an uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The firstborn is not to be disinherited upon private affection.* 18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city

CHAP. XXI. The sanctity of human life is still the leading thought; cf. the introductory words to chapters xix. and xx.; and where a corpse is found "lying in the field, and it be not known who hath slain him," the whole land is regarded as guilty before God (*v.* 8) until a solemn rite of expiation be gone through. *Vv.* 1—9 of this chapter prescribe the mode and form of this expiation; which from the nature of the case could have place only when the people were settled in Canaan, and so is prescribed first in Deuteronomy.

2. *thy elders and thy judges*] *i.e.* the elders and judges of the neighbouring cities; cf. Joseph. 'Ant.' IV. 8. The elders represented the citizens at large, the judges the magistracy, whilst "the priests the sons of Levi," *v.* 5, *i.e.* some priests from the nearest priestly town, were likewise to be at hand. Thus all classes were represented at the purging away

which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their †word shall every controversy and every stroke be *tried:*

† Heb. *mouth.*

6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.*

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood †unto thy people of Israel's charge. And the blood shall be forgiven them.

† Heb. *in the midst.*

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave her head, and ‖pare her nails;

‖ Or, *suffer to grow.* Heb. *make,* or, *dress.*

13 And she shall put the raiment of her captivity from off her, and shall

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of that blood-guiltiness which until removed attached to the whole community.

3. *an heifer, which hath not been wrought with*] The requirements as regards place and victim are symbolical. The heifer represented the murderer, so far at least as to die in his stead, since he himself could not be found. As bearing his guilt then the heifer must be one which was of full growth and strength, and had not yet been ceremonially profaned by human use (cf. Ex. xx. 25). The Christian commentators find here a type of Christ and of His sacrifice for man: but the heifer was not strictly a sacrifice or sin-offering. The transaction was rather figurative, and was so ordered as to impress the lesson of Gen. ix. 5. When the real culprit escaped justice there must be at least a symbolical infliction of the due penalty, ere the innocent blood could be deemed to be expiated. According to the Rabbinists (see Saalschütz, 'Mos. Recht.' p. 548) the murderer, if subsequently apprehended, would be liable to his proper punishment, notwithstanding the performance of this legal expiation.

4. *rough valley*] On these words see Note at end of chapter.

eared] *i.e.* ploughed, as in 1 S. viii. 12; Is. xxx. 24. The word is derived from the Latin "arare," and is in frequent use by English writers of the fifteenth and two following centuries: cf. *e.g.* Skakespeare, 'Ant. and Cleop.' I.

"Menecrates and Menas, famous pirates,
Make the sea serve them, which they ear and plough
With keels."

strike off the heifer's neck] Rather, "break its neck," as the same word is rendered Ex. xiii. 13. The mode of killing the victim distinguishes this lustration from the sin-offering, in which there would be of course shedding and sprinkling of the blood.

5. The presence of the priests seems required as the representatives of their order in the state. They would also see that the rite was regularly performed, and accredit it when it had been so. They do not appear to have any direct part assigned them in it, perhaps in order to mark more clearly that no sacrifice, properly so called, was being offered.

10 sqq. The regulations which now follow in the rest of this and throughout the next chapter bring out the sanctity of various personal rights and relations fundamental to human life and society. Mere existence, which has been guarded in the laws preceding, is valueless unless with it be secured also the use and enjoyment of its blessings and privileges.

10—14. The usage of a captive taken to wife. The war supposed here is one against the neighbouring nations after Israel had utterly destroyed the Canaanites, cf. vii. 3, and taken possession of their land: cf. on xxi.

12. *pare her nails*] Marg. "make" or "dress" or "suffer to grow." Our trans-

remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all †that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

† Heb. *that is found with him.*

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have commit-

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lators appear to have been uncertain of the exact sense. The Christian expositors both ancient and modern have generally adopted the rendering given by A.V.: the Jewish for the most part prefer the opposite one given in the first place by the margin. The question must be determined by our view of the general purpose of these directions. We can scarce doubt that the shaving the head (a customary sign of purification, Lev. xiv. 8; Num. viii. 7), and the putting away "the garment of her captivity," must be designed to signify the translation of the woman from the state of a heathen and a slave to that of a wife amongst the covenant people. Consistency seems then to require that she should "pare," not "suffer to grow," her nails; and thus, so far as possible, lay aside all belonging to her condition as an alien. This rendering of the word is strongly supported by 2 S. xix. 24. The Rabbins consider that the intention of the legislator is to deform the woman, and so deter the man from an alliance which was not to be encouraged though it might be under regulations permitted; an idea quite against the spirit of the passage.

13. *bewail her father and her mother a full month*] This is prescribed from motives of humanity, that the woman might have time and leisure to detach her affections from their natural ties, and prepare her mind for new ones.

14. *thou shalt not make merchandise of her*] Rather, **thou shalt not constrain her:** lit. "treat her with constraint," or "treat her as a slave." The same form occurs again xxiv. 7, and there only, and apparently in the same sense. Selling the woman had been forbidden just before.

15—17. On the rights of primogeniture see Gen. xxv. Moses did not originate these rights, but recognized them, since he found them pre-existing in the general social system of the East. Paternal authority could set aside these rights on just grounds (Gen. xxvii. 33), but is forbidden here to do so from mere partiality.

18—21. The incorrigible son, whom milder measures failed to reclaim, was to be denounced by his parents to "the elders;" and stoned at the gate of the city (cf. on the place of execution xvii. 5). The Elders acted as magistrates in causes of a domestic character (cf. note on xvi. 18). The formal accusation of parents against a child was to be received without inquiry, as being its own proof. Thus the just authority of the parents is recognized and effectually upheld (cf. Ex. xx. 12, xxi. 15, 17; Lev. xx. 9), but the extreme and irresponsible power of life and death, conceded by the law of Rome and other heathen nations, is withheld from the Israelite father. In this, as in the last law, provision is made against the abuses of a necessary authority.

ted a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [a]he that is hanged *is* [†]accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

[a] Gal. 3. 13.
† Heb. *the curse of God.*

22, 23. Command has been given to "put away evil" by the death of the offender. A caution follows as to the fulfilment of the command. If the criminal, as a further punishment, were condemned to be hanged, which would only be after death (see Note at end of chapter), then the body was not to "remain all night upon the tree," because that instead of cleansing the land would defile it anew (cf. Josh. viii. 29, x. 26).

23. *he that is hanged is accursed of God*] Cf. Gal. iii. 13, and Note at end of chapter.

NOTES on CHAP. XXI. 4, and 23.

v. 4.

The words נחל איתן have been by most modern commentators (Gesenius, Knobel, Keil, Schultz, &c.) and by some few Jewish ones (*e.g.* Maimonides, Abarbanel) rendered "a constant, or perennial stream." This sense is supported by Amos v. 24, where A. V. renders the words "a mighty stream;" as well as by the primary sense of the word איתן (cf. Jer. xlix. 19, l. 44); but the sequel of the *v.* which specifies that the נחל shall be one that is "neither eared" (*i.e.* worked, ploughed) "nor sown," seems against it. For a perennial stream of course could not be eared or sown. The A. V. therefore has correctly adhered to the ancient rendering, which is that of LXX., Vulg., Onkelos, Saadia, and of Wogue, amongst later authorities. The word נחל means sometimes a torrent, sometimes a gorge or valley. In Gen. xxvi. 17, 19, *e.g.* it must evidently be rendered as here simply "valley." The word איתן primarily meaning "firm," "strong;" applied to a valley would import "barren" or "rocky:" cf. Num. xxiv. 21.

v. 23.

There were four methods of execution in use amongst the ancient Jews; stoning (Ex. xvii. 4; Deut. xiii. 10, &c.), burning (Lev. xx. 14; xxi. 9), the sword (Ex. xxxii. 27), and strangulation. The latter, though not named in Scripture, is regarded by the Rabbins as the most common, and the proper one to be adopted when no other is expressly enjoined by the law. Suspension, whether from cross, stake, or gallows, was not used as a mode of taking life, but in cases of peculiar atrocity was sometimes added after death as an enhancement of punishment; and according to the Rabbins for the crimes of idolatry and cursing God only (cf. Saalschütz, 'Mos. Recht,' p. 461). Pharaoh's chief baker (Gen. xl. 19) was hanged after being put to death by the sword; and similarly Joshua appears (Jos. x. 26) to have dealt with the five kings who made war against Gibeon (cf. also Josh. viii. 29; 1 S. xxxi. 10; 2 S. xxi. 6, 9, 12). The command Num. xxv. 4, 5, appears to mean that the rebels should be first slain and then impaled or nailed to crosses; the word translated "hang" there (הוקע) being diverse from the one (תלוי) in the passage of Deut. before us, and signifying *to be torn or dislocated* (cf. Ges. and Fürst *sub v.* and note on Num. l. c.).

The grounds of the emphatic detestation expressed in the text against him that is hanged are variously stated; and will depend in some degree on the exact rendering of the words. For as Professor Lightfoot ('on Galatians,' p. 150) observes, in an important note on this text, "the case attached to קללת may denote either the person who pronounces the curse, as Judg. ix. 57, or the person against whom the curse is pronounced, as Gen. xxvii. 13; in other words, it represents either a subjective or an objective genitive. As we assign one or other sense therefore to the dependent case, we get two distinct interpretations" (or rather classes of interpretation). These are

(1) "He that is hanged is accursed by God:" a rendering adopted in substance by the LXX., Vulg., Syr.; by St Paul, Gal. iii. 13; and, as might be expected in consequence, by nearly all Christian translators and commentators. The purport of the passage would then be: "Bury him that is hanged out of the way before evening: his hanging body defiles the land; for God's curse rests on it." The curse of God is probably regarded as lying on the malefactor because from the fact of his being hanged he must have been guilty of a peculiarly atrocious breach of God's covenant. Such an offender could not remain on the face of the earth without defiling it (cf. Lev. xviii. 25, 28; Num. xxxv. 34). Therefore after the penalty of his crime had been inflicted, and he had hung for a time as a public example, the holy land was to be at once and entirely delivered from his presence. The notion of a physical pollution of the land from the unseemly consequences of lengthened exposure on the gibbet (Michaelis, 'Mos. Recht') seems unsuitable.

(2) "He that is hanged is a curse (*i.e.* an insult, injury or mockery) to God." This rendering has been, according to Professor Lightfoot, 'Galatians,' l. c., "the popular Jewish interpretation at all events from the second century of the Christian era." It is not however supported by the ancient Targum of Onkelos, or that of Palestine, or by Saadia. Its idea is well explained by Jarchi *in loc.* (edit. Breithaupt): "Suspensio est vilipensio sive contemptus regis cælestis, quoniam homo factus est ad similitudinem imaginis ejus." With which may be compared the reason (Deut. xxv. 3) assigned for limiting the number of stripes to forty. The explanation of others (Saalschütz, 'Mos. Recht,' p. 461), that the continued suspension of the body would be profaneness towards God because it would keep in sight and in mind the sin for which the malefactor suffered, is unlikely; and not less so that other which referring to the etymology rather than the usage of קללת (from קלל "to be light"), renders "quia alleviatio Dei suspensus; hoc est quando reus suspensus est hoc Deo sufficit, et alleviatur ira ejus" (apud Gerbard, p. 1286). Other Jews (Onk., Saad., &c.) consider "a curse of God" to be equivalent to "because he cursed God," that being a crime for which hanging after death was especially adjudicated. But this, as Bishop Patrick (*in loc.*) observes, though a reason for hanging the malefactor, is no reason why he should be taken down from the gallows.

On the whole there can be no doubt that the former rendering, that of LXX., and followed by St Paul, is the original and correct one; yet the other construction, fairly supported as it is by grammar and analogy, not without some (though comparatively late) Jewish authority, and followed also by a few Christian commentators (Masius, Menochius, Grotius, &c.), deserves at least discussion. It is however neglected by the moderns generally (*e.g.* Knobel, Keil, Schultz).

On the quotation of this text by St Paul, Gal. iii. 13, and his application of it, see note on that place.

The supposition of St Jerome, that this text had been tampered with by the Jews, seems grounded only on the omission by St Paul of the words "of God." Yet all MSS. and LXX. have these words. See note on Gal. l.c.

CHAPTER XXII.

1 *Of humanity toward brethren.* 5 *The sex is to be distinguished by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The house must have battlements.* 9 *Confusion is to be avoided.* 12 *Fringes upon the vesture.* 13 *The punishment of him that slandereth his wife.* 20, 22 *Of adultery,* 25 *of rape,* 28 *and of fornication.* 30 *Incest.*

THOU [a]shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

[a] Exod. 23. 4.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's

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CHAP. XXII. On the general character of the contents of this chapter see on xxi. 10. The cases stated and provided for in *vv.* 1—12 seem selected by way of example, and belong, according to our notions, rather to ethics than to law. It is noteworthy that no penalty is annexed to the breach of these regulations. No doubt it would be the duty of the "officers" (xvi. 18) and the elders in the several cities to enforce their observance.

1—4. Cf. Ex. xxiii. 4, 5, of which these verses are an expansion.

5. *that which pertaineth unto a man*] *i.e.* not only his dress but all that specially pertains distinctively to his sex; arms, domestic and other utensils, &c., σκευὴ ἀνδρος LXX. The word (*c'ley*) is frequently used in this comprehensive sense, for "things" or "articles" generally; cf. Ex. xxv. 39; Lev. xi. 32, xiii. 49; Is. lxi. 10, &c. Colenso is in error in stating, § 741, that it is used in the above sense only in this passage and in Ex. xxii. 7.

The design of this and the cognate laws in *vv.* 9—11 is moral. Cf. Seneca, 'Epist.' 122

garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds: lest the †fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

† Heb. *fulness of thy seed.*

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ [b] Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

[b] Lev. 19. 19.

12 ¶ Thou shalt make thee [c] fringes upon the four †quarters of thy vesture, wherewith thou coverest *thyself*.

[c] Numb. 15. 38.

† Heb. *wings.*

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel,

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"Nonne videntur contra naturam vivere qui commutant cum fœminis vestem?" And

"Quem præstare potest mulier galeata pudorem
Quæ fugit a sexu?" Juv. 'Sat.' VI. 252.

The distinction between the sexes is natural and divinely established, and cannot be neglected without indecorum, and consequent danger to purity. There is an Epistle of St Ambrose on this text and subject (IV. Ep. 15): cf. 1 Cor. xi. 3—15. The supposition of Maimon., followed by Spencer, 'De Leg. Heb.' and others, that reference is here made to certain practices in the idolatrous festivals, is ill supported.

6—8. These precepts are designed to cultivate a spirit of humanity. With *vv.* 6 and 7 cf. Lev. xxii. 28; ch. xxv. 4; and 1 Cor. ix. 9, 10. On *v.* 6 Gerhard appositely quotes Phocylides:

μηδέ τις ὄρνιθας καλιῆς ἅμα πάντας ἑλέσθω μητέρα δ' ἐκπρολίπῃς, ἵν' ἔχῃς πάλι τῆσδε νεόττους.

8. The roofs of houses in Palestine were flat and used for various domestic purposes: for drying linen or flax, Josh. ii. 6; for walking upon to take the air, 2 Sam. xi. 2; for prayer, Acts x. 9 &c. A battlement then was almost a necessary protection. It was to be, according to the Rabbins, at least two cubits high.

9—11. On these prohibitions cf. Lev. xix. 19. They seem all founded on the aversion to mixtures which characterizes several parts of the law of Moses. The one of *v.* 10 may be dictated also by humanity. The ox and the ass being of such different size and strength, it would be cruel to the latter to yoke them together. These two animals are named as being those ordinarily employed in agriculture; cf. Is. xxxii. 20.

12. Cf. Num. xv. 38 and note. Several commentators however understand this *v.* to refer not to wearing apparel but to the coverlet of the bed, and regard the *fringes* as strings or ribbons intended for sake of decency to tie the coverlet to the bed posts or corners of the bed. So Houbigant, Horsley, Geddes, Schultz, &c.

13—29. Certain laws respecting marriage.

18. *chastise him*] *i.e.* according to the Rabbins with stripes, not to exceed forty.

because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 ¶ [d] If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

[d] Lev. 20. 10.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man [1] force her, and lie with her: then the man only that lay with her shall die:

[1] Or, *take strong hold of her.*

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ [e] If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

[e] Exod. 22. 16.

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 ¶ [f] A man shall not take his father's wife, nor discover his father's skirt.

[f] Lev. 18. 8.

CHAPTER XXIII.

1 *Who may or may not enter into the congregation.* 9 *Uncleanness to be avoided in the host.* 15 *Of the fugitive servant.* 17 *Of filthiness.* 18 *Of abominable sacrifices.* 19 *Of usury.* 21 *Of vows.* 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

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19. *an hundred shekels*] The fine was to be paid to the father, because the slander was against him principally as the head of the wife's family. If the damsel were an orphan the fine, according to the Rabbins, reverted to herself. The false charge might have arisen from a wanton desire to contract another marriage, and would thus be punished by the withdrawal of the right of divorce (cf. xxiv. 1, 2); or from an avaricious desire to appropriate the damsel's dowry, which was rebuked by the fine of a hundred shekels. The amount was twice as much as had to be paid by a seducer, cf. *v.* 29. False witness in other cases was punished on the principle of the "lex talionis" (cf. xix. 16 sqq.). The fact that the penalties attached to bearing false witness against a wife are fixed and comparatively light indicates, as St Augustine observes ('Quæstiones in Deut.' XXXIII.), the low estimation and position of the woman under the law.

29. The case of rape here mentioned is not identical with that of seduction provided for Ex. xxii. 16, 17. The ravisher has necessarily to marry his victim and to pay a fine.

30. Cf. xxvii. 20; Lev. xviii. 8 and xx. 11; 1 Cor. v. 1 and 13.

father's skirt] Cf. Ruth iii. 9; Ezek. xvi. 8.

CHAP. XXIII. From the domestic relations the lawgiver now passes on to enjoin sanctity and purity in the congregation of Israel as a whole, and to lay down certain rights and duties of citizenship.

1—8. Exclusion of five classes of persons from the congregation of the Lord.

1. On the two classes named here cf. Lev. xxi. 17—24. The exclusion is however here

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 [a] An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [b] because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

[a] Neh. 13. 1.

[b] Numb. 22. 5, 6.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their † prosperity all thy days for ever.

† Heb. *good.*

7 ¶ Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

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carried, in the case of persons mutilated or maimed as described in the text, further than in Lev. Such persons are not to be admitted at all into the commonwealth of Israel. Cf. Lev. xxii. 24. Amongst the Gentiles eunuchs held offices of the greatest trust. Under the theocracy, as exhibiting in their persons a mutilation of that human nature which was made in God's image, they were rejected from the covenant entirely. They could however be proselytes (cf. Acts viii. 27). The Old Test. itself foretells (Is. lvi. 3—5) the removal of this ban when under the kingdom of Messiah the outward and emblematic perfection and sanctity of Israel should be fulfilled in their inner meaning by the covenanted presence and work of the Holy Spirit in the Church.

2. *A bastard*] On this word see Note at end of chapter.

even to his tenth generation] *i.e.*, see next *v.* and Neh. xiii. 1, *for ever.* Ten is the number of perfection and completeness.

3—5. Fourthly and fifthly the Ammonite and the Moabite are for ever disqualified from admission to Israel. In this connection it seems not unlikely that there is a tacit reference to the incestuous origin of the forefathers of these nations, cf. Gen. xix. 30—38, though other reasons for the exclusion are given *vv.* 4 and 5. These reasons would be fresh in the minds of those to whom Moses was speaking, and would naturally occur to him as instances of that resistance to the Theocracy which was to be punished by perpetual rejection from its blessings. Cf. Neh. xiii. 1, 2; Lam. 1. 10. Saalschütz (p. 691) remarks that this law forbids only the naturalization of those against whom it is directed. It does not forbid their dwelling in the land; and seems to refer rather to the nations than to individuals. It was not understood at any rate to interdict marriage with a Moabitess; cf. Ruth i. 4, iv. 13. Ruth however and her sister were doubtless proselytes. Such a law would certainly never have suggested itself to the mind of a writer after the times of David, whose great-grandmother was a Moabitess.

4. *Because they met you not with bread*] Cf. ii. 29. This offence was common to the two; the next one, the hiring of Balaam, seems, from Num. xxii. 5 sqq., to have been the act of the king of Moab only. But the Moabites and the Ammonites are to be regarded as clans of the same stock rather than as two independent nations (see Smith's 'Dict. of the Bible,' s. v. *Ammon*), and as acting together in this as they did in other matters. Cf. 2 Chron. xx. 1.

6. *Thou shalt not seek their peace nor their prosperity*] Literally, "nor their good:" *i.e.* thou shalt not invite them to be on terms of amity with thee (cf. xx. 10 sqq.), nor make their welfare thy care: cf. Ezra ix. 12. There is here no injunction to hatred or retaliation: cf. on the contrary ii. 9 and 19. Later history contains frequent record of hostility between Israel and the Ammonites (cf. Judg. xi.; 1 S. xi.; 2 S. x. and xii. 26—31; 2 Chron. xx. &c.); and the Moabites (Judg. iii. 12 sqq.; 1 S. xiv. 47; 2 S. viii. 2; 2 Chron. xx. &c.).

7, 8. The Edomite, as descended from Esau a twin brother of Jacob, and the Egyptian, as of that nation which had for long shewn hospitality to Joseph and his brethren, were not to be objects of abhorrence. The Edomites had indeed shewn themselves unfriendly to Israel in refusing a passage through their land (cf. Num. xx. 18 sqq.), but had not actively resisted them, and the tie of kindred was therefore to be respected (cf. ii. 8). The oppression of the Egyptians was perhaps regarded as the act of the Pharaohs rather than the will of the people (Schultz aptly refers to Ex. xi. 2, 3); and at any rate was not to cancel the memory of preceding hospitality.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening † cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

† Heb. *turneth toward.*

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou † wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

† Heb. *sittest down.*

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no † unclean thing in thee, and turn away from thee.

† Heb. *nakedness of any thing.*

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it † liketh him best: thou shalt not oppress him.

† Heb. *is good for him.*

17 ¶ There shall be no ‖ whore of the daughters of Israel, nor a sodomite of the sons of Israel.

‖ Or, *sodomitess.*

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ [c] Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

c Exod. 22. 25. Lev. 25. 36. Ps. 15. 5.

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ [d] When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

d Eccles. 5. 4.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy

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8. *in their third generation*] *i.e.* the great-grandchildren of the Edomite or Egyptian alien: cf. Ex. xx. 5.

9—14. The sanctity of the camp is to be preserved even in time of war. Amongst others the ordinary rules of morality and religion were then relaxed:

> "Nulla fides pietasque viris qui castra sequuntur." Lucan, X. 407.

but Israel on the contrary, as needing at such a time more especially the divine help, was more especially to shun "every wicked thing," *v.* 9. The special significance of this expression is shewn in the *vv.* following. The whole passage obviously refers not to the encampments of the nation whilst passing from Egypt through the wilderness, but to future warlike expeditions sent out from Canaan.

13. *upon thy weapon*] The word rendered "weapon" occurs in this form only in this passage. The LXX. (ἐπὶ τῆς ζωνῆς) and the Vulg. would seem to have followed another reading. The words should rather be rendered "besides thy weapon."

15, 16. The case in question is that of a slave who fled from a heathen master to the holy land. It is of course assumed that the refugee was not flying from justice, but only from the tyranny of his lord. Our English law is in this point identical with the Mosaic.

17. Cf. Lev. xix. 29. Prostitution was a common part of religious observances amongst idolatrous nations, especially in the worship of Ashtoreth or Astarte: cf. Herod. I. 199.

18. Another Gentile practice, connected with the one alluded to in the preceding verse, is here forbidden. The word *dog* is figurative (cf. Rev. xxii. 15), and equivalent to the "sodomite" of the *v.* preceding. Cf. Micah i. 7; Baruch vi. 43.

19, 20. Cf. Ex. xxii. 25 sqq.; Lev. xxv. 36, 37.

lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, [c] then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

[c] Matt. 12. 1. Mark 2. 23. Luke 6. 1.

21—23. Cf. Ex. xxii. 29; Num. xxx. 2; Eccles. v. 4, 5; and the general laws of vows in Lev. xxvii.

24, 25. Cf. St Matt. xii. 1; St Luke vi. 1. The commands of Deut. xxiv. 19, 20 are of like spirit.

NOTE on CHAP. XXIII. 2.

The Hebr. word (ממזר), which only occurs again Zech. ix. 6, is of uncertain root and sense. See Gesen. s. v. The LXX. renders ἐκ πόρνης, Vulg. *de scorto natus*, and so Saad., Syr., &c. Yet it seems unlikely, since concubinage was tolerated and seduction but lightly punished under the law, that bastards in the widest sense of the term could have been excluded from the congregation. The modern Jews in fact do not so exclude them. The Rabbins therefore are probably right when they interpret the word as denoting only those born of incest or adultery. This sense, adopted by Keil, Wogue, and apparently by the author of the Book of Wisdom iii. 16, suits the context, and the probably true derivation from מזר, Arab. مزر, "to be foul" or "corrupt." Such persons spring from a connection which is against the order of nature and God.

CHAPTER XXIV.

1 *Of divorce.* 5 *A new married man goeth not to war.* 6, 10 *Of pledges.* 7 *Of manstealers.* 8 *Of leprosy.* 14 *The hire is to be given.* 16 *Of justice.* 19 *Of charity.*

WHEN a [a] man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found [†] some uncleanness in her: then let him write her a bill of [†] divorcement, and give *it* in her hand, and send her out of his house.

[a] Matt. 5. 31. & 19. 7. Mark 10. 4.
[†] Heb. *matter of nakedness.*
[†] Heb. *cutting off.*

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ [b] When a man hath taken a new wife, he shall not go out to war, [†] neither shall he be charged with any

[b] chap. 20. 7.
[†] Heb. *not any thing shall pass upon him.*

CHAP. XXIV. In this and the next ch. certain particular rights and duties, domestic, social, and civil, are treated of. The cases brought forward have often no definite connexion, and seem selected in order to illustrate the application of the great principles of the law in certain important events and circumstances.

1—5. The relations of man and wife.

1—4. Of divorce. On these verses and on the subject to which they relate, see note at end of chapter; and cf. Jer. iii. 1; St Matt. v. 31, 32 and xix. 3—9. The colon in middle of *v.* 1 and the full stops placed at the end of *vv.* 1 and 2 should be removed, and the four verses, which contain only one sentence, rendered thus: **If a man hath taken a wife &c., and given her a bill of divorcement; and (*v.* 2) if she has departed out of his house and become another man's wife; and (*v.* 3) if the latter husband hate her, then (*v.* 4) her former husband, &c.**

5. Cf. xx. 7. There however the be-

business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 ¶ Take heed in [c] the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

[c] Lev. 13. 2.

9 Remember what the LORD thy God did [d] unto Miriam by the way, after that ye were come forth out of Egypt.

[d] Numb. 12. 10.

10 ¶ When thou dost † lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

† Heb. *lend the loan of any thing to, &c.*

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day [e] thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and † setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

[e] Lev. 19. 13. Tob. 4. 14.

† Heb. *he lifteth his soul unto it.*

16 The [f] fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

[f] 2 Kin. 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30. Ezek. 18. 20.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:

18 But thou shalt remember that

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trothed man is spoken of; here the newly married. The command here given was designed to endear the marriage tie, as the one last preceding was to prevent a frivolous rupture of it.

6. A precept of like tenor with that in Ex. xxii. 25, 26.

7. Cf. Ex. xxi. 16.

maketh merchandise of him] Rather, **constrain him**, *i.e.* treat him as a slave. See on xxi. 14.

8, 9. On the laws relating to leprosy see Lev. xiii. and xiv. On Miriam's rebellion see Num. xii. 10 sqq. The leprosy was "the symbol of sin, most often the theocratic punishment, the penalty for sins committed against the theocracy, as in the cases of Miriam, of Gehazi, of Uzziah" (Abp. Trench 'On the Miracles,' p. 215). The allusion to Miriam, who disobeyed the ordinances of God and was punished with leprosy for her rebellion, serves to point the injunction of *v.* 8.

10—15. Warnings against oppression of the poor.

10—13. Cf. Ex. xxii. 25—27. The creditor is forbidden to enter his debtor's dwelling, and to seize as security what he might think sufficient. He is to stand without, and leave it to the debtor to bring forth that which he could best spare. No doubt the creditor would have the right to judge whether the pledge offered were adequate or not. *Vv.* 12, 13 assume, what would be constantly the case in Palestine, that the poor debtor would have nothing to offer for pledge except his wearing apparel.

13. *it shall be righteousness unto thee*] Cf. vi. 25; Prov. xix. 17; Dan. iv. 27.

14, 15. Repeated and enlarged from Lev. xix. 13. Cf. xv. 9; St James v. 4.

16. A caution addressed to earthly judges. God, by right of his Sovereignty over all mankind, "jure dominii non pœnæ" (Grotius), threatens to visit the sins of the fathers upon the children (cf. on Ex. xx. 5); but in the dispensation of earthly justice the maxim must hold "pœna caput sequitur." Amongst other Oriental nations the family of a criminal was commonly involved in his punishment (cf. Esth. ix. 13, 14: Herod. III. 19). In Israel it was not to be so; cf. 2 K. xiv. 6; 2 Chron. xxv. 4. See also Jer. xxxi. 29, 30; Ezek. xviii. 20 and notes.

17. Cf. Ex. xxii. 21, 22, xxiii. 9.

thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

[g Lev. 19. 9. & 23. 22.] 19 ¶ [g] When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, [†] thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

[† Heb. thou shalt not bough it after thee.]

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* [†] afterward: it shall be for the stranger, for the fatherless, and for the widow.

[† Heb. after thee.]

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

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18. Cf. Lev. xix. 33, 34.

19—22. Repeated in substance from Lev. xix. 9 sq. and xxiii. 22. The motive assigned *v.* 22 is the same as in *v.* 18 and xvi. 12.

NOTE on CHAP. XXIV. 1—4.

The A. V. is undoubtedly wrong in placing a full stop at the end of *vv.* 1 and 2. The four *vv.* form only one sentence, the first three being the protasis, &c., *v.* 4 the apodosis as is exhibited in the foot-note. Thus *v.* 4 lays down the law in the supposed case. So the LXX. and the large majority of commentators. It is thus evident that Moses neither institutes nor enjoins divorce. The exact spirit of the passage is given in our Lord's words to the Jews, St Matt. xix. 8; "Moses because of the hardness of your hearts suffered you to put away your wives." Not only does the original institution of marriage as recorded by Moses, Gen. ii. 24, set forth the perpetuity of the bond, but the *vv.* before us plainly intimate that divorce, whilst tolerated for the time, contravenes the order of nature and of God. The divorced woman who marries again is "defiled," *v.* 4, and is grouped in this particular with the adulteress; cf. Lev. xviii. 20. Our Lord then was speaking according to the spirit of the law of Moses when He declared, St Matt. xix. 9, "Whoso marrieth her that is put away doth commit adultery." He was speaking too not less according to the mind of the Prophets, cf. Mal. ii. 14—16. But Moses could not absolutely put an end to a practice which was traditional, and common to the Jews with other Oriental nations. His aim is therefore to regulate and thus to mitigate an evil which he could not extirpate. He enacts therefore in the passage before us (1) that divorce must take place not as heretofore, at the arbitrary will and pleasure of the husband, and by mere word of mouth, but upon reason given and by means of a written and formal document; (2) that the divorced wife who had married a second time shall never return to her first husband. The tendency of these laws is obvious. The former would enforce the preparation of a regular and legal instrument, which, from the nature of the case, would require time and the intervention of public authority to attest its sufficiency and its due execution. Thus a certain delay would necessarily take place, giving opportunity for reconsideration; and the interposition of the magistrates would prevent many frivolous complaints from being treated as grounds for divorce. The other law would admonish the parties that the divorce once consummated would be irreparable, and ought not therefore to be brought about rashly and lightly. It must be added too that Moses withholds the right of divorce altogether where a man slanders his wife as unchaste (xxii. 13—19), or seduces her before marriage (xxii. 28, 29).

The import of the expression "some uncleanness" (ערות דבר, lit. "the nakedness or shame of a thing,") has been variously explained. It was a well-known theme of disputation between the schools of Hillel and Shammai. The former explained it, as the Pharisees (St Matt. xix. 3) seem to have done, in a general manner, as equivalent to anything which made the woman unacceptable to her husband. And this certainly seems borne out by what is said in *v.* 3, where it appears that the second husband might divorce merely on grounds of personal dislike. The other and rival interpreters regard the terms, which are used also in the preceding ch., *v.* 14, as applicable to nothing short of immodest conduct or grave physical defect. Adultery is clearly out of the question, since that was a capital crime (cf. xxii. 20—22). Whichever school be right it is clear that the legislator felt himself constrained to leave in

the husband's hands large powers as regards divorce. Humane restraints and conditions are however imposed on the exercise of that power, and the rights of the wife on her side are not forgotten. It appears from Ex. xxi. 10 that the maid sold to be "a servant," *i.e.* purchased by a man to be a wife, could quit her husband, or master, if he did not perform his duties towards her; and we can hardly doubt that the inferences drawn in much variety by the Jewish doctors (cf. Saalschütz, 'Mos. Recht,' pp. 806, 807 and notes), as to the circumstances under which a wife could enforce divorce, are in the main correct. The freewoman would certainly not be in a worse position than is secured in Ex. l.c. for the bondwoman. Our Lord's words too (St Mark x. 11 and 12) seem to imply that the right of divorce existed equally on both sides. Yet no doubt the initiation of divorce by the wife was extremely rare in the East. It was not however unknown, at any rate in later times, for Salome, the sister of Herod, divorced her husband; cf. Joseph. 'Ant.' XV. 7, and XVIII. 5, 4.

It appears that if the divorced wife did not contract a new marriage her husband might take her back. This has been the immemorial practice of the Jews; and there is certainly nothing to bar it in the passage before us or elsewhere in the law; on the contrary, the spirit of the enactments of Moses is certainly to encourage the preservation of the original tie; the prohibition of re-union in *v.* 4 is limited expressly to the case where a second marriage had been contracted.

CHAPTER XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising seed unto a brother.* 11 *Of the immodest woman.* 13 *Of unjust weights.* 17 *The memory of Amalek is to be blotted out.*

IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 [a] Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ [b] Thou shalt not muzzle the ox when he [†] treadeth out *the corn*.

5 ¶ [c] If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not

[a] 2 Cor. 11. 24.
[b] 1 Cor. 9. 9. 1 Tim. 5. 18.
[†] Heb. *thresheth.*
[c] Matt. 22. 24. Mark 12. 19. Luke 20. 28.

CHAP. XXV. 1—3. Punishment by stripes.

1, 2. These verses form grammatically only one sentence, of which *v.* 2 is the apodosis, as the LXX. correctly gives it. Remove therefore the full stop at end of *v.* 1, and render thus: (1) **If there be a controversy between men, and they come to judgment, and the judges judge them, and justify the righteous and condemn the wicked;** (2) **then it shall be,** &c.

1. *justify the righteous*] On the expression, cf. Ex. xxiii. 7; Prov. xvii. 15.

2. *worthy to be beaten*] Lit. "a son of beating," *i.e.* deserving stripes: cf. a like idiom, iii. 18: 1 S. xx. 31.

Scourging is named as a penalty Lev. xix. 20. The beating here spoken of would be on the back with a rod or stick (cf. Prov. x. 13, xix. 29, xxvi. 3).

3. *Forty stripes he may give him, and not exceed*] The Jews to keep within the letter of the law fixed 39 stripes as the maximum (cf. 2 Cor. xi. 24). Forty signifies the full measure of judgment (Keil) cf. Gen. vii. 12; Num. xiv. 33, 34; but the reason for the limitation is rather to be sought in what is added here, "lest thy brother should seem vile unto thee." The son of Israel was not to be lashed like a slave at the mercy of another. The judge was always to be present to see that the law in this particular was not overpassed.

4. Cf. 1 Cor. ix. 9; 1 Tim. v. 18; and Hos. x. 11. In other kinds of labour the oxen were usually muzzled. When driven to and fro over the threshing-floor in order to stamp out the grain from the chaff, they were to be allowed to partake of the fruits of their labours. The figurative sense of this command is drawn out by St Paul l.c. The Greeks and other heathen frequently treated their labouring animals with great inhumanity, putting sharp bits in their mouths, or keeping them for a long time without drink, before employing them on the threshing-floor. Another inhuman method of preventing them from eating whilst on the threshing-floor is mentioned by Ælian, 'Hist. An.' IV. 25. The expression βοῦς ἐπὶ σωρῷ was proverbial. (Cf. Bochart, 'Hieroz.' II. 40.) The practice of threshing by oxen has retained its hold in the East, as has likewise the humane rule of the text.

marry without unto a stranger: her [1] husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

[1] Or, *next kinsman.*

6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his [1] brother's wife, then let his brother's wife go up to the gate unto the elders, and say, [d] My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

[1] Or, *next kinsman's wife.*
[d] Ruth 4. 7.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

5—10. Law of levirate marriage. The law on this subject is not peculiar to the Jews, but is found (see on Gen. xxxviii. 8) in all essential respects the same amongst various Oriental nations, ancient and modern, and exists at present amongst the South African tribes (Colenso, 'Pent.' § 754); amongst the Arabians (Burckhardt, 'Notes,' I. 112); amongst the Druses (Volney, 'Travels,' II. 80); and amongst the tribes of the Caucasus, (Haxthausen's 'Transcaucasia,' p. 403). It is obvious from Gen. xxxviii., where it appears as familiar and recognized on all hands, that Moses did not originate it; and in fact the rules in these *vv.*, like those upon divorce, do but incorporate existing immemorial usages, and introduce various wise and politic limitations and mitigations of them. The root of the obligation here imposed upon the brother of the deceased husband lies in the primitive idea of childlessness being a great calamity (cf. Gen. xvi. 4, and note), and extinction of name and family one of the greatest that could happen (cf. ix. 14; Ps. cix. 12—15). To avert this the ordinary rules as to inter-marriage are in the case in question (cf. Lev. xviii. 16) set aside. The obligation was onerous (cf. Ruth iv. 6), and might be repugnant; and it is accordingly considerably reduced and restricted by Moses. It did not lie at all unless the brethren "dwell together:" *i.e.* unless they were neighbours. The surviving brother from a distant home was not to be expected to fetch the widow, or perhaps widows, and household, and take them to himself. It would seem (Ruth ii. 20, iii. 9) that the office in such cases devolved on the next neighbouring kinsman; or perhaps the term "brethren" *v.* 5 is to be understood in its more general sense as equivalent to "kinsmen." The fact that these arrangements were well understood superseded the necessity of minutely ruling such points. Moses permits escape from the marriage altogether, therein introducing apparently a new relaxation, if any brother-in-law preferred to submit to reproach; *vv.* 7, 8. In other words, the duty is recognized as one of affection for the memory of the deceased; it is not one which could be enforced at law. That it continued "in viridi observantia" down to the Christian era is apparent from St Matt. xxii. 25 sq., and the parallel passages in St Mark and St Luke.

5. *no child*] Lit. "no son." But the existence of a daughter would clearly suffice, and so the Rabbins have always understood. The daughter would inherit the name and property of the father; cf. Num. xxvii. 1—11.

9. *loose his shoe from off his foot*] In token of taking from the unwilling brother all right over the wife and property of the deceased. Planting the foot on a thing was an usual symbol of lordship and of taking possession (cf. Gen. xiii. 17; Josh. x. 24), and loosing the shoe and handing it to another in like manner signified a renunciation and transfer of right and title (cf. Ruth iv. 7, 8). Ps. lx. 8, and cviii. 9, are also to be noted here, if the expression "over Edom will I cast out my shoe," is rightly understood by the Jewish authorities generally to mean "of Edom will I take possession." Burckhardt ('Notes on the Bedouins,' I. 113) states that when a Bedouin husband divorces a runaway wife, he usually says: "she was my slipper, I have cast her off." The widow here is directed herself, as the party slighted and injured, to deprive her brother-in-law of his shoe.

spit in his face] According to the Rabbins "*before* his face." The Hebrew will bear this sense, but cf. Num. xii. 14. The action of course is intended to aggravate the disgrace conceived to attach to the conduct of the man.

10. *The house of him that hath his shoe loosed*] Equivalent to "the house of the bare-

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag † divers weights, a great and a small.

† Heb. *a stone and a stone.*

14 Thou shalt not have in thine house † divers measures, a great and a small.

† Heb. *an ephah and an ephah.*

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ *c* Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

c Exod. 17. 8.

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

CHAPTER XXVI.

1 *The confession of him that offereth the basket of firstfruits.* 12 *The prayer of him that giveth his third year's tithes.* 16 *The covenant between God and the people.*

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for*

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footed one." To go barefoot was a sign of the most abject condition; cf. 2 S. xv. 30.

11, 12. The last law laid certain burdensome obligations on men for the preservation of the families of their brethren. It is now followed up by another, which imposes a severe penalty on a woman who by a shameless act should endanger or take away the hope of offspring from a man; cf. Ex. xxi. 22. The act in question was probably not rare in the times and countries for which the law of Moses was designed. It is of course to be understood that the act was wilful, and that the prescribed punishment would be inflicted according to sentence of the judges. This is the only mutilation prescribed by the Law of Moses, unless we except the retaliation prescribed as a punishment for the infliction on another of bodily injuries, Lev. xxiv. 19, 20. But that law would seldom be carried out in the letter.

13—19. Of duties towards our neighbour those which occur most frequently will be to the legislator the most important. That of honesty in trade is therefore emphatically enforced once more in conclusion (cf. Lev. xix. 35, 36). It is noteworthy that John the Baptist puts the like duties in the forefront of his preaching (cf. St Luke iii. 12 sqq.); and that "the Prophets" (cf. Ezek. xlv. 10—12; Amos viii. 8; Mic. vi. 10, 11) and "the Psalms" (Prov. xvi. 11, xx. 10, 23), not less than "the Law," specially insist on them. Every part of Scripture in fact gives much prominence to these duties.

13. *divers weights*] Lit. "a stone and a stone;" *i.e.* stones of unequal weights, the lighter to sell with, the heavier to buy with. So in Ps. xii. 2 "a heart and a heart" means "a double-heart." Stones were used by the Jews instead of brass or lead for their weights, as less liable to lose anything through rust or wear.

15. *that thy days may be lengthened in the land*] Cf. iv. 26, v. 16.

17—19. Over against those duties which are summed up in the words "thou shalt love thy neighbour as thyself," there stand however for the Jew another set of an opposite nature towards the enemies of God and His kingdom. It was not after the spirit or mission of the Law (cf. St Luke ix. 55, 56) to aim at overcoming inveterate opposition by love and by attempts at conversion. The law taught God's hatred of sin and of rebellion against Him by enjoining the extinction of the obstinate sinner. The Amalekites were a kindred people (Gen. xxxvi. 15, 16); and living as they did in the peninsula of Sinai, they could not but have well known the mighty acts God had done for His people in Egypt and the Red Sea; yet they manifested from the first a persistent hostility to Israel (cf. Ex. xvii. 8, and note; Num. xiv. 45). They provoked therefore the sentence

an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

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here pronounced, which was executed at last by Saul, 1 S. xv.

CHAP. XXVI. The rehearsal of rights and duties, public and private, terminates in this chapter with two liturgical enactments. These have a clear and close reference to the whole of the preceding legislation, and form a most appropriate and significant conclusion to it. On the performance of its part of that covenant, which the previous books and chapters have set forth, Israel was to be put in possession of God's promises. When these should be realized (*v.* 1) each Israelite is directed, for himself personally and also as one of the covenant people, to make solemn acknowledgment in deed and symbol of God's faithfulness, by presentment of a basket filled with firstfruits, and in word by recitation of the solemn formula prescribed *v.* 3 and *vv.* 5—10. This thanksgiving is so worded as to express the entire dependence of the offerer and his nation upon God's grace and mercy for all they had and all they were, and to check the self-righteous temper which might under a covenant of works be expected to develop itself.

But the continuance of God's blessings was contingent on Israel's obedience. The occasion of the third tithe (*v.* 12) is accordingly appointed as one for making solemn declaration and profession on the part of each Israelite that he personally had acquitted himself of the several obligations laid by the law upon him (*vv.* 13, 14), and for prayer based upon that avowal that God on His side would be pleased still to bless His faithful people (*v.* 15).

2. *thou shalt take of the first of all the fruit of the earth*] As the fruit was visible proof of their being in possession of the land, so the presentation of the first of their fruit to God was an act of confession that they owed that blessing to Him.

On the subject of Firstfruits see note on Lev. xxiii. 10 sqq.

The firstfruits here in question are to be distinguished alike from those offered in acknowledgment of the blessings of harvest (cf. Ex. xxii. 29; Lev. xxiii. 10—17) at the feasts of Passover and Pentecost, and also from the offerings prescribed Num. xviii. 8 sqq. The latter consisted of *preparations* from the produce of the earth, such as oil, flour, wine, &c.; whilst those here meant are of the raw produce: the former were national and public offerings, those of this chapter are private and personal ones. The whole of the firstfruits belonged to the officiating priest.

On the mode in which this duty of presenting the firstfruits was actually performed see note on Lev. l. c.

5. *A Syrian ready to perish was my father*] The reference is shown by the context to be to Jacob, as the ancestor in whom particularly the family of Abraham began to develop into a nation (cf. Is. xliii. 22, 28, &c.). Jacob is called *a Syrian* (lit. Aramæan), not only because of his own long residence in Syria with Laban (Gen. xxix.—xxxi.), as our Lord was called a Nazarene because of his residence at Nazareth, but because he there married and had his children (cf. Hos. xii. 12); and might be said accordingly to belong to that more than to any other land. The designation of Jacob as a Syrian, found here only, has led some of the Targums and Versions, also Luther, and others, to render very differently, understanding the Syrian to be Laban; "A Syrian was destroying, or almost destroyed, my father:" "Syrus persequebatur patrem meum," Vulg. But this sense of the word (*ābhad*) is unparalleled. The rendering of LXX. (Συρίαν ἀπέβαλεν ὁ πατήρ μου) is singular, and irreconcileable with the present punctuation. Others render the word (*ābhad*) "wandering," as in Ps. cxix. 176 (so Gesen. 'Thesaur.,' Rosenm., Maurer, &c.). They refer, as against the rendering adopted by A. V., to the fact that Jacob, though he led a nomadic life, was yet wealthy and powerful. Our rendering of the word is

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* [a]the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

[a] chap. 14. 28.

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them:*

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the

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however supported by Job xxix. 13; Prov. xxxi. 6, &c.; and as regards the fact, seems sufficiently sustained by the narrative of Gen. xxxi.; cf. xxxv. 3, xlii. 2, xliii. 2, 8, &c.

went down into Egypt] Cf. Gen. xlvi.

became there a nation] Cf. ch. vii. 7.

6 and 7. Cf. Ex. i., ii., and iv.

8. *the LORD brought us forth*] Cf. Ex. xii., xiii.

with signs, and with wonders] Cf. iv. 34.

9. *a land that floweth with milk and honey*] Cf. Ex. iii. 8.

11. *thou shalt rejoice*, &c.] Cf. xii. 7, 12, xvi. 11.

12. Each third year the second or vegetable tithe, instead of being taken as in other years to the Sanctuary, was to be employed at home in hospitality and charity (cf. xiv. 28, 29). The LXX. exactly give the true sense in this verse, τὸ δεύτερον ἐπιδέκατον δώσεις τῷ Λευίτῃ κ.τ.λ. But this third year's tithe, though really only the ordinary second tithe diversely applied, is usually called the third tithe (Tobit i. 7, 8; Joseph. 'Ant.' IV. 8. 22). The seventh year being Sabbatical, and no tithes being payable in it (cf. Ex. xxiii. 10 sqq.), the "third year, the year of tithing" here alluded to, would be each third and sixth of the septennial cycle. As in each of these years the whole triennial series of tithe obligations would have been completed, the Israelite is appropriately called upon, "when he had made an end of tithing the third year," to make solemn profession before God that he had discharged each and all as they fell due, and applied them as the law appointed. A strict fulfilment of the onerous and complicated tithe obligations was a leading part of the righteousness of the Pharisees: cf. St Matt. xxiii. 23.

The Jewish doctors, in full conformity with the spirit of this passage, required the faithful Israelite on the Preparation Day of Passover in each fourth and seventh year solemnly to examine himself whether he had faithfully and punctually paid all the sacred dues in the three preceding years, and to make restitution and satisfaction for all shortcomings. On the last day of Passover, at evening sacrifice, the pilgrim before he returned home was to recite before God the avowal and prayer, *vv.* 13—15 (cf. Dr Ginsburg in Kitto's 'Encycl.' art. 'Tithe:' and on the whole subject of Tithes cf. Introd. § 5).

14. *I have not eaten thereof in my mourning*] When the Israelite would be unclean, cf. Lev. vii. 20, xxi. 1 sqq.

neither have I taken away ought thereof for any unclean use] Rather perhaps, "I have not separated any of them when unclean." Vulg. very closely, "nec separavi ea in qualibet immunditia."

LORD my God, *and* have done according to all that thou hast commanded me.

[b] Isai. 63. 15.

15 [b]Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

[c] chap. 7. 6.

18 And [c]the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAPTER XXVII.

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses pronounced on mount Ebal.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

[a] Josh. 4. 1.

2 And it shall be on the day [a]when ye shall pass over Jordan unto the land which the LORD thy God giveth

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nor given ought thereof for the dead] Others, as perhaps LXX. (τῷ τεθνηκότι), "to the dead," with reference apparently to the superstitious custom of placing food on or in tombs (cf. Juv. 'Sat.' v. 85, "feralis cœna"). Probably however it is the funeral expenses, and more especially the usual feast for the mourners, which are meant (cf. Jer. xvi. 7; Ezek. xxiv. 17; Hos. ix. 4; Tob. iv. 17). The dedicated things were to be employed in glad and holy feasting, not therefore for funeral banquets, for death and all associated with it was regarded as unclean.

15. Cf. Is. lxiii. 15; lxvi. 1.

16—19. A brief and earnest exhortation by way of conclusion to the second and longest discourse of the book. The people is reminded that its troth was plighted to God, as God's covenant was on His part established towards them. Moses entreats them therefore to be faithful, that God too might manifest His faithfulness in exalting them as He had promised.

17. *Thou hast avouched*] Lit. "made to say:" the word occurs in this form only in this and next *v.* The sense is: "Thou hast given occasion to the Lord to say that He is thy God," *i.e.* by promising that He shall be so. Cf. Ex. xxiv. 7; Josh. xxiv. 14—25.

18. Cf. Ex. xix. 5, 6, notes and reff.

19. Cf. Jer. xiii. 11, xxxiii. 9.
an holy people] Cf. vii. 6, and reff.

CHAP. XXVII. The law having been reiterated with special reference to the circumstances of the people when settled in the promised land, Moses in a third discourse, contained in chapters xxvii.—xxx., proceeds more specially to dwell on its sanctions. In these chapters he sets before Israel in striking and elaborate detail the blessings which would ensue upon faithfulness to the covenant, and the curses which disobedience would involve. The xxviith chapter introduces this portion of the book by enjoining the erection of a stone monument on which the law should be inscribed as soon as the people took possession of the promised inheritance (*vv.* 1—10); and by next prescribing the liturgical form after which the blessings and cursings should be pronounced (*vv.* 11—26).

1—10. The erection of the stones as here prescribed "on the day when Israel passed over Jordan unto the land which the LORD gave him," and the inscription of the law on those stones, was a symbolical act declaring on the part of the people that they took possession of the land by virtue of their covenant with God, and on condition of their own faithfulness thereto. These acts, as also the preservation of the two tables in the ark of the covenant (cf. xxxi. 26), were witness against the people in case they should break their vows.

1. *Moses with the elders*] The elders are no doubt associated with Moses here because he was near the end of his office, and henceforth it would devolve on them to require what was due to God.

2. *on the day when ye shall pass over Jordan*] The expression "on the day" is used here, as

thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: [b] thou shalt not lift up *any* iron *tool* upon them.

[b] Exod. 20. 25. Josh. 8. 31.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

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so often (*e.g.* Gen. ii. 4; Num. iii. 1), in a broad sense, and is equivalent to "at the time when." Vulg. "cum transieritis Jordanem." Cf. in *v.* 3, *when thou art passed over*, and *v.* 4, *when ye be gone over*. In fact the command was carried out by Joshua (viii. 30—35), as soon after the passage of Jordan as circumstances permitted (cf. notes there).

thou shalt set thee up great stones, and plaister them with plaister] The stones here named are not those of which the altar (*v.* 4) was to be built, but are to serve as a separate monument witnessing to the fact that the people took possession of the land by virtue of the law inscribed on them and with an acknowledgment of its obligations.

3. *And thou shalt write upon them all the words of this law*] Thus attesting at once their duty and their resolve to observe that which themselves thus placed in durable record. Cf. the injunction to the king, xvii. 18. It is evident that the design is to set forth *all* the obligations of the people on their side of the covenant; hence we must not restrict the expression *all the words of this law* (cf. Josh. i. 8; viii. 34) to the Decalogue, since that was but a summary and abridgment of those obligations, nor would the "great stones" of *v.* 2 be required to contain the Decalogue only; nor yet to the following blessings and cursings, which certainly could not be properly described by the words of the text; nor yet to the book of Deut. only. The words can only mean all the laws revealed from God to the people by Moses. In these would not be included the historical, didactic, ethnological, and other non-legislative matter comprised in the Pentateuch, but simply its legal enactments, regarded by the Jews as six hundred and thirteen in number. The exhibition of laws in this manner on stones, pillars, or tablets, was familiar to the ancients. Knobel quotes Apollodorus in the Scholiast on Aristoph. 'Nub.' 447: οἱ ἀρχαῖοι λίθους ἱστάντες εἰώθεσαν τὰ δόξαντα ἐν αὐτοῖς ἀναγράφειν: and Polyb. XXVI. 1. 4, who uses παραβῆναι τὰς στήλας as a kind of proverbial expression. The laws were probably graven in the stone, as are for the most part the Egyptian hieroglyphics, the "plaister" being afterwards added to protect the inscription from the weather.

4. *in mount Ebal*] Cf. xi. 29; Josh. viii. 30. The Samaritan Pentateuch and Version read here *Gerizim* instead of Ebal; and are followed by Kennicott, Semler, Geddes, Boothroyd, Colenso, &c. But the Hebrew MSS. and all ancient versions, except the Samaritan (even LXX. which follows elsewhere the Samaritan very closely), are unanimous, and far outweigh the authority of the Samaritan. The original text was probably, as nearly all modern authorities hold, altered in order to lend a show of scriptural sanction to the Samaritan temple on Mount Gerizim.

The erection of the altar, the offering thereon burnt offerings and peace offerings (*vv.* 6, 7), the publication of the law in writing, form altogether a solemn renewal of the covenant on the entrance of the people into the promised land, and recall the ceremonies observed on the original grant of the covenant at Sinai. And Ebal, the mount of cursing, was the fitting spot on which to celebrate them. For the curses were the penalties under which the children of Israel bound themselves to keep the law. Suitably also was the same place selected as that in which were to be set up both the monumental stones containing the law, and the altar at which the covenant was to be renewed. We must note too the fact that *vv.* 15 sqq. set out verbatim the curses only, the blessings being omitted. The law because of man's sinfulness brings on him first and chiefly a curse; cf. xxxi. 16, 17; Gal. iii. 10.

5. *thou shalt not lift up any iron tool upon them*] Cf. Ex. xx. 25.

6, 7. *burnt offerings...peace offerings*] As on the establishment of the covenant at Sinai. Cf. Ex. xxiv. 5.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal † to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

† Heb. *for a cursing.*

14 ¶ And [c] the Levites shall speak, and say unto all the men of Israel with a loud voice,

[c] Dan. 9. 11.

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. And all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

9, 10. An appeal for attention, made apparently because of the special importance of what follows.

11—26. Form and manner of the solemn blessing and cursing. These had already been prescribed xi. 29, 30, and were carried out by Joshua; cf. Josh. viii. 32—35: where see notes. The solemnity was apparently designed only for the single occasion on which it actually took place.

12, 13. The tribes appointed to stand on Gerizim to bless the people all sprang from the two wives of Jacob, Leah and Rachel. All the four tribes which sprang from the handmaids Zilpah and Bilhah are located on Ebal. But in order, as it would seem, to effect an equal division two tribes are added to the latter from the descendants of the wives, that of Reuben, probably because he forfeited his primogeniture, Gen. xlix. 4; and of Zebulun, apparently because he was the youngest son of Leah.

The transaction presents itself as a solemn renewal of the covenant made by God with Abraham and Isaac, but more especially with Jacob and his family. Accordingly the genealogical basis of the "twelve patriarchs" (cf. Acts vii. 12), the sons of Jacob, is here assumed. The tribes of Ephraim and Manasseh are merged in the name of Joseph, their father; and Levi, although the tribe is so often spoken of in this book as having for secular purposes no part or lot with his brethren (cf. xiv. 27, xviii. 1, 2), regains on this occasion his place collaterally with the others. And thus whilst "the Levites" are in *v.* 14 appointed to utter aloud, and no doubt in chorus, the communication and the benediction, we find nevertheless, *v.* 12, Levi amongst the tribes which had to make response. "The Levites" of *v.* 14 are no doubt "the priests the Levites" (cf. Josh. viii. 33), in whom the ministerial character attaching to the tribe was more particularly manifested. The rest of the tribe of Levi would stand side by side with the others to occupy its own place in ratifying the covenant by its "Amen." It is noteworthy that the group of tribes which stood on Gerizim far exceeded the other in numbers and in importance, thus perhaps indicating that even by the Law the blessing should at length prevail.

15. The arrangements of this striking solemnity are more nearly indicated in Josh. viii. 32 sqq.: where see notes. The "Amen" attested the conviction of the utterers that the sentences to which they responded were true, just, and certain: so in Num. v. 22, and in our own Commination Office, which is modelled after this ordinance of Moses.

15—26. Twelve curses against transgressions of the covenant. The first eleven are directed against special sins which are selected by way of example, the last comprehensively sums up in general terms and condemns all and every offence against God's law.

Cursed be the man that maketh any graven or molten image] Cf. iv. 16, v. 8; Ex. xx. 4, 23; Lev. xxvi. 1.

putteth it in a secret place] This and the other maledictions seem especially to aim at those forms of guilt which could be most easily screened from human justice.

16. Cf. xxi. 18; Lev. xix. 3.

17. Cf. xix. 14 and reff.

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 [d]Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

[d] Ezek. 22. 12.

26 [e]Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

[e] Gal. 3. 10.

CHAPTER XXVIII.

1 The blessings for obedience. 15 The curses for disobedience.

AND it shall come to pass, [a]if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

[a] Lev. 26. 3.

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy [1]store.

[1] Or, *dough*, or, *kneading-troughs*.

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18. Cf. Lev. xix. 14.

19. Cf. xxiv. 17 and reff.

20. Cf. xxii. 30.

21. Cf. Lev. xviii. 23, xx. 15.

22. Cf. Lev. xviii. 9, xx. 17.

23. Cf. Lev. xviii. 17, xx. 14.

24. Cf. xix. 11 sqq.

25. Cf. Ex. xxiii. 7, 8.

26. Cf. xxviii. 15; Ps. cxix. 21; Jer. xi. 3. The blessings, as has been already observed, are not given. No doubt when the solemnity was enacted by Joshua they ran *mutatis mutandis* in the same formula as the curses, and they were probably (as the Mishna says, see Surenhusius, 'Mish.' III. 262) delivered alternately with the several corresponding curses: "Blessed is he that maketh not any graven image," &c.

CHAP. XXVIII. Having enjoined the solemn rehearsal of the blessings and the cursings, Moses next enlarges upon them, and describes in detail their effect and import. His object is of course to impress upon his hearers clearly and fully the momentous consequences of their own acts, whether for good or for evil. A comparison of this chapter with Ex. xxiii. 20—23 and Lev. xxvi. will shew how he here resumes and amplifies the promises and threats already set forth in the earlier records of the law. The blessings are declared in fourteen *vv.*; the curses require nearly four times as many. Thus here again the curse is the more conspicuous feature in the law. The language rises in this chapter to the sublimest strains, especially in the latter part of it; and the prophecies respecting the dispersion and degradation of the Jewish nation in its later days are amongst the most remarkable in scripture. They are plain, precise, and circumstantial; and the fulfilment of them has been literal, complete, and undeniable. Dean Jackson, 'On the Creed,' I. 27—30, draws out the argument derivable from this particular prophecy with fulness and care, and applies it to establish the inspiration and authority of scripture.

1—14. The Blessing. As in the closing words of the exposition of the Law, xxvi. 19, so here, exaltation is promised to Israel on condition of obedience. The condition is very emphatically stated at the beginning (*vv.* 1, 2), middle (*v.* 9), and close (*vv.* 13, 14) of this portion of the discourse; and the several blessings enumerated appear as directly consequent on its performance. The six repetitions of the word "blessed" introduce the particular forms which the blessing would take in the various relations of life.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy [1]storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

[1] Or, *barns.*

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And [b]the LORD shall make thee plenteous [1]in goods, in the fruit of thy [†]body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

[b] chap. 30. 9, &c. [1] Or, *for good.* † Heb. *belly.*

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and [c]thou shalt lend unto many nations, and thou shalt not borrow.

[c] chap. 15. 6.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, [d]if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

[d] Lev. 26. 14. Lam. 2. 17. Mal. 2. 2. Baruch 1. 20.

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto [†]for

† Heb. *which thou wouldest do.*

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5. *Blessed shall be thy basket*] The word translated "basket" (*tene*) occurs only again in xxvi. 2, where its sense is determined alike by the connexion and by the immemorial practice of the Jews. The basket or bag was a customary means in the East for carrying about whatever might be needed for personal uses; cf. St John xiii. 29; Juv. 'Sat.' III. 14, "Judæis, quorum cophinus fœnumque supellex."

store] Rather **kneading-trough**, as the word is properly rendered in Ex. viii. 3 and xii. 34. Others render "what was left;" so LXX. Vulg. and Luther. But see note on Ex. xii. 34. The blessings here promised relate, it will be observed, to private and personal life: in *v.* 7 those which are of a more public and national character are brought forward.

6. Cf. Ps. cxxi. 8.

8. *storehouses*] The Hebrew word (*āsām*) is Aramaic, and only used here and in Prov. iii. 10. See Gesen. s. v.

9. *as he hath sworn unto thee*] The oath with which God vouchsafed to confirm His promises to the patriarchs (cf. Gen. xxii. 16; Heb. vi. 13, 14) contained by implication these gifts of holiness and eminence to Israel (cf. Ex. xix. 5, 6).

13. Cf. *v.* 44.

15—68. The Curses.

15—19. The Blessings are promised in six forms (*vv.* 3—6) as rewards of obedience, and the results of the contrary conduct are set forth in manner and number corresponding. The special modes in which these threats should be executed are described in five groups of denunciations, *vv.* 20—68.

20—26. First series of judgments. The curse of God should rest on all they do, and

to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 [e] The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the [1] sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

[e] Lev. 26. 16.

[1] Or, drought.

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be [†] removed into all the kingdoms of the earth.

[†] Heb. *for a removing.*

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only op-

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should issue in manifold forms of disease, in famine, and in defeat in war.

20. *cursing*] Cf. Mal. ii. 2.

vexation] Rather **confusion**: the word is used (vii. 23; 1 S. xiv. 20) for the panic and disorder with which the curse of God smites His foes.

21. *the pestilence*] The word is a general term (cf. Lev. xxvi. 25; Hab. iii. 5); the painful symptoms and concomitants of the pestilence are set forth in the next verse.

22. *with a consumption, and with a fever*] Cf. Lev. xxvi. 16. The Hebrew words occur only in these two places.

with the sword] Others "drought" or "heat." But see Note at end of chapter.

with blasting, and with mildew] The same words occur together Amos iv. 9. They are derived from roots signifying respectively "to be black," "to be yellow." The former denotes (cf. Gen. xli. 23) the result of the scorching east wind, the latter that of an untimely blight falling on the green ear, withering it and marring its produce.

23. Cf. Lev. xxvi. 19.

24. When the heat is very great the atmosphere in Palestine is often filled with dust and sand; the wind is a burning sirocco, and the air comparable to the glowing heat at the mouth of a furnace. Cf. Robinson, 'B. R.' II. 123.

25. *The LORD shall cause thee to be smitten before thine enemies*] Cf. Lev. xxvi. 17, 37; Is. xxx. 17.

shalt be removed] Lit. "shall be for a removing." The threat differs from that of Lev. xxvi. 33, which refers to a dispersion of the people amongst the heathen. Here it is meant that they should be tossed to and fro at the will of others, driven from one country to another without any certain settlement. Israel should be, so to speak, a ball for all the kingdoms of the earth to play with (Schultz). Contrast v. 10; and for the word cf. Jer. xv. 4, xxiv. 9; Ezek. xxiii. 46, &c.

26. Cf. Ps. lxxix. 2, 3. This was looked upon with the greatest horror; cf. Joseph. 'Bell. Jud.' IV. 5. 6; Sophocles, 'Antig.' 26 sqq.

27—37. Further working of the curse of God on the body, soul, and outward circumstances of the sinners.

27. *the botch of Egypt*] Rather **boil**, as the word is translated in Ex. ix. 9, where see note.

the emerods] Cf. 1 S. v. 6, 9. The Hebrew word signifies tumours merely.

with the scab (cf. Lev. xxi. 20), *and with the itch*] Various forms of the loathsome skin diseases which are common in Syria and Egypt.

28. Mental maladies shall be added to those sore bodily plagues, and should (29—34) reduce the sufferers to powerlessness before their enemies and oppressors.

madness] LXX. παραπληξία: cf. Jer. xxv. 16—18.

blindness] Most probably mental blindness; cf. Lam. iv. 14; Zeph. i. 17; 2 Cor. iii. 14, sqq.

astonishment] Cf. Jer. iv. 9.

29. *thou shalt grope*] Cf. Is. lix. 10.

pressed and spoiled evermore, and no man shall save *thee.*

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: [f]thou shalt plant a vineyard, and shalt not †gather the grapes thereof.

[f] chap. 20. 6.
† Heb. *profane*, or, *use it as common meat.*

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and †shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them.*

† Heb. *shall not return to thee.*

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become [g]an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

[g] 1 Kin. 9. 7. Jer. 24. 9. & 25. 9.

38 [h]Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.

[h] Mic. 6. 15. Hag. 1. 6.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes;* for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit.*

41 Thou shalt beget sons and daughters, but †thou shalt not enjoy them; for they shall go into captivity.

† Heb. *they shall not be thine.*

42 All thy trees and fruit of thy land shall the locust ‖consume.

‖ Or, *possess.*

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou

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no man shall save thee] Cf. Lam. v. 8.

30. *Thou shalt betroth a wife*] Cf. Jer. viii. 10.

thou shalt build an house] Cf. Amos v. 11; Micah vi. 15; Zeph. i. 13.

shalt not gather the grapes thereof] Lit. "use it as common," or profane it; cf. xx. 6, and note.

31. *shall not be restored*] Lit. "return."

32. *Thy sons and thy daughters shall be given unto another people*] Cf. 2 Chron. xxix. 9.

there shall be no might in thine hand] Keil renders "thy hand shall not be towards God." The rendering of A. V. is preferable; cf. Gen. xxxi. 29 and note.

33. Cf. Neh. ix. 36, 37; Jer. v. 17.

35. Cf. *v.* 27 and Is. i. 6.

36. *and thy king*] Cf. note on xvii. 14.

38—48. The curse is described as working on every kind of labour and enterprise, until it had accomplished the total ruin of the nation, and its subjection to its enemies.

38. Cf. Mic. vi. 15; Hag. i. 6; Joel i. 4.

39. *worms*] *i.e.* the vine-weevil, the convolvulus of Pliny, 'Nat. Hist.' XVII. 47, and Cato, 'de Re Rustica,' chap. 95, who prescribe elaborate precautions against its ravages. Plautus, 'Cistell.' IV. 2, calls it "involvulus:" ("*La.* Imitatur nequam bestiam, et damnificam. *Ph.* Quamnam amabo? *La.* Involvulum, quæ in pampini folio intorta, implicat se"). Bochart, 'Hieroz.' Part II. Lib. IV. ch. 27, identifies this worm with that called ἴξ or ἴψ by the Greeks.

40. *thine olive shall cast his fruit*] Render **shall fall off.** See Note at end of chapter.

41. *they shall go into captivity*] Cf. Lam. i. 5.

42. *shall the locust consume*] Lit. "possess," a word in this connection even more forcible.

43, 44. Contrast *vv.* 12 and 13.

shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things;*

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not † understand;

50 A nation † of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And [i] thou shalt eat the fruit of thine own † body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and

† Heb. *hear.*
† Heb. *strong of face.*

[i] Lev. 26. 29. 2 Kin. 6. 29. Lam. 4. 10. Baruch 2. 3.
† Heb. *belly.*

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46. *for ever*] Yet "the remnant" (Rom. ix. 27, xi. 5) would by faith and obedience become a holy seed.

47. Cf. Neh. ix. 35—37; ch. xxxii. 15.

48. Cf. Jer. xxviii. 14.

49—58. The calamities and horrors which should ensue when Israel should be subjugated, as was denounced in the preceding *vv.*, by its foreign foes.

49. *The LORD shall bring a nation against thee from far*] This, as other features of the description (cf. Jer. iv. 13, v. 15; Lam. iv. 19; Hab. i. 8), apply undoubtedly to the Chaldeans, and in a degree to other nations also whom God raised up as ministers of vengeance upon apostate Israel (*e.g.* the Medes, cf. Is. xiii. 17, 18). But it only needs to read this part of the denunciation, and to compare it with the narrative of Josephus, 'De Bell. Jud.' VI. to see that its full and exact accomplishment took place in the wars of Vespasian and Titus against the Jews, as indeed the Jews themselves generally admit.

49. *the eagle*] The Roman ensign; cf. St Matt. xxiv. 28.

50. *A nation of fierce countenance*] Lit. "strong or firm of face." So in the prediction of the Roman power, Dan. viii. 23. Cf. Prov. vii. 13, xxi. 29.

52. *And he shall besiege thee*] This part of the prophecy received various minor fulfilments before the crowning accomplishment of it by the Romans. Cf. 2 K. vi. and xxv.

53. Cf. Lev. xxvi. 29 and reff.; 2 K. vi. 28, sqq.

54. *his eye shall be evil*] *i.e.* grudging; cf. xv. 9.

tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her †young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

† Heb. *afterbirth.*

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD †bring upon thee, until thou be destroyed.

† Heb. *cause to ascend.*

62 And ye shall be left few in number, whereas ye were [k]as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

k chap. 10. 22.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine

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57. *And toward her young one*] The word translated "young one" means "afterbirth;" and this verse is probably to be taken as setting forth the reason why "the delicate woman" would have an "evil eye" toward her husband: *i.e.* she would grudge him his share. "Idque ob secundinam suam et ob filios" (Rosenm.). The Hebrew text in fact suggests an extremity of horror which the A. V. fails to exhibit. Cf. 2 K. vi. 29; and Josephus, 'De Bell. Jud.' VI. 3. 4.

58—68. Ultimate issues of the curse in the uprooting of Israel from the promised land, and its dispersion amongst other nations.

58. *in this book*] *i.e.* in the book of the Law, or the Pentateuch in so far as it contains commands of God to Israel. Deut. is included, but not exclusively intended. So *v.* 61; cf. xxvii. 3 and note, xxxi. 9 and note.

this glorious and fearful name] Cf. Ex. vi. 3; Lev. xxiv. 11, sqq.

60. *all the diseases of Egypt*] Cf. vii. 15 and note.

62. *ye shall be left few in number*] See the same threat iv. 27.

ye were as the stars of heaven] Cf. x. 22; Neh. ix. 23.

63. *rejoiced over you to do you good*] Cf. xxx. 9; Jer. xxxii. 41.

rejoice over you to destroy you] Cf. Prov. i. 26.

64. *the LORD shall scatter thee*] Cf. iv. 27, 28; Lev. xxvi. 33; Neh. i. 8; Jer. xvi. 13; Ecclus. xlviii. 15; Joseph. 'De Bell. Jud.' VI. 9. 2.

65. Cf. Lev. xxvi. 36; Amos ix. 4.

66. *thy life shall hang in doubt before thee*] Lit. "thy life shall be hanging before thee," *i.e.* shall be hanging as it were on a thread, and that before thine own eyes. The Fathers (Iren. 'Adv. Hær.' IV. 23, V. 23; Tertullian, 'Contr. Jud.' XI.; Lactant. 'de Ver. Sap.' IV. 18; Athanas. 'de Incar.' XXXV. and others) regard this passage as suggesting in a secondary or mystical sense Christ hanging on the cross, as the life of the Jews who would not believe in Him.

67. Cf. Job vii. 4.

heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

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68. *bring thee into Egypt again with ships*] This is the climax. As the exodus from Egypt was as it were the birth of the nation into its covenant relationship with God, so the return to the house of bondage is in like manner the death of it. The mode of conveyance, "in ships," is added to heighten the contrast. They crossed the sea from Egypt with a high hand, the waves being parted before them. They should go back again cooped up in slave-ships. Cf. Hosea viii. 13, ix. 3.

by the way whereof I spake unto thee, Thou shalt see it no more again] An explanation, not of the words "in ships," but of the preceding threat that they should be brought back to Egypt; cf. xvii. 16. With the *v.* cf. Jer. xlii. and xliii.; Hos. viii. 13, ix. 3.

there ye shall be sold] Rather, "there shall ye offer yourselves, or be offered for sale." This denunciation was literally fulfilled on more than one occasion: most signally when many thousand Jews were sold into slavery and sent into Egypt by Titus (cf. Joseph. 'De Bell. Jud.' VI. 9. 2); but also under Hadrian, when numbers were again sold at Rachel's grave. Cf. Jerome on Jer. xxxi.

no man shall buy you] *i.e.* no one shall venture even to employ you as slaves, regarding you as accursed of God, and to be shunned in everything.

NOTES on CHAP. XXVIII. 22, and 40.

v. 22.

The rendering "drought," "heat," is supported by Samar., Vulg., Luth., Geddes, Gesen., &c., but would seem to require a change in the pointing; cf. Gen. xxxi. 40. The A. V. is supported by LXX. (φόνῳ), Saad., and the majority of authorities of all kinds. The judgment of drought too is introduced in what immediately follows.

v. 40.

The verb ישל is best taken with Fürst, Gesen., Knobel, and most authorities as the Kal. Fut. of נשל, used intransitively. Keil however, with Schultz and some others, hold it to be the Niphal of another verb שלל, and the sense would thus be "shall be spoiled or plundered." A like difference of opinion exists on xix. 5, where a form occurs which probably belongs to the same verb.

CHAPTER XXIX.

1 *Moses exhorteth them to obedience, by the memory of the works they have seen.* 10 *All are presented before the Lord to enter into his covenant.* 18 *The great wrath on him that flattereth himself in his wickedness.* 29 *Secret things belong unto God.*

THESE *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

CHAP. XXIX. This and the following chapter contain the address of Moses to the people on the solemn renewal of the covenant. The people were now on the borders of the promised land, ready to enter in and take possession of that which God on His side had stipulated. It was fitting therefore that in doing so they should once more on their side recognize the obligations under which they were laid. The renewal of the covenant in the land of Moab did not consist in any revision or alteration of stipulations, nor in a repetition of the sacrifices and the blood-sprinkling (cf. Ex. xxiv.), with which the compact was ratified at Sinai. These acts remained still valid, and all that was necessary was a declaration on the part of God that His promises and purposes towards them still continued in force; and on the part of the people a new and solemn profession of their duties, and a vow to discharge them. This it was the more incumbent on them to make, and on Moses to require, because thus far, as Moses reminded them in ch. i., they had repeatedly broken their engagements to God.

After making appeal to God's past mercies (*vv.* 1—9), Moses summons the people to pledge themselves anew to the covenant (*vv.* 10—15), denouncing once more rejection of them by God in case of their apostasy (*vv.* 16—29); but promising restoration upon their repentance (xxx. 1—14). Finally he

2 ¶ And Moses called unto all Israel, and said unto them, [a]Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

[a] Exod. 19. 4.

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 [b]Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

[b] chap. 4. 6. Josh. 1. 7. 1 Kin. 2. 2.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest [†]enter into

[†] Heb. *pass.*

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solemnly sets before them the blessing and the curse, and adjures them to choose the blessing (*vv.* 15—20).

1. This *v.* is added to the last chapter in the Hebrew text of most editions; and so Gedd., Knob., Schultz, Wogue, and the Jewish authorities generally, who regard it, and probably correctly (cf. the very similar case Lev. xxvi. 46), as a recapitulation. The division of the A. V. is however that of LXX. and Vulg.

2. Cf. Ex. xix. 4.

3. *The great temptations*] Cf. iv. 34, vii. 19.

4. *Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear*] Ability to understand the things of God is the gift of God (cf. 1 Cor. ii. 14); yet man is not guiltless if he lacks that ability. The people had it not because they had not felt their want of it, nor asked for it. God makes a like complaint of the people *v.* 29; as does St Paul in later days, 2 Cor. iii. 14, 15. It is needless either to turn the passage interrogatively (as Clericus) "hath God given?" or (with Grotius and others, after Maimonides) to explain "given" as really meaning "received;" "non accepistis cor intelligens." Cf. Is. vi. 9, 10, lxiii. 9, 10, 17; Ezek. xii. 2; St Matt. xiii. 14, 15; St John viii. 43; Acts xxviii. 26, 27.

5. *And I have led you forty years*] Cf. i. 3, viii. 2.

your clothes are not waxen old] Cf. viii. 4 and note.

6. Cf. viii. 3. Moses passes imperceptibly into an address as from God Himself, on Whose behalf he was standing before the people; so in xi. 13, 14.

7. Cf. ii. 32, iii. 1.

8. Cf. iii. 12, 13.

9. Cf. iv. 6; Josh. i. 7.

that ye may prosper] Literally "that ye may act wisely;" so perhaps in xxxii. 29; Josh. i. 7; 1 K. ii. 3. The connexion of the two ideas of wisdom in conduct and prosperity in circumstances is noteworthy.

10—15. Summons to enter anew into the Covenant.

10. *your captains of your tribes, your elders, and your officers, with all the men of Israel*] The A. V. here follows the LXX. But the Hebrew strictly construed runs thus: **your captains, your tribes, your elders, and your officers, every man of Israel.** The word "tribes" apparently denotes all not in office.

11. The covenant was national, and therefore embraced all the elements which make up the nation. The "little ones" would of course be represented by their parents or guardians; the absent (*v.* 15) by those present; nor were the servants and proselytes to be excluded (cf. Acts ii. 39). The text is fairly alleged in justification of the Church's practice of admitting little ones into covenant with God by baptism, and accepting promises made on their behalf by sponsors.

thy stranger] LXX. "the proselyte." Cf. Ex. xii. 38, 48.

the hewer of thy wood] Cf. Josh. ix. 21 sqq.

covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their †idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth ‖gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the ‖imagination of mine heart, to add †drunkenness to thirst:

20 The LORD will not spare him, but then the anger of the LORD and

† Heb. *dungy gods.*

‖ Or, *a poisonful herb.* Heb. *rosh.*

‖ Or, *stubbornness.*

† Heb. *the drunken to the thirsty.*

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15. *with him that is not here with us*] *i.e.*, as the Jews explain, posterity; which throughout all generations was to be taken as bound by the act and deed of those present and living.

16—29. The appeal just made is enforced by another warning against apostasy, and declaration of the fearful judgments which would follow upon it.

16, 17. These *vv.* are not parenthetic as in the A. V. *V.* 18 stands in close connexion, not with *v.* 15, but with what immediately precedes. The people is reminded (*vv.* 16, 17) of what it had itself witnessed, in Egypt and on its journey, of the vileness of idolatry, and that experience is urged (*v.* 18) as a motive for shunning that heinous sin.

17. *idols*] Marg. "dungy gods;" *i.e.* clods or stocks which can be rolled about; cf. Lev. xxvi. 30.

18. *whose heart turneth away*] Cf. xi. 16.

lest there should be among you a root that beareth gall and wormwood] The word (*rōsh*) here and in xxxii. 32 rendered "gall," is in Hos. x. 4 translated "hemlock." It is the name of a plant of intense bitterness, and (cf. Hos. x. 4) of quick growth; and is therefore repeatedly used in conjunction with "wormwood" (cf. Jer. ix. 15, Lam. iii. 19; Amos vi. 12), to express figuratively the nature and effects of sin (cf. Acts viii. 23; Heb. xii. 15). The Hebrew word means "a head," and is no doubt descriptive of the plant, which grew to a tuft. Some identify the herb with colocynth, others with tares, Gesen., more probably, with the poppy. Hence the "water" (*i.e.* juice) "of gall" (Jer. viii. 14, xxiii. 15) would be opium. This would explain its employment in the stupefying drink given to criminals at the time of execution (cf. Ps. lxix. 21; St Matt. xxvii. 34), and the use of the word as synonymous with poison (cf. xxxii. 33; Job xx. 16).

wormwood] Hebr. (*laanāh*) derived from a root signifying "to detest" or "curse." The plant (absinthium) is sufficiently familiar. It is used to denote metaphorically the distress and trouble which result from sin, and is translated by the LXX. here πικρία; in Jerem. ὀδύνη and ἀνάγκη. Cf. the passages quoted above, and Amos v. 7; Rev. viii. 11. In Amos vi. 12 this word is rendered "hemlock."

"The root that beareth gall and wormwood," means in this place any person lurking amongst them who is tainted with apostasy.

19. *And it come to pass,...that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart*] The marg. for "imagination" has more correctly "stubbornness." The word is derived from a root (*shārar*) signifying "to twist into a cord," and so "to resolve" or "determine." The subst. here used is not found except in combination with "heart" (Ps. lxxxi. 12; Jer. iii. 17 and elsewhere), and imports hardness or stedfast determination of the heart. The particle rendered in A. V. "though" may retain its ordinary sense, "for" or "because." "It is well with me, for I am living in the self-will of my mind: *i.e.* my 'summum bonum' is in following my own will and way." Cf. on the thought Jer. xxiii. 17. The secret and presumptuous sinner is meant who flatters himself that he will remain undetected and unpunished, since he follows his own devices and prospers. Cf. Ps. lxxiii. 11 sqq.

to add drunkenness to thirst] On this difficult and proverbial phrase, see Note at the end

his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that †are written in this book of the law:

† Heb. *is written.*

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses †which the LORD hath laid upon it;

† Heb. *wherewith the LORD hath made it sick.*

23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [c]like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

[c] Gen. 19. 24, 25.

24 Even all nations shall say, [d]Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

[d] 1 Kin. 9. 8. Jer. 22. 8.

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and [1]*whom* he had not †given unto them:

[1] Or, *who had not given to them* any portion. † Heb. *divided.*

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

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of the chapter. The sense is probably: "so that the sated soul hurry away with itself that other soul which longs for the forbidden sin."

The sense of the whole passage from *v.* 16 onward to *v.* 20 may be exhibited thus: "Ye have seen the abominations of idolatry amongst the heathen. Do you therefore look diligently that there be no secret idolater amongst you; a root of bitterness to all about him. Let there be no one, I say, who when he hears the curses of the law against this sin, flatters himself, saying within himself, 'All will be well, for I walk unmolested in my own self-chosen path;' and thus acting, not only takes his own fill of sin, but destroys likewise every tempted brother within his reach; for the LORD will not spare him," &c.

20. Though the secret idolater may escape human justice, he shall not escape the judgment of God. Cf. Ezek. xiv. 7, 8. More literally the *v.* would run: "the LORD will not pardon him," &c.

the anger of the LORD and his jealousy shall smoke] Cf. Ps. lxxiv. 1, lxxix. 5.

blot out his name] Cf. ix. 14.

21. *that are written*] Marg. correctly **that is written**: the participle agrees with "covenant."

22, 23. The baleful effects of the "root of bitterness" are described. It would defile and ruin the whole land.

23. The description is borrowed from the local features of the Dead Sea and its vicinity. The towns of the vale of Siddim were fertile and well watered (cf. Gen. xiii. 10) until devastated by the wrath of God (Gen. xix. 24, 25). The ruin of Israel and its land should be of the like sort (cf. Lev. xxvi. 31, 32; Ps. cvii. 34; Zeph. ii. 9). The desolate state of Palestine at present, and the traces of former fertility and prosperity, are attested by every traveller. See *e.g.* Keith's 'Land of Israel,' chaps. 3, 4, and 5.

24. Cf. 1 K. ix. 8, 9; Jer. xxii. 8, 9.

26. *whom he had not given unto them*] Cf. iv. 19 and note.

27. Cf. Dan. ix. 11—15.

28. *and cast them into another land*] See on these words Note at end of chapter.

29. *The secret things belong unto the LORD our God*] This *v.* seems to be added, not (as some take it) by way of an expression of pious submission on the part of those who give their answer to the questions proposed in *v.* 24, but rather as a solemn admonition on the part of Moses, in order to close the series of blessings and cursings which he has de-

livered. The sense seems to be this: "The future, when and how these good and evil things will take effect, it lies with the Lord our God to determine; it pertains not to man's sphere and duty. His revealed will is that which we must carry out." The 17th of our Articles of Religion concludes with much the same sentiment. The words "unto us and to our children" are in the Hebr. distinguished by "puncta extraordinaria," in order no doubt to draw attention to them. Nor is this without reason. For that "they and their children" should act upon the revealed will of God was the aim and end of the whole law.

NOTES on CHAP. XXIX. 19, and 28.

v. 19.

Many and various interpretations have been given of these words. It is to be noted however that (1) the two words translated "drunkenness" and "thirst" are strictly two feminine adjectives; (2) the former adj., "the drunken," seems to belong to the subject of the verb, the other being marked by the usual particle as the object; (3) the verb (ספה), though sometimes meaning "to add," is always (*e.g.* xxxii. 23) in this sense associated with a prep. (על), which is here wanting; and therefore the other sense which the verb undoubtedly has also, and which suits the present context well, viz. "to take away," "consume," or "destroy" (cf. Gen. xviii. 23; Num. xvi. 26; Is. vii. 20), is in this place to be preferred; (4) that the subst. to be supplied for the two adjectives seems in this connexion evidently to be "person" or "soul" (*nephesh*). The words would then appear to mark the result of the conduct of the sinner whose hardihood has been set forth in the context preceding; and to mean "so that the soul that is drunken with sin carry away that which thirsts for sin." The presumptuous sinner is described as congratulating himself that all is and will be well with him, since he acts as pleases him best; and thus, himself "drinking iniquity like water" (cf. Job xv. 16), he corrupts and destroys others who are thirsting or prone to it. So Maurer, and substantially Schultz, Wogue, &c. Other renderings are given by Rosenm., who prefers to supply the subst. "land," and to treat the whole as a sort of proverbial expression: "that the watered and the thirsty soil may be destroyed together;" *i.e.* that there may be a general and sweeping ruin. But this seems farfetched.

v. 28.

The Hebr. word (*yashlīchem*) is written with a great lamed, and with yod defective. The former letter is the first in the word (*l'ōlām*), "for ever;" the latter used as a numeral signifies "ten." In the mode of writing is supposed to be mystically signified the perpetual rejection of the Ten tribes. Buxtorf, 'Masoret. Com.' XIV.

CHAPTER XXX.

1 *Great mercies promised unto the repentant.* 11 *The commandment is manifest.* 15 *Death and life are set before them.*

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have com-

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CHAP. XXX. Yet the rejection of Israel and the desolation of the promised inheritance were not to be the close of God's dispensations. Were this so the good purposes of God would have been defeated, and the promise have been brought at last to nought. But such a result is impossible (cf. Num. xxiii. 19; Rom. xi. 1 and 29). The closing words of the address therefore are words of comfort and promise. So when Moses had previously (iv. 29 sqq.; Lev. xxvi. 40 sqq.) denounced the judgments of God against apostasy, he adds similar predictions of the eventual conversion and restoration of Israel. (Cf. 1 K. viii. 46—50.)

1—10. The chastisements of God would lead the nation to repent, and thereupon God would again bless them.

2. *And shalt return*] Cf. Neh. i. 9.

3. *will turn thy captivity*] Will change or put an end to thy state of captivity or distress; not (as some) "bring back thy captives," a rendering refuted by the use of the phrase in Job xlii. 10. (Cf. Ps. xiv. 7, lxxxv.

passion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

[a] Neh. i. 9.

4 [a]If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

[b] chap. 28. 11.

9 [b]And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

2; Jer. xxx. 18.) The rendering of the LXX. is significant; "the Lord will heal thy sins."

The promises of this and following *vv.* had no doubt their partial fulfilments in the days of the Judges; but the fact that various important features of them are repeated in Jer. xxxii. 37 sqq., and in Ezek. xi. 19 sqq., xxxiv. 13 sqq., xxxvi. 24 sqq., shews us that none of these was regarded as exhausting the promises. In full analogy with the scheme of prophecy we may add that the return from the Babylonian Captivity has not exhausted their depth. The New Testament takes up the strain (*e.g.* Rom. xi.), and foretells the restoration of Israel to the covenanted mercies of God. True these mercies shall not be, as before, confined to that nation. The "turning again of the captivity" will be when Israel is converted to Him in Whom the Law was fulfilled, and who died "not for that nation only," but also that he might "gather together in one the children of God that were scattered abroad" (St John xi. 51, 52). Then shall there be "one fold and one shepherd" (St John x. 16). But whether the general conversion of the Jews shall be accompanied with any *national* restoration, any recovery of their ancient prerogatives as the chosen people; and further, whether there shall be any local replacement of them in the land of their fathers, may be regarded as of "the secret things" which belong unto God (xxix. 29); and so indeed our Lord Himself teaches us (Acts i. 6, 7). The letter of the *vv.* before us and of the parallel passages seems indeed to point to both a national and a local return of Israel. On the other hand, in this very passage *v.* 6 seems plainly to intimate that in the Kingdom of the Messiah the ceremonies and ordinances at any rate shall reach that accomplishment in which the outward sign shall be superseded by the thing signified; cf. Rom. ii. 29. And God's purpose may be similar as regards the promises. The restoration here foretold may be realized, and the promises to Abraham (Gen. xvii. 6, &c.) most abundantly fulfilled to Israel, yet not to the Israel "according to the flesh" merely, but to that spiritual Israel whose Promised Land is not narrowed to an earthly Canaan. To us however the exact import of the prophecies respecting the future of the Jews must remain as yet, as was the similar inquiry respecting the Messianic prophecies in pre-Messianic days (cf. 1 Pet. i. 11), matter of reverent search and discussion only.

4. Cf. Neh. i. 9.

6. *circumcise thine heart*] Cf. x. 16; Jer. xxxii. 39 sqq.; Heb. viii. 10.

9. *rejoice over thee for good*] Cf. xxviii. 63; Jer. xxxii. 41.

10—20. The law which thus bears with it blessings for the faithful, and woes for the disobedient, has been brought home to Israel (*vv.* 10—14), so that ignorance of its requirements cannot be pleaded; hence (*vv.* 15—20) life and death, good and evil, are solemnly set before the people for their own

[c] Rom. 10. 6, &c.

12 [c]It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 [d]I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

[d] chap. 4. 26.

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest

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choice; and an earnest exhortation to choose the better part concludes the address.

11—14. The immediate purpose of this passage is to encourage the people by reminding them that all necessary instruction had been placed within their reach. God had on His side done all that was possible to make the knowledge of His will and the performance of it easy to Israel: cf. Isa. xlv. 19, and especially Rom. x. 6 sqq. The passage is not cited by St Paul strictly either according to the Hebr. or the LXX. Yet we must not consider it as quoted by him merely in the way of illustration, much less as accommodated to suit the purposes of the argument on hand, regardless of its significance in its own context. We have in Rom. an authoritative interpretation of what the words of Moses do really and principally if not obviously signify. The Prophet spake, the Apostle expounded, by one and the selfsame Spirit. Those who believe this will not question the authority, and consequently not the correctness, of the sense assigned by the latter to the words of the former. It is nothing to the purpose to inquire how far the ideas assigned to the words by St Paul were present to the mind of Moses. At any rate what is here predicated by Moses of the law finds its practical issue only under the Gospel. The law may give "line upon line, and precept upon precept," yet where the heart is unrenewed actual fulfilment of it will still be far off and unattainable. It is then only by "the word of faith" (Rom. x. 8) that the objective nearness and facility of the commandment are realized by man; and that which is so feasible *per se* (cf. Mic. vi. 8) becomes practicable in fact to us. Thus "the righteousness which is of faith" is really and truly described in these words of the law, and under St Paul's guidance we affirm was intended so to be. For the simplicity and accessibility which Moses here attributes to the law of God neither are nor can be experimentally found in it except through the medium of faith; even though outwardly and in the letter that law be written out for us so "that he may run that readeth," and be set forth in its duties and its sanctions as plainly as it was before the Jews by Moses. The seeming ease of the commandment, and its real impossibility to the natural man, form part of the qualifications of the law to be our schoolmaster to bring us unto Christ. See further on Rom. l.c.

11. *hidden from thee*] Rather, **too hard for thee**, as the same Hebrew word is rendered, xvii. 8.

neither is it far off] Cf. St Luke xvii. 21.

13. The paraphrase of this *v.* in the Jer. Targ. is noteworthy, and should be compared with St Paul's rendering in Rom. x. 7: "Neither is the law beyond the great sea, that thou shouldest say, Oh that we had one like Jonah the prophet who could descend into the depths of the sea and bring it to us!"

14. *in thy mouth, and in thy heart*] Cf. vi. 6, xi. 18—20.

15—20 Last appeal to the people to choose the better of the alternatives set before them.

15. Cf. xi. 26, 27.

18. Cf. iv. 26; viii. 19.

cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER XXXI.

1 *Moses encourageth the people.* 7 *He encourageth Joshua.* 9 *He delivereth the law unto the priests to read it in the seventh year to the people.* 14 *God giveth a charge to Joshua,* 19 *and a song to testify against the people.* 24 *Moses delivereth the book of the law to the Levites to keep.* 28 *He maketh a protestation to the elders.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, [a]Thou shalt not go over this Jordan.

[a] Numb. 20. 12. chap. 3. 27.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, [b]as the LORD hath said.

[b] Numb. 27. 21.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And [c]the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

[c] chap. 7. 2.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth

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20. *that thou mayest love the LORD*] Cf. vi. 5. Love stands first as the essential and only source of obedience.

he is thy life] Or, as Jer. Targ., LXX., Luth., &c., "that" (*i.e.* "to love the Lord,") "is thy life;" *i.e.* the condition of thy life and of its prolongation in the promised land. Cf. iv. 40, xxxii. 47. With the passage as it stands in A. V. cf. Ps. xxvii. 1; St John xi. 25, xvii. 3; 1 John v. 20.

CHAP. XXXI. Certain last acts and arrangements of Moses in view of his death.

1. *Moses went and spake*] The word "went" must not be pressed, as in *e.g.* the Targum of Palestine, "Mosheh went into the tabernacle of the house of instruction and spake." This verb is frequently in Hebrew as in English prefixed to another verb with a kind of redundancy; cf. Ex. ii. 1; Job i. 4, and is so used here.

2. *I am an hundred and twenty years old*] The forty years of the wandering had passed since Moses, then fourscore years old, "spake unto Pharaoh," Ex. vii. 7. Cf. xxxiv. 7.

I can no more go out and come in] Render: **I shall not longer be able to go out and come in**: LXX. correctly οὐ δυνήσομαι ἔτι κ.τ.λ. Thus there is no inconsistency with xxxiv. 7. Moses here adverts to his own age as likely to render him in future unequal to the active discharge of his office as leader of the people: the writer of the xxxivth chapter, one of Moses' contemporaries, remarks of him that up to the close of life "his eye was not dim, nor his natural force abated;" *i.e.* that he was to the last, in the judgment of others, in full possession of faculties and strength. It is therefore needless, with Patrick, Ainsworth, &c., to render the clause following thus: "*for* the LORD hath said," &c. The phrase "to go out and come in" generally means "to discharge my duties amongst you:" cf. Num. xxvii. 17; 1 K. iii. 7.

Thou shalt not go over this Jordan] Cf. iii. 27.

3. *he will go over before thee*] Cf. ix. 3.

and Joshua, he shall go over before thee] Cf. i. 37 sq., and iii. 28.

6. Cf. i. 29, vii. 18; Josh. x. 25.

he will not fail thee, nor forsake thee] Cf. Josh. i. 5; Heb. xiii. 5.

7, 8. Moses hands over to Joshua that office as leader of the people, to which Joshua had already been designated (i. 38; Num. xxvii. 23). He assigns also to the Levitical priests and the elders, as the ecclesiastical and civil heads of the nation, the responsibility of teaching the law and enforcing its observance (*vv.* 10—13). Both these were symbolical acts, designed to mark the responsibility of the parties concerned after the death of Moses. It is therefore not at all inconsistent that

go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the [d] year of release, in the feast of tabernacles,

[d] chap. 15. 1.

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the

Moses should appear, in the short interval which has yet to elapse before he is actually withdrawn, as in full possession of his own authority. The duties of Joshua as his successor, and those here devolved upon the priests and elders, could, from the nature of the case, only require to be in fact discharged by them when the event which rendered the transfer of those duties necessary had taken place.

9. *Moses wrote this law, and delivered it unto the priests*] This simply means that Moses now consigned to the charge of the priests the law which he had written. The first clause, though connected with the following one by "and," is (as often in Hebrew) subordinate to it. The point to be noted is that Moses now formally intrusted the law, which at God's command he had promulgated, and with the exception of the concluding clauses (see *v.* 24) had already written out, to those who should be the regular and official guardians and teachers of it in future. He evidently did not actually transfer "the book," *v.* 24, from his own hands to theirs until he had completed the writing as there described.

the priests the sons of Levi] Cf. *v.* 25 and xvii. 18.

10. *the year of release*] Cf. xv. 1 and note.

feast of tabernacles] Cf. Lev. xxiii. 34.

11. *When all Israel is come to appear before the LORD*] Cf. xvi. 16. The actual discharge of this duty is recorded Neh. viii. 1 sqq.

thou shalt read this law] Cf. Josh. viii. 34, 35; 2 K. xxiii. 2; Neh. viii. 1 sqq. It is not to be supposed that the whole of the Pentateuch was read, nor does the letter of the command require that it should be so. This reading could not be primarily designed for the information and instruction of the people, since it only took place once in seven years; but was evidently a symbolical transaction, intended, as so many others were, to impress on the people the conditions on which they held possession of their privileges and blessings. For such purposes a solemn and public reading of lessons out of the book of the Law (*i.e.* the Pentateuch) was all that was needed; and it is left by the text to the Jewish Church to rule details, such as when during the eight days of the Feast of Tabernacles the reading should take place, who should read, and what portion of the law. From Neh. viii. 18 it appears that Ezra "read in the book of the law of God" day by day during the feast; but later Jewish practice has confined the reading to the first day of the feast, and to certain portions of Deuteronomy only. In after times the Jewish rule assigned this duty to the High Priest or King, who was expected to perform it in the Temple before the whole congregation (*v.* 12).

14—23. Moses and Joshua summoned to the tabernacle that God might "give Joshua a charge," *i.e.* the command which is given (perhaps in substance only) in *v.* 23, where see note. This is the first occasion on which the tabernacle of the congregation is mentioned in Deuteronomy. This will not appear remarkable when we remember that the book thus far has consisted almost exclusively of addresses made by Moses to the people, and that the bulk of these is legislative matter. The transaction recorded in these *vv.* may be regarded as the solemn inauguration of Joshua to the office to which he had some time before (Num. xxvii. 23 sqq.) been called, and his

tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt †sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

† Heb. *lie down.*

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall †befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

† Heb. *find them.*

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify †against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they †go about, even now, before I have brought them into the land which I sware.

† Heb. *before.*

† Heb. *do.*

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, *Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

* Josh. 1. 6.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the

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recognition in it by God, which were manifested by his being summoned into the tabernacle with Moses whilst the Lord appeared in the pillar of cloud (cf. Num. xi. 25, xii. 5).

16. God announces to Moses the future apostasy of the people. This is done in the presence of Joshua that the latter might be fully aware of the danger and strive in his day to avert it. This he faithfully did (cf. Josh. xxiv. 31); but we find him in his own last address to Israel repeating (Josh. xxiii. 15, 16) the self-same prediction and warning.

sleep with thy fathers] Hebr. as margin "lie down." The same word is used in the same sense in the very ancient Phœnician Inscription of Eshmunazar.

go a whoring] Cf. Ex. xxxiv. 15; Judg. ii. 17.

forsake me, and break my covenant] Cf. xxxii. 15; Judg. ii. 12 sqq.

17. *hide my face from them*] Cf. xxxii. 20; Is. viii. 17 and lxiv. 7; Ezek. xxxix. 23.

19. Because of what has been foretold *vv.* 16—18 Moses and Joshua ("write ye") are commanded to write the song of Moses (xxxii. 1—43), and to teach it to the children of Israel that it might be "a witness for God against them:" *i.e.* an attestation from their own mouths at once of God's benefits, their own duties, and their deserts when they should fall away.

20. *waxen fat*] Cf. xxxii. 15; Neh. ix. 25; Hos. xiii. 6.

21. *it shall not be forgotten*] Being in verse it would be the more easily learned and kept in memory. The use of songs for such didactic purposes was not unknown to the legislators of antiquity; cf. Plato, 'de Leg.' II. (Vol. II. p. 656, edit. Steph.); and was familiar to theologians of later times; cf. Socr. 'Hist. Eccl.' VI. 8; and St Paul, Col. iii. 16, "teaching and admonishing one another in psalms and hymns and spiritual songs."

their imagination which they go about, even now] Cf. Amos v. 25 sqq.

23. *he gave*] *i.e.* the Lord gave: cf. on *v.* 14.

Be strong] Cf. *v.* 7.

24—30. Moses completes the writing out of the book of the law, and directs it to be placed by the ark of the Covenant.

Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXXII.

1 Moses' song, which setteth forth God's mercy and vengeance. 46 He exhorteth them to set their hearts upon it. 48 God sendeth him up to mount Nebo, to see the land, and die.

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the

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24. *writing the words of this law in a book*] "To write in a book" simply means "to commit to writing." A later word for "book" (*sepher*) is "roll," or "roll of a book:" cf. Jer. xxxvi. 23, and ibid. *vv.* 2, 4: Ps. xl. 7. The "book" here spoken of would contain the whole Pentateuch up to *v.* 24 of this chapter (see note there); and be "the book of Moses," called generally by the Jews "the law:" cf. St Matt. xxii. 40: Gal. iv. 21, &c.

25. *the Levites, which bare the ark*] *i.e.* as in *v.* 9, "the priests the sons of Levi." The non-priestly Levites could not so much as enter the Sanctuary or touch the ark (cf. Num. iv. 15). Though in the journeys through the wilderness the ark was borne by the non-priestly Kohathites, yet on occasions of a more solemn and public character it was carried by the priests themselves (Josh. iii. 3 sqq., iv. 9, 10, vi. 6, 12, viii. 33; 1 K. viii. 3).

26. *put it in the side of the ark*] Rather, **by the side of the ark**. The two tables of the Decalogue were *in* the ark, 1 K. viii. 9; the book of the law was to be laid up in the Holy of Holies close by the ark of the covenant, probably in a chest. Cf. 2 K. xxii. 8. This was not so much a provision for the safe custody of the volume, nor yet an attestation of its divine authority, though it served both these ends also, as a witness or protest against their breach of the covenant, of which the ark was a symbol, by idolatry. Cf. Dr Pusey's 'Daniel,' pp. 306, 307.

27. *how much more after my death*] With these words Moses appears to have handed over the book written and completed by him (*v.* 24) to the priests. It would seem then that what is actually intended to be taken as transcribed by Moses in person ends in this place with *v.* 23, and that *v.* 24 and the rest of the book (with the exception of the Song, *v.* 19) must be regarded as a kind of appendix added after Moses' death by another hand; though the Blessing is of course to be regarded as a composition of Moses. Cf. Introduction, § 11.

28—30. Gathering of the elders and officers and the whole congregation by order of Moses that he might rehearse the ode to them. The elders and officers would be specially charged with the duty of making the people learn the ode.

28. *call heaven and earth to record*] Cf. xxx. 19, xxxii. 1.

29. *in the latter days*] Cf. iv. 30.

CHAP. XXXII. **1—43.** Song of Moses. On general questions connected with this Song see Note at the end of the chapter.

The contents have been very diversely distributed into heads by the commentators. It is obvious that minute and artificial divisions of the matter are inapplicable to a poetical composition like this. One of the most simple and satisfactory arrangements is that suggested by Kamphausen. Regarding *vv.* 1—3 as the introduction, and *v.* 43 as the conclusion, he groups the main contents of the song under three heads, viz. (1) *vv.* 4—18, the faithfulness of God, the faithlessness of Israel; (2) *vv.* 19—33, the chastisement and the need of its infliction by God; (3) *vv.* 34—42, God's compassion upon the low and humbled state of His people.

1—3. Introduction.

1. Heaven and earth are invoked, as in iv. 26, xxx. 19, xxxi. 28, 29 (cf. Isa. i. 2;

rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

5 †They have corrupted themselves, ‖their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

† Heb. *He hath corrupted to himself.* ‖ Or, that they are *not his children, that is their blot.*

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of †many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

† Heb. *generation and generation.*

8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion *is* his people; Jacob *is* the †lot of his inheritance.

† Heb. *cord.*

10 He found him in a desert land,

Jer. ii. 12, xxii. 29), in order to impress on the hearers the importance of what is to follow.

2. *My doctrine shall drop*] Or perhaps (as LXX., Vulg., &c.) "Let my doctrine drop."

4—14. Here follows the main body of the Song, commencing with a contrast drawn between the faithfulness of God and the perfidy of Israel.

4. *He is the Rock, his work is perfect*] Rather, **the Rock, perfect is His work.** The term Rock stands absolutely as the first and leading word. This epithet, repeated no less than five times in the Song, (*vv.* 15, 18, 31, 37), represents those attributes of God which Moses is seeking to enforce, immutability and impregnable strength. Cf. the expression "the stone of Israel," Gen. xlix. 24; and 1 S. ii. 2; Ps. xviii. 2; Isa. xxvi. 4 and xxx. 29; Matt. xvi. 18; John i. 42. The Hebrew word *tsōr* is frequently used in compounding proper names of the Mosaic time, *e.g.* Num. i. 5, 6, 10, ii. 12, iii. 35, &c. Our translators have elsewhere rendered it according to the sense ("everlasting strength," "the Mighty One," &c.); in this chapter they have rightly adhered to the letter throughout.

5. The other side of the picture is now brought forward with a brevity and abruptness which strikingly enforces the contrast.

They have corrupted themselves, &c.] The verb is in the singular. Render, "It" (*i.e.* "the perverse and crooked generation" understood from the context) "hath corrupted itself before Him (cf. Isa. i. 4); they are not His children, but their blemish:" *i.e.* the generation of evil-doers cannot be styled God's children, but rather the shame and disgrace of God's children. On the words *their spot*, &c., see the Note at the end of the chapter.

a perverse and crooked generation] Cf. Matt. xvii. 17; Luke ix. 41.

6. *foolish people and unwise*] Cf. iv. 6; Ps. xc. 12.

is not he thy father that hath bought thee] Rather perhaps "hath acquired thee for his own," or "possessed thee:" and on the word see note on Gen. xiv. 19, &c., Ps. lxxiv. 2; Isa. lxiii. 16; Acts xx. 28; 1 Pet. ii. 9 ("a peculiar people;" marg. "a purchased people"), and reff.

7. *days*] The plural form of this noun is archaic, and occurs only here and in the Psalm attributed to Moses, Ps. xc. 15. In both places too it is in combination with "years."

8. *When the most High divided*, &c.] That is, whilst nations were being constituted under God's providence, and the bounds of their habitation determined under His government (cf. Acts xvii. 26), He had even then in view the interests of His elect, and reserved a fitting inheritance "according to the number of the children of Israel;" *i.e.* proportionate to the wants of their population. The LXX. instead of "according to the number of the children of Israel," has "according to the number of the angels of God;" following apparently not a different reading, but the Jewish notion that the nations of the earth are seventy in number (cf. Gen. x.), and that each has its own guardian angel (cf. Ecclus. xvii. 17). This rendering, which thus curiously preserves the general sense, whilst signally departing from the letter, was possibly suggested by an apprehension that the literal one might prove invidious to the many Gentiles who would read the Greek version.

9. *the LORD'S portion*] Cf. Ex. xv. 16, xix. 5 and reff.

and in the waste howling wilderness; he [1]led him about, he instructed him, he kept him as the apple of his eye.

[1] Or, *compassed him about.*

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto devils, [1]not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

[1] Or, which were *not* God.

10—14. These *vv.* set forth in figurative language the helpless and hopeless state of the nation when God took pity on it, and the love and care which He bestowed on it. The illustration of a man ready to perish in the desert (cf. xxvi. 5), though sufficiently obvious to one writing in the East, is probably chosen because God did in fact lead the people through the desert of Arabia, but it is not the design of the passage to rehearse events historically.

10. *in the waste howling wilderness*] Lit. "in a waste, the howling of a wilderness," *i.e.* a wilderness in which wild beasts howl. The word for waste is that used Gen. i. 2, and there rendered "without form."

apple of his eye] Cf. Ps. xvii. 8; Prov. vii. 2.

11. *As an eagle*] Cf. Ex. xix. 4.

spreadeth abroad her wings] These words begin the apodosis. The "so," which A. V. supplies at the next *v.*, should be inserted here. The sense is, "so He spread out His wings, took them up," &c. The *v.* is thus an expansion of the figure employed in Ex. l. c.

12. *So the LORD*] Omit "so." The sentence is independent.

with him] *i.e.* with God. The Lord alone delivered Israel; Israel therefore ought to have served none other than Him.

13. *He made him ride on the high places*] *i.e.* gave Israel possession of those commanding positions which carry with them dominion over the whole land. Cf. xxxiii. 29.

made him to suck honey out of the rock, and oil] *i.e.* the blessing of God enabled Israel to draw the richest provision out of spots naturally unproductive. The wild bees however hived and the olives flourished in the rocky soil of Canaan. Cf. Ex. iii. 8, and note.

14. *breed of Bashan*] Bashan was famous for its cattle. Cf. Ps. xxii. 12; Ezek. xxxix. 18.

fat of kidneys of wheat] *i.e.* the finest and most nutritious wheat. The fat of the kidneys was regarded as being the finest and tenderest, and was therefore specified as a part of the sacrificial animals which was to be offered to the Lord: cf. Ex. xxix. 13, &c.

the pure blood of the grape] Render, **the blood of the grape** (cf. Gen. xlix. 11), **even wine.** The Hebrew word means "foaming" or "fermenting," and seems (cf. Isa. xxvii. 2) a poetical term for wine.

15. *Jeshurun*] This word, found again only in xxxiii. 5, 26, and Isa. xliv. 2, is not a diminutive but an appellative (from *yāshar* "to be righteous"); and describes not the character which belonged to Israel in fact, but that to which Israel was called. Cf. Num. xxiii. 21. The prefixing of this epithet to the description of Israel's apostasy contained in the words next following is full of keen reproof.

Rock of his salvation] Cf. *v.* 4.

16. *They provoked him to jealousy*] The language is borrowed from the matrimonial relationship, as in xxxi. 16; Exod. xxxiv. 14, 15 (reff.); Isa. liv. 5; Jer. ii. 25, and frequently in the Prophets.

17. *devils*] Render, **destroyers;** and also in Ps. cvi. 37. The root is common to the Shemitic languages (cf. its use Ps. xci. 6), and means "to waste" or "hurry away violently." Its application here to the false gods points to the trait so deeply graven in all heathen worship, that of regarding the deities as malignant, and needing to be propitiated by human sufferings.

not to God] Rather, "not-God," *i.e.* which were not God; see margin.

whom your fathers feared not] Cf. xiii. 7, xxix. 25.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw *it*, he [1]abhorred *them*, because of the provoking of his sons, and of his daughters.

[1] Or, *despised*.

20 And he said, I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and [a]I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

[a] Rom. 10. 9.

22 For a fire is kindled in mine anger, and [1]shall burn unto the lowest hell, and [1]shall consume the earth with her increase, and set on fire the foundations of the mountains.

[1] Or, *hath burned*.

[1] Or, *hath consumed*.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with [†]burning heat, and

[†] Heb. *burning coals*.

19—33. God's decree of rejection; the terrible accomplishment of it; and the reasons which led to its severity and to its eventual mitigation.

19. The anger of God at the apostasy of His people is stated in general terms in this *v.*; and the results of it described, in words as of God Himself, in the next and following *vv.* These consisted negatively in the withdrawal of God's favour (*v.* 20), and positively in the infliction of a righteous retribution.

And when the LORD *saw it, he abhorred them, because of*, &c.] The rendering, "And the Lord saw it, and from provocation (*i.e.* from being provoked) rejected his sons," adopted by Keil, Knobel, &c., seems easier than that of A.V., but has no support in the ancient Targums or Versions.

daughters] The women had their full share in the sins of the people. Cf. Isa. iii. 16 sqq., xxxii. 9 sqq.; Jer. vii. 18, xliv. 15 sqq.

20. Cf. xxxi. 17, 18.

I will see what their end shall be] Cf. Gen. xxxvii. 20 ad fin.

21. *They have moved me to jealousy*] Cf. *v.* 16. God would mete out to them the same measure as they had done to Him. Though chosen by the one God to be His own, they had preferred idols, which are no gods. So therefore would He prefer to His people that which was no people. As they had angered Him with their vanities, so would He provoke them by adopting in their stead those whom they counted as nothing. Cf. Hos. i. 10; Rom. x. 19; 1 Pet. ii. 10. The force of the passage turns on the antithesis between two sets of terms, viz. "not-God," and "vanities" (or "nothingnesses") on the one side; and "not a people," and "a foolish nation," on the other. Now the first pair of terms (not-God, and vanities) must clearly be taken strictly in a theological, and (so to say) technical sense, and denotes the privation of those blessings which in the phraseology of Scripture would be described by such words as God, Truth, Being, &c. Hence the second and contrasted set of terms, "not a people," and "a foolish nation," cannot mean a barbarous or inhuman people, such as the Chaldeans (Rosenm., Maur., Kamph., &c.), but such a people as not being God's, would, from the theological point of view, not be accounted a people at all (cf. Eph. ii. 12; 1 Pet. ii. 10). And the "foolish nation" is such as is destitute of that which alone can make a really "wise and understanding people" (Deut. iv. 6), the knowledge of the revealed word and will of God; and therefore, though perhaps wise in this world's wisdom, is foolishness before God (cf. 1 Cor. i. 18—28).

The epithets "not a people," and "foolish nation," represent very faithfully the estimation in which the Jews held all others than themselves (cf. Ecclus. l. 25, 26). When therefore St Paul asserts that Israel in this passage had forewarning of the call of the Gentiles, he is assuredly only declaring its real import. God announces His resolve to repay the faithlessness of the Jews by withdrawing their privileges, and conferring them on those whom the Jews despised. The ultimate result, that by the call of the Gentiles Israel should be provoked to emulation, and so eventually be saved also, is not here brought forward. It lies amongst those mysteries of the distant future which the Gospel was to bring to light. Moses, the minister of the Law, goes on to utter in glowing language the threatenings of God against the apostates.

22. Cf. Jer. xv. 14, xvii. 4; Lam. iv. 11.

23. *I will spend mine arrows*] Cf. *v.* 42; Ps. vii. 12, 13, xlv. 5.

24. *burning heat*] *i.e.* the fever of a pestilential disease. On the "four sore judgments," famine, plague, noisome beasts, the sword, cf. Lev. xxvi. 22; Jer. xv. 2; Ezek. v. 17, xiv. 21.

with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror †within, shall †destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

† Heb. *from the chambers.*
† Heb. *bereave.*

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, ¹Our hand *is* high, and the LORD hath not done all this.

¹ Or, *Our high hand, and not the LORD, hath done all this.*

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should [b]one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

[b] Josh. 23. 10.

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine ¹*is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

¹ Or, is worse *than the vine of Sodom, &c.*

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

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26. *I would scatter them into corners*] Rather, **I would utterly disperse them.** See Note at end of the chapter.

27. *Were it not that I feared the wrath of the enemy*] Rather, **Were it not that I apprehended the provocation of the enemy,** *i.e.* that I should be provoked to wrath when the enemy ascribed the overthrow of Israel to his own prowess and not to my judgments. So Vitringa, Keil, Wogue, &c. The Hebrew noun (*caas*) is used in the same sense as the cognate verb in *v.* 21. On the general sense of the passage cf. Ezek. xx. 9, 14, 21. Moses employs a like argument in interceding with God for Israel, ix. 28, 29.

behave themselves strangely] Rather, **misunderstand it,** *i.e.* mistake the cause of Israel's ruin.

28 sqq. The reason why such severity was needed is noted and dwelt upon, the discourse passing almost imperceptibly into words of Moses' own.

29. Cf. Isa. xlvii. 7; Lam. i. 9.

30. *their Rock*] *i.e.* the Lord, Israel's true Rock, *v.* 4, as the parallel clause which follows makes clear. Some commentators wrongly refer the expression here to the false gods, to which however it certainly is applied in the next *v.* But the purpose of Moses here is evidently to shew that the defeat of Israel would be due to the fact that God, their strength, had abandoned them because of their apostasy.

31. *their rock...our Rock*] *i.e.* the false gods of the heathen to which the apostate Israelites had fallen away, on the one side; and God, the true Rock, in which Moses and the faithful trust, on the other side. The change in the application of the term "their rock," rightly marked in the A. V. by the withdrawal of the capital from the substantive, is sudden; but the sense is settled by the antithesis on which the *v.* turns, and which is sharpened by the very suddenness of the interchange in the pronouns. In the next *v.* the pronoun "their" reverts to its usual sense in the whole passage, and denotes the apostate Israelites.

our enemies] The enemies of Moses and the faithful Israelites; the heathen, more specially those with whom Israel was brought into collision, whom Israel was commissioned to "chase," but to whom, as a punishment for faithlessness, Israel was "sold," *v.* 30. Moses leaves the decision, whether "their rock" or "our Rock" is superior, to be determined by the unbelievers themselves. For examples we have the testimony of the Egyptians, Ex. xiv. 25; of Balaam in Num. xxiii. and xxiv.; of the Philistines: cf. also Josh. ii. 9 sqq.; 1 S. iv. 8 and v. 7 sqq.; 1 K. xx. 28. That the heathen should thus be constrained to bear witness to the supremacy of Israel's God heightens the folly of Israel's apostasy.

judges] The Hebrew word is a very rare and undoubtedly archaic one, occurring only Ex. xx. 22.

32. *their vine*] *i.e.* the nature and character of Israel: cf. for similar expressions Ps. lxxx. 8, 14; Jer. ii. 21; Hos. x. 1. This and the following verses must not (with Schultz, Volck, &c.) be referred to the heathen enemies of Israel. Such a digression upon the faults of the heathen is quite foreign to the purpose of the Song.

Sodom...Gomorrah] Here, as elsewhere, and often in the prophets, emblems of utter depravity: cf. Isa. i. 10; Jer. xxiii. 14.

gall] Cf. xxix. 18.

34 *Is* not this laid up in store with me, *and* sealed up among my treasures?

35 To me *belongeth* [c] vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

[c] Ecclus. 28. 1. Rom. 12. 19. Heb. 10. 30.

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* † power is gone, and *there is* none shut up, or left.

† Heb. *hand*.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be † your protection.

† Heb. *an hiding for you*.

39 See now that I, *even* I, *am* he, and *there is* no god with me: [d] I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

[d] 1 Sam. 2. 6. Tob. 13. 2. Wisd. 16. 13.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 ‖ [e] Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

‖ Or, *Praise his people, ye nations*. Or, *Sing ye*. [e] Rom. 15. 10.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and ‖ Hoshea the son of Nun.

‖ Or, *Joshua*.

34—43. God's purpose to have mercy on His people when chastised and humbled. The declaration is introduced by an assertion that God's plan had been all along fixed, and that its execution was therefore sure and rapidly approaching. On the language of *v.* 34, cf. Job xiv. 17; Hos. xiii. 12.

35. *their foot shall slide*] Cf. Ps. xxxviii. 17, xciv. 18. These words should not, as in the A.V., stand as a distinct clause. They are closely connected with the preceding. The passage should rather be rendered: "Vengeance is mine and recompence, at the time when their foot slideth."

36. *the* LORD *shall judge his people*] Cf. Ps. cxxxv. 14; 1 Pet. iv. 17.

repent himself for] Rather, **have compassion upon.** The *v.* declares that God's judgment of His people would issue at once in the punishment of the wicked, and in the comfort of the righteous.

none shut up, or left] On this proverbial phrase, see the Note at end of the chapter.

38. *let them rise up*] Cf. Jer. ii. 28.

39. *I, even I, am he, and there is no god with me*] The words interpolated in the A. V., though necessary for the idiom of the English, somewhat mar the force of the shorter original. The LXX. has ἐγώ εἰμι καὶ οὐκ ἔστι Θεὸς πλὴν ἐμοῦ. Cf. Isa. xli. 4, xlviii. 12; Joh. viii. 24, xviii. 5.

I kill, and I make alive] Cf. 1 S. ii. 6; 2 K. v. 7.

I wound, and I heal] Cf. Job v. 18; Hos. vi. 1.

neither is there any that can deliver out of my hand] Cf. Isa. xliii. 13; Hos. v. 14.

40—42. These *vv.* are closely connected. The full stop in the A. V. at end of *v.* 40 should be removed, and the passage should run thus: **For I lift up my hand to heaven and say, As I live for ever, if I whet,** &c. On *v.* 40, in which God is described as swearing by Himself, cf. Isa. xlv. 23; Jer. xxii. 5; Heb. vi. 17. The lifting up of the hand was a gesture used in making oath. Cf. Gen. xiv. 22; Rev. x. 5, 6.

40. *I live for ever*] "The Lord liveth" was an usual formula in swearing. Cf. Num. xiv. 21; 1 S. xiv. 39, 45; Jer. v. 2.

41. *I will render vengeance*] Having taken the work in hand, I will thoroughly and terribly avenge myself. Here begins the apodosis of the sentence, the substance of the oath.

42. *from the beginning of revenges upon the enemy*] Render, **from the head** (*i.e.* the chief) **of the princes of the enemy.** See Note at end of the chapter.

43. *Rejoice, O ye nations, with his people*] Render rather, **O ye nations, praise His people**; and see the Note at end of the chapter. The A. V. however follows LXX., as does St Paul when citing the passage, Rom. xv. 10.

Nor does the rendering of the LXX. differ greatly in effect from that above suggested. For the heathen, here called upon to laud God's people, can only be required to do

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [f]Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

[f] chap. 6. 6. & 11. 18.

47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 [g]And the LORD spake unto Moses that selfsame day, saying,

[g] Numb. 27. 12.

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as [h]Aaron thy brother died in mount Hor, and was gathered unto his people:

[h] Numb. 20. 25, 28. & 33. 38.

51 Because [i]ye trespassed against me among the children of Israel at the waters of [1]Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

[i] Numb. 20. 12, 13. & 27. 14.

[1] Or, *Strife at Kadesh.*

52 Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

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so when they have themselves received a share of God's mercies "to His land and to His people," and had cause therefore themselves to "rejoice with His people." It is apparent also that, since the praise is to be addressed, in the first instance, to "His people," and not directly to God Himself, the "mercies" must be regarded as overflowing to the rejoicing Gentiles through and from the Jews. Nor can we imagine such praise to be bestowed by the Gentiles upon the Jews for such "mercies," whilst the Jews were themselves excluded from the same. It seems then that, in this profound passage, there is shadowed forth the purpose of God to overrule (1) the unbelief of the Jews to the bringing in of the Gentiles; and (2) the mercy shewn to the Gentiles to the eventual restoration of the Jews (cf. Rom. xi. 25—36).

The Song closes then, as it began *vv.* 1—3, with an invitation to praise; and has reached, through a long series of Divine interpositions, the grandest theme for it in this call to the Gentiles, now heathen no more, to rejoice over God's restored people, the Jews.

44—52. These verses were, no doubt, added by the author of the supplement to Deut. See Introd., § 11. *Vv.* 48 sqq. repeat the command already given, Num. xxvii. 12 sqq.

44. *Hoshea*] Cf. Num. xiii. 16.

46. Cf. vi. 6, xi. 18.

47. *because it is your life*] Cf. xxx. 20.

49. *this mountain Abarim, unto mount Nebo*] Cf. Num. xxi. 10, 20, and notes.

52. *Yet thou shalt see the land*] Cf. Heb. xi. 13.

NOTES on CHAP. XXXII; and on *vv.* 5, 26, 33, 36, 42, and 43.

NOTE on ch. xxxii.

Those who deny that Moses is the author of Deuteronomy, of course include this chapter in their statements. As regards it, however, the further and special question has been raised whether it is from the same hand, be it of Moses or of any other, as the rest of the book in which it is placed. That there is nothing in its length and structure to prove a late origin has been in effect shown by the remarks on the other Song of Moses given in Ex. xv.: cf. Introduction to Exodus, p. 239. Many modern critics (Ewald, Knobel, Bleek, Kamphausen, Davidson, &c.) have however confidently maintained that this Song was first written in the days of the Kings, subsequent to the revolt of Jeroboam, and was inserted by the still later "Deuteronomist" in his compilation. They maintain this as regards the Song because of the characteristics (1) of its style, (2) of its ideas.

1. That the Song differs signally in diction and idiom from the preceding chapters is obvious, but proves nothing. That a lyrical passage should be conceived in modes of thought wholly unlike those which belong to narrative or exhortation, and be uttered in different phraseology, is ordinary and natural. The same general traits distinguish the choruses of a Greek play from its dialogue.

There are in the Song notwithstanding numerous coincidences both in thoughts and words with other parts of the Pentateuch, and especially with Deut. Some of these have been pointed out in the notes on the successive verses. A long list of them is given by Colenso, 'Pentateuch,' § 799. Many no doubt are unimportant,

but others are not so; and their critical weight altogether is more than enough to outweigh the presumption, in itself not very grave, of a difference of authorship drawn from a difference of style.

The occurrence of Aramaisms in the Song is alleged by Kamph. and others (*e.g.* שרים *v.* 17; חשי from שיה *v.* 18; אפאיהם *v.* 26; אולת *v.* 36). Of these and other instances given, some are questioned by recent critics (see *e.g.* the note on *v.* 26); and even were all certain, they would not furnish conclusive proof of the date assigned by Ewald, Kamph., &c.. For the canon laid down by Koenig, 'Alttest. Studien,' II. 8, "Aramaisms in a book of Scripture are a token either of a very early or very late composition," is now generally accepted. In poetry particularly Aramaisms were used, as are archaisms in the poetry of all languages, long after they had ceased to be vernacular (see Bleek, 'Introduction to the Old Testament,' Vol. I. § 39 (edit. Venables); Keil, 'Introd. to the Old Testament,' Part I. ch. II, § 13 (edit. Clark). The Aramaisms in question then are compatible with a Mosaic origin of the Song, and possibly also with one dating after the reign of Hezekiah; but they can hardly be so with the date suggested by Knobel, the reign of Ahab, *i.e.* the tenth century B.C.

The resemblances between Ps. xc. and Deut. xxxii. have been rightly regarded as important. Cf. especially the expression "the Rock," with *v.* 1 of the Psalm; and Deut. xxxii. 7 with *vv.* 1 and 15 of the Psalm; also *vv.* 4 and 36 of the former with *vv.* 16 and 13 of the latter. The manner and turn of thought of the Psalm are certainly also similar to those of the Song (see Delitzsch on Ps. xc.). Now Bleek, remarking ('Introduction to Old Testament,' Vol. II. p. 234, edit. Venables) on the superscription of the Psalm, which calls it "A Prayer of Moses," says: "There is no authentic reason for denying to the lawgiver the authorship of this Psalm, and at all events it bears the stamp of very great antiquity." Ewald also grants the last part of this statement.

Kamph. however himself seems practically to admit the insufficiency of the argument drawn from style, when he says, p. 247, "If the composition of Deuteronomy by Moses, of which many learned men are still convinced, could really stand as established, then naturally the question about the authenticity of our Song would be decided in the traditional sense."

(2) Of arguments against the Mosaic authorship belonging to the second class, many resolve themselves ultimately into a mere rejection of prophecy as such. The Song has reference to a state of things which did not ensue until long after the days of Moses. It is thence inferred at once that it could not have been written by him. Such assumptions need not be here discussed.

But some (*e.g.* Kamph.) who will not reject prophecy *in toto*, are nevertheless convinced that the Song must have originated at a far later epoch than that of Moses. It sets forth, they observe, a religious and political aspect of affairs which did not arise until after the disruption in the reign of Rehoboam, and even the decline of the Monarchy of the Ten Tribes; its whole tenor of ideas and associations is of some such era; its very theme and scope is the restoration of a right relationship of God's people to Him, a relationship which is assumed to have been interrupted by the faithlessness of the human party in the covenant. Now the topics of Isaiah and the prophets following him are the very same.

In reply it must be said that other parts of Deuteronomy and the Pentateuch no less distinctly contemplate an apostasy (*e.g.* Deut. xxviii.; Lev. xxvi.), and that therefore the mere fact of such being referred to in this chapter proves nothing as to it in particular. Further, the apostasy is really named here in general and highly poetical terms; terms certainly not so definite as those employed in other parts of the Pentateuch on the same subject. The exhibition of the apostasy in the Song, not as a possible but as an accomplished event, is in the manner common to the prophets. They treat a Future presented to their inspired gaze whilst they write or speak, as though it were a real living Present; and hence "the prophetic present" has passed into a well-understood and technical term.

The like remarks apply to the political allusions. No doubt these assume that the people has passed through an era of prosperity and success, and has reached one of disaster and subjugation. Yet the description contains no single trait which can fairly be said to imply a personal knowledge either of the Syrian or Assyrian victories over Israel. Indeed the fact (remarked by Knobel), that the close of the Song holds out to Israel, and, be it noted, not to a portion of Israel, but emphatically to Israel as a whole, a lively hope of revenge and recovery, seems, on the ground of "the higher criticism" at least, to refute at once the usual hypothesis of the critics of that school themselves; for in the closing years of the kingdom of Samaria such triumphs could hardly be dreamed of by any discerning patriot against the overwhelming might of Assyria. And yet it is just to those years that they ascribe the origin of the Song.

It is to be observed that the blessings annexed in the Song to faithfulness, whether named as promises or performances, are those which recur so commonly in Deuteronomy, and which must have been in the closing months of Moses' life perpetually in his mind; those namely connected with the Promised Land. On the other hand, the promises which emerge

in the later times, and which cluster round the "Son of David," who should restore again all things to Israel, are wholly absent.

The "objectivity" of the Song is justly referred to by Schultz and others as one of its most remarkable traits. Now there is no more universal or striking characteristic of the most ancient poetry of every nation than this.

It may be added that, exhibiting as it does in series, God's preventing mercies, His people's faithlessness and ingratitude, God's consequent judgments, and the final and complete triumph of the Divine counsels of grace, it forms the summary of all later Old Testament prophecies, and gives as it were the framework upon which they are laid out. Here as elsewhere the Pentateuch presents itself as the foundation of the religious life of Israel in after times.

If once we admit the possibility that Moses might foresee the future apostasy of Israel, it is scarce possible to conceive how such foresight could be turned to better account by him than by the writing of this Song. In style rugged, sententious, and incisive; abounding in pregnant metaphors, and bold contrasts; impassioned in earnestness; and built up with a very careful attention to rhythm, no strain could be more likely to strike the imagination or to fasten on the memory of an Eastern people or better calculated to attain the specific purpose announced as aimed at in its composition: see xxxi. 19 sqq. Its currency would be a standing protest against apostasy; a protest which might well check waverers, and warn the faithful that the revolt of others was neither unforeseen nor unprovided for by Him in whom they trusted.

That this Ode must on every ground take the very first rank in Hebrew poetry is universally allowed. The rationalist critics however have no better explanation to offer about its origin than that "the Deuteronomist," a compiler supposed to be living in the years immediately preceding the Babylonish captivity, "found" it, an anonymous document of more than a century old, the production of some forgotten author belonging to the northern kingdom, and incorporated it into his work, inventing by way of accounting for its insertion the statements of xxxi. 16—30. Such a conjecture is most unlikely on the face of it; and is a supposition such surely as no one would maintain about this splendid poem, unless he had adopted it on grounds other than those found in the Song itself, and had to defend it to the utmost at all hazards.

"The Song of Moses" has furnished a theme for several monographs; amongst the most noteworthy of which are Vitringa, 'Commentarius ad Canticum Mosis' (1734); Dathe, 'Dissertatio in Canticum Mosis' (1769); Ewald, 'Das grosse Lied in Deuteronomium' ('Jahrb. der Bibl. Wissenschaft,' 1857); Volck, 'Mosis Canticum Cygneum,' Nordlingen, 1861; Kamphausen, 'Das Lied Moses,' Leipzig, 1862.

v. 5.

The word "spot" or "blemish" (מום) appears to have a moral signification here as Prov. ix. 7; Job xi. 15; 2 Pet. ii. 13. The rendering of margin, though supported by Abenez., Philippson, &c., is intolerably harsh; others (Rosenm., Baumg., Schultz, &c.) treat the whole passage as interrogative, and carry on the subject from the preceding verse, "Has He" (*i.e.* God) "acted corruptly towards him? No: His children themselves are their own disgrace." But this does not suit the tenor of the context. Others (Lowth, Donald., &c.) render "their spot" (*i.e.* the defiling infection of their sin) "has corrupted before Him children not" (*i.e.* no longer) "His"; but this inversion of the order of the words is unwarrantable. Ewald and Fürst assign quite another sense: "His notsons have violated their oath to Him." They give however no example of מום in the sense of "oath" from the Hebrew, and the illustrations from the Arabic are not convincing. On the whole, though the passage is difficult, no better version has yet been offered than that suggested in the foot-note; which is substantially that adopted by Knob., Keil, Schröder, &c. The variations of the ancient versions suggest the suspicion that the text in this *v.* is and has long been corrupt.

v. 26.

LXX. διασπερῶ αὐτούς. The Hebrew word here is ἅπαξ λεγ., and is taken by the English Version after most ancient authorities as a denominative from פאה. The modern Hebraists (Gesen., Fürst, &c.) however regard it as an independent root, found also in פה and Arab. فاء (cf. Gk. φη-μι, Lat. *fa-ri*), and meaning to "breathe" or "blow." Hence it means "ceu vento dispergam eos," Gesen. 'Thes.'

v. 36.

This phrase is proverbial (cf. 1 K. xiv. 10, xxi. 21; 2 K. ix. 8), and based on a paronomasia (עצור ועזוב). Its general sense is clear: it means "all men of all sorts;" and its literal force is correctly given in the A. V., though the word translated "left" might perhaps as well be rendered "set free." Its original and proper significance has however been uncertain from very early times. The best explanation of it is probably that of De Dieu, which has analogies in the Arabic, and is followed by Dathe, Baumg., Delitzsch, Keil, Knob., &c., who regard it as originally meaning "married and single" (cf. the German *ledig*): others (Rosenm., Gesen., De Wette, &c.) suggest "bond and free," or "confined and at large:" others (Kimchi and some

Jewish authorities) "precious" (and so shut up and guarded), and "vile" (and so neglected): others (Fürst, &c.) "he who is restrained and he who is his own master," which is substantially identical with that of Kamph., "he who is not of full age, and he who is so, and therefore is independent:" *alii alia.*

v. 42.

The LXX. [ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν] adopts the rendering suggested in the foot-note. So Vater, Gesen., Maur., Kamph., Fürst, Wogue, &c. This rendering is strongly supported by the Hebrew of Judg. v. 2 (see note). Others indeed (Cappellus, Vitringa, Knobel, Keil, Schröder, Volck, &c.) render the word פרע by "hair," as in Num. vi. 5; cf. Lev. xxi. 10; and thus the passage would run: "from the hairy head of the enemy;" cf. Ps. lxviii. 21. The word פרע is however here in the plural. Either way the clause connects itself with the verbs in the preceding clauses: "I will make my arrows drunk with blood, and my sword shall devour flesh; with (or from) the blood of the slain, and with (or from) the chief of the princes." The rendering of the A.V., in this place and Judg. v. 2, cannot be maintained.

v. 43.

The word "with" is supplied by the A.V., as by the LXX. εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, but needlessly. The translation of the words, however, which has been variously given, must depend upon that of the verb, הרנינו. This verb in Kal and Piel means "to sound;" and also "to rejoice," or "to utter praise;" and transitively "to laud," "praise," or "rejoice in" (cf. for Kal, Isa. lxi. 7; for Piel, Ps. li. 16). The intransitive senses of the verb in Kal and Piel are found also in its Hiphil forms (*e.g.* Job xxix. 13; Ps. xxxii. 11). There can then be no doubt that the transitive sense, though it does not actually occur, is admissible in Hiphil; and we have, in all likelihood, an example of it in the words before us. (So Vulg., "Laudate gentes populum ejus;" Samar., and many Jewish authorities; Dathe, Baumg., Schultz, Volck, Herx., Knob., Schröder, Wogue, &c.) Other renderings are (1) "O ye nations, cause His people to rejoice" (Alting, Vater, &c.); (2) "O ye nations, who are His people, rejoice" (Aquila, Theodot., Luther, Rosenm., Ewald, Maur., Gesen., Fürst, &c.). But of these two the former does not suit the context, no reason being assigned in it why "the nations" should cause joy to God's people; the latter is objectionable, because it assumes an apposition between עמו and גוים, which terms are generally (though not universally) contradistinguished, and here seem to be especially so from the tenor of the whole Song (cf. *v.* 21), and from the difference of number in the nouns.

CHAPTER XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*

AND this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from

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CHAP. XXXIII. Blessing of Moses. For general remarks, see Note at end of chapter.

The Blessing contains (1) an Introduction, *vv.* 1—5; (2) the Benedictions pronounced on the Tribes individually, *vv.* 6—25; (3) a Conclusion, *vv.* 26—29.

It was no doubt spoken by Moses, probably on the same day and to the same assembly as the Song (xxxii. 1—43), as soon as he received the renewed notice of his approaching decease (xxxii. 48), and just before he ascended Mount Nebo. Like the Blessing of Jacob (Gen. xlix.), to which it has an intimate though independent correspondence throughout, it is the solemn farewell of the earthly head of the race. A comparison with Gen. l. c. will shew how the blessings uttered by Moses over the several Tribes partly repeat, partly enlarge and supplement, and sometimes modify or even reverse, the predictions of the dying Jacob. The characteristics of the Blessing are such as distinctly suit the place which it occupies in the Pentateuch, both as to time and circumstance.

This chapter, in striking contrast with the last, is pervaded by a tone of happy augury. It is indeed fitting to use auspicious words in a leave-taking; but the total absence of warning and reproof has been rightly noted as indicating that Moses is here speaking of the ideal Israel, of the people of God as they might and would have been but for their perverseness, rather than foretelling what would in fact be the fate and fortunes of the Twelve Tribes. As then the Song sets forth the calamities with which God's justice will visit Israel's fall, so does the Blessing describe the glory and greatness which would from His mercy crown Israel's faithfulness. The Song and the Blessing are therefore correspondent, and mutually supplementary. The form into which the Blessing is thrown exhibits the several tribes co-operating, each according to its peculiar characteristics and

mount Paran, and he came with ten thousands of saints: from his right hand *went* †a fiery law for them.

† Heb. *a fire of law.*

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

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circumstances, for the accomplishment of the national mission.

1—5. Introduction.

1. *Moses the man of God*] The same title is given to Moses, Josh. xiv. 6, and in the heading of Ps. xc. Cf. 1 S. ix. 6; 1 K. xii. 22. The "man of God" in the Old Testament is one who is favoured with direct revelations, but not necessarily an official Prophet (*nābbī*). The occurrence of the title here is no doubt a token that the Blessing was not, as was the Song, transcribed by Moses himself. Cf. xxxi. 22.

Moses when he spoke it had no doubt his coadjutor (cf. xxxi. 14 sqq.) and successor Joshua by his side, who also shared in the prophetic spirit by which the Blessing was dictated.

2—5. The glorious giving of the Law from Sinai, and appointment thereby of Israel to be God's peculiar people. The blessings of the individual tribes spring out of God's mercies to the nation, and hence are introduced as they are summed up (*vv.* 26—29) by an eulogy of the great privileges pertaining to Israel as a whole.

2. *The* LORD *came from Sinai, and rose up from Seir,* &c.] By "Seir" is to be understood the mountain-land of the Edomites, and by "mount Paran" (cf. on Num. x. 12) the range which forms the northern boundary of the desert of Sinai. Thus the *v.* forms a poetical description of the vast arena upon which the glorious manifestation of the Lord in the giving of the Covenant took place. The passage is imitated Judg. v. 4, 5, and Hab. iii. 3, where Teman is synonymous with Seir. Cf. also Ps. lxviii. 7, 8.

with ten thousands of saints] Render, **from amidst ten thousands of holy ones:** lit. from myriads of holiness, *i.e.* holy angels; cf. Zech. xiv. 5. See Note at end of the chapter.

3. *he loved the people*] Lit. "the peoples," *i.e.* the Twelve Tribes, not the Gentiles. The latter sense, suggested by some, is here out of place.

all his saints are in thy hand] The term saints refers to God's chosen people just before spoken of. Cf. vii. 18, 21; Ex. xix. 6; Dan. vii. 18, 21. The change from the third to the second person, or vice versa, is not uncommon in Hebrew poetry. Cf. xxxii. 15; Ps. xlix. 15—19. The explanation suggested by Wordsw. after Vater, Keil, &c., "all the holy angels wait upon Him," seems less suitable to the tenor of the context.

4. *Moses commanded us a law*] Though Moses probably did not transcribe this Blessing, yet he probably uttered these words, although he himself is thus referred to in the third person. The inspired writers, speaking less their own words and in their own person than in the name and words of the Spirit which moved them, frequently refer to themselves in this objective way: cf. Num. xii. 3; Judg. v. 15; Ps. xxi. throughout. In the word "us" Moses identifies himself with the people. Cf. Hab. iii. 19; Joh. xix. 24.

5. *he was king*] Rather, **he became king,** *i.e.* the Lord, not (as Abenez., Vatabl., Luth., &c.) Moses, who is never spoken of as a "king."

Jeshurun] Cf. xxxii. 15.

6—25. Blessings of the Tribes individually.

6. Reuben.

let not his men be few] Lit. "a number." The negative particle is supplied in the A. V. from the preceding context, and, so far as concerns the sense, rightly. The term "a number" means "a small number," such as could be easily counted. Cf. iv. 27; Gen. xxxiv. 30. The *v.* thus promises that the tribe shall endure and prosper, and its tenor is in contrast with that of Gen. xlix. 3, 4. Yet it must be noted that the tribe had decreased since the Exodus, cf. Num. i. 21 with xxvi. 7; and also that in later times its numbers, even when counted with the Gadites and the half of Manasseh, were fewer than that of the Reubenites alone at the census of Num. i. (Cf. 1 Chron. v. 18). The blessing of the text seems therefore to be so worded as to carry with it a warning. The Reubenites took possession of the southern portion of the land conquered east of Jordan, a large and fertile district without determinate boundary towards the Euphrates. Occupied with their herds and flocks, they appear, soon after the days of Joshua, to have lost their early energy. They could not be roused to take

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, [a] *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 [1] They shall teach Jacob thy

[a] Exod. 28. 30.

[1] Or, *Let them teach, &c.*

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their part in the national rising against Jabin (cf. Judg. v. 15, 16); they dissipated their strength in distant expeditions, carried sometimes as far as the Euphrates, and undertaken no doubt to provide pastures for their multiplying flocks (cf. 1 Chron. v. 9, 10, 18 sqq.); and they do not seem to have cared to complete the conquest of the territory of which they took possession after the victories over Sihon and Og: cf. Num. xxxii. and notes. No judge, prophet, or national hero arose out of this tribe; and, as the recently discovered Moabite stone proves, the cities assigned to the Reubenites by Joshua were for the most part wrested, partly or wholly, from them by the Moabites, with whom they in all likelihood became gradually much intermixed. (See Schlottmann, 'Die Siegesäule Mesa's, pp. 36 sqq.)

The tribe of Simeon, which would according to the order of birth come next, though of course comprehended in the general blessing bestowed upon the whole people, *vv.* 1—5 and 26—29, is not here named. This omission is explained by reference to the words of Jacob concerning Simeon, Gen. xlix. 7. This tribe with Levi was to be "scattered in Israel." The fulfilment of this prediction was in the case of Levi so ordered as to carry with it honour and blessing; but no such reversal of punishment is granted to Simeon. Rather had this latter tribe added new sins to those which Jacob denounced (cf. Num. xxv.). Accordingly, though very numerous at the Exodus, it had surprisingly diminished before the death of Moses; cf. Num. i. 22, 23 with Num. xxvi. 12—14; and found eventually an adequate territory within the limits of Judah. Cf. Josh. xix. 2—9. The tribe is mentioned as making certain conquests along with Judah, Judg. i. 17; and is probably "the remnant of the people" spoken of, 1 K. xii. 23, as constituting, together with Judah and Benjamin, the forces of Rehoboam. In later history the families of the Simeonites were not only still extant, but made certain conquests in the south, 1 Chro. iv. 24 sqq., and 39—43.

7. Judah.

bring him unto his people] Jacob (Gen. xlix. 8, 9) had predicted glorious success in war to this tribe. Moses now, taking up, as it were, the promise of Jacob, prays that Judah, marching forth at the head of the tribes, might ever be brought back in safety and victory; and intimates that God would grant help to accomplish this. (So substantially Onkel., Saad., Hengst., Keil, &c.) It is obvious that the words "bring him unto his people" cannot have the sense attached to them by the rationalist commentators, "bring back the tribes," *i.e.* the ten tribes which revolted under Jeroboam "to him."

8—11. Levi.

The blessing of Levi, like that of Judah, is addressed to God as a prayer.

thy Thummim and thy Urim] *i.e.* "thy Right and thy Light:" cf. on Ex. xxviii. 30.

thy holy one] *i.e.* Levi, regarded as the representative of the whole priestly and levitical stock which sprang from him. Hence, in the *vv.* following, the blessing proceeds in the plural form. The contrast between the tone of this passage and that of Gen. xlix. 5—7 is remarkable. Though the prediction of Jacob respecting the dispersion of this tribe held good, yet it was so overruled as to issue in honour and reward. The recovery of God's favour is to be traced to the faithfulness with which Moses and Aaron, who came of this tribe, served God in their high offices; and to the zeal and constancy which conspicuous persons of the tribe (*e.g.* Phinehas, Num. xxv. 11 sqq.), and the whole tribe itself (cf. Ex. xxxii. 26), manifested on critical occasions in supporting the leaders of the people. The same reasons led to Levi's being selected for the special service of God in the Sanctuary, ch. x. 8 sqq., and Num. viii. 5 sqq.; and for the office of instructing their brethren in the knowledge of the Law. On *Massah*, cf. Ex. xvii. 1—7; on *Meribah*, Num. xx. 1—13. The two events thus alluded to, the one occurring at the beginning, the other towards the end of the forty years' wandering, serve to represent the whole series of trials by which God proved and exercised the faith and obedience of this chosen tribe. In conformity with the spirit of the chapter, the facts that Moses and Aaron failed under the trial at Kadesh (cf. Num. xx.), and that some of the Levites were concerned in the rebellion of Korah (Num. xvi.), are passed over in silence.

9. *Who said unto his father and to his mother*] Cf. St Matt. x. 37; St Luke xiv. 26.

judgments, and Israel thy law: [1]they shall put incense [†]before thee, and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, [b]Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things [†]put forth by the [†]moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* [c]separated from his brethren.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer

[1] Or, *let them put incense.*
† Heb. *at thy nose.*
[b] Gen. 49. 25.
† Heb. *thrust forth.*
† Heb. *moons.*
[c] Gen. 49. 26.

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11. *smite through the loins*] Rather, **smite the loins**, *i.e.* the seat of their strength.

12. Benjamin.

he shall dwell between his shoulders] *i.e.* be supported by God as a son who is carried by his father; cf. i. 31. The change of subject in this *v.* is not rare in Hebrew, cf. *e.g.* 2 S. xi. 13, and is here the less difficult, because the suffix throughout the passage has but one reference, viz. to God. Benjamin was specially beloved of his father (Gen. xxxv. 18, xliv. 20); Moses now promises no less love to him from God Himself. To refer the words, "He shall dwell, &c." to God and to explain them of the Temple, which was afterwards built in the land of this tribe, as many commentators do, is farfetched and harsh.

13—17. Joseph, including Ephraim and Manasseh.

The resemblance of this blessing to that pronounced on the same tribes by Jacob (cf. Gen. xlix. 25 and 26) is obvious both in thoughts and words; and in both the exuberant fertility of the large districts allotted to the descendants of Joseph is a leading feature. Yet the words of Moses are far from being a mere reproduction of Jacob's. The patriarch dwells with emphasis on the severe conflicts which these tribes would undergo (cf. Gen. xlix. 23, 24); the lawgiver seems to look beyond, and to behold the two tribes triumphant and established in their power. The utterances respecting Ephraim and Manasseh in these *vv.* are such as are wholly unlikely to have proceeded from a writer of the kingdom of Judah, at the time assigned by the rationalist critics for the composition of Deut.

17. *His glory is like the firstling of his bullock*] Render rather: "The first-born of his" (*i.e.* Joseph's) "bullock is his glory." (So substantially Onkel., Maurer, Knobel, &c.) The reference here is not to Joseph, nor to Joshua, nor to Jeroboam II., but to Ephraim, who was raised by Jacob to the honours of the firstborn (Gen. xlviii. 8), and is here likened to the firstling of Joseph's oxen, *i.e.* of Joseph's offspring, the singular noun (*shôr*) being taken collectively. The ox is a common emblem of power and strength; cf. Gen. xlix. 6, margin, and note; Ps. xxii. 12; Jer. xlvi. 20; Amos iv. 1.

unicorns] Render, **a wild bull**. Cf. Num. xxiii. 22 and note.

the ten thousands of Ephraim, and...the thousands of Manasseh] Cf. Gen. xlviii. 19; 1 S. xviii. 7, 8.

18, 19. Zebulun and Issachar.

Cf. Gen. xlix. 13—15, the substance of which is forcibly repeated; and, like Jacob, Moses places first the younger of the two tribes. Zebulun possessed a commodious seashore, and the fisheries of the Lake of Tiberias: and was therefore to thrive by commerce, and to rejoice in his "going out," *i.e.* in his mercantile enterprises. Issachar possessed a fertile inland district, and would therefore dwell at home and prosper in agriculture. Both tribes distinguished themselves in the contest with Jabin; cf. Judg. v. 14, 15, 18: and of Zebulun it is particularly noted

sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* †seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

† Heb. *cieled.*

22 ¶ And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 ¶ And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 ‖Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

‖ Or, Under *thy shoes* shall be *iron*.

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that it produced the officers and tacticians who led and marshalled the host which vanquished Sisera: see on Judg. v. 14, and cf. 1 Chron. xii. 33.

19. *unto the mountain*] Cf. Ex. xv. 17.

sacrifices of righteousness] Sacrifices offered by the righteous, and therefore well pleasing to God. Cf. Ps. iv. 5, li. 19.

treasures hid in the sand] The riches of the seas in general. It is noteworthy however that the sand of these coasts was specially valuable in the manufacture of glass (cf. Tac. 'Hist.' v. 7; Pliny 'H. N.' v. 17; XXXVI. 65; Joseph. 'B. J.' II. 10. 2); and glass was a precious thing in ancient times: cf. Job xxviii. 17. The murex too, from which the precious purple dye was extracted, was found here. A typical reference to the conversion of the Gentiles is strongly suggested by Isa. lx. 5, 6, 16, and lxvi. 11, 12.

20, 21. Gad.

20. *Blessed be he that enlargeth Gad*] *i.e.* blessed be God who shall grant to Gad a spacious territory; cf. the blessing of Shem, Gen. ix. 26.

the arm with the crown] Rather, **yea, the crown.** The warlike character of this tribe is shewn by their leading the van in the long campaigns of Joshua; cf. Josh. iv. 12, 13, xxii. 1—4; by the acts of Jehu, 2 K. ix. x.; by 1 Chro. v. 18—22, and xii. 8 sqq.

21. *the first part for himself*] The first fruits of the conquest made by Israel were assigned to Gad and Reuben by Moses at their own request. Cf. Num. xxxii.

because there, in a portion of the lawgiver, was he seated] Render rather, **because there was the leader's portion reserved,** *i.e.* there was reserved the fitting portion for Gad as a leader in war. See Note at end of the chapter.

and he came with the heads of the people] *i.e.* he joined the other leaders to fulfil the commands of God respecting the conquest of Canaan. Cf. Num. xxxii. 17, 21, 32; Josh. i. 14, iv. 12. Moses regards the promise of the Gadites to do this as already redeemed.

22. Dan.

he shall leap from Bashan] *i.e.* be like a lion which leaps forth from his covert in Bashan. Cf. Song of S. iv. 8. There is no historical reference, as *e.g.* to the conquest of Dan-Laish, Josh. xix. 47.

23. Naphtali.

satisfied with favour] Cf. Gen. xlix. 21 and note. The idea suggested in both passages is similar.

the west and the south] The territory of Naphtali was situated in the north-west of Canaan; and the words should therefore evidently be taken, as in the Hebrew they often are, and as LXX. and other Versions suggest, as referring not to geographical position, but to natural characteristics. Render therefore "the sea and the sunny district." The possession of Naphtali included nearly the whole west coast of the Sea of Galilee, the Lake of Merom, the modern *Bahr el Huleh*, and the well-watered district near to the springs of Jordan. It contained some of the grandest scenery and some of the most fertile land in Palestine. Josephus speaks of the shore of Gennesaret as "an earthly paradise" ('B. J.' III. 3. 2); and Porter, 'Handbook for Syria,' as "the garden of Palestine." The modern name for this district *Belad Besharah*, ("land of good tidings") is significant. The climate in the lower levels towards the waters of Merom is exceedingly hot, peculiarly suited for tropical productions. Fruits ripen here much earlier than in other parts of the country: see Robinson 'B. R.' II. 434 sqq.; Tristram 'Land of Israel' p. 583; Burckhardt, 'Syria,' pp. 40 sqq.

24, 25. Asher.

Let Asher be blessed with children; and *let him be acceptable to his brethren*] These words should rather perhaps be rendered (with Keil. Knobel, Wogue, &c.), "Blessed above the sons" (*i.e.* of Jacob = most blessed amongst

26 ¶ *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 [d] Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

d Jer. 23.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies [1] shall be found liars unto thee; and thou shalt tread upon their high places.

1 Or, *shall be subdued.*

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the sons of Jacob) "be Asher; let him be the favoured one of his brethren," *i.e.* the one favoured of God.

25. *Thy shoes*] See the Note at end of the chapter. The *v.* preceding had described the plenty with which this tribe should be blessed under the figure of dipping the foot in oil (cf. Job xxix. 6); and this *v.* continues the figure, and represents the strength and firmness of Asher to be as if he were shod with iron and brass. Cf. Rev. i. 15. The territory of this tribe probably contained iron and copper. Cf. viii. 9.

as thy days, so shall thy strength be] The original here has two words only, of which the latter is not found elsewhere. On it see the Note at the end of the chapter. The sense is "thy strength shall be continued to thee as long as thou shalt live: thou shalt never know feebleness and decay."

26—29. Conclusion.

God's glory and power, and the consequent safety and prosperity of God's people, form the climax, as they do the basis, of the Blessing which the lawgiver has to pronounce.

26. *There is none like unto the God of Jeshurun*] Rather, as the punctuation of the original requires, **There is none like unto God, O Jeshurun.**

27. *thy refuge*] Rather, "dwellingplace." Cf. Ps. xc. 1, xci. 9.

28. *Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine*] The A. V. does not preserve the symmetry of the clauses, so marked in the original here as throughout. Render rather, "Israel shall dwell in safety; alone shall the fountain of Jacob be; in a land," &c. The rendering "eye of Jacob" (Vulg., &c.) yields no apt sense, unless the words be closely connected with the following context ("oculus Jacob in terra frumenti," &c., Vulg.), and such a construction is forbidden by the rhythmical structure of the clauses above referred to. On the phrase "fountain of Jacob," cf. Ps. lxviii. 26; Isa. xlviii. 1.

29. *be found liars unto thee*] Perhaps rather "cringe before thee." The verb means to shew a feigned or forced obedience: cf. Ps. xviii. 45 and note, and Ps. lxvi. 2.

thou shalt tread upon their high places] *i.e.* occupy the commanding positions in their land, and so have it in subjection. Cf. xxxii. 13; Isa. xxxvii. 24.

NOTES on CHAP. XXXIII.; and on *vv.* 2, 21, and 25.

NOTE on ch. xxxiii.

Many modern critics have argued that the Blessing of the Tribes cannot be really Mosaic on the same general grounds of style, literary characteristics, &c. as have been brought forward in reference to the Song of Moses. It is needless to repeat, from the Note at the end of ch. xxxii., the answers already made to objections of this kind.

It has however been specially objected to the Blessing, that its contents in various places betray on the face of them an origin far later in date than the days of Moses. There are, it is urged, unquestionable allusions in what is said of several of the Tribes to the different districts in Canaan which they occupied after the conquests of Joshua: *e.g.* in the Blessing of Zebulun and Issachar, *v.* 19; of Naphtali, *v.* 23; of Asher, *vv.* 24, 25. These allusions have been by some attributed to that prophetic foresight which Moses undoubtedly possessed. Yet they may be probably explained without reference to it. For the location of the several tribes was fixed in a general way before the time at which the Blessing is represented as spoken (cf. Num. xxxiv. 16, and note); and Moses, as having lived for many years at the very borders of Canaan and in frequent intercourse with its inhabitants and their neighbours, must undoubtedly have possessed some knowledge of the topography of the country which was to be the future home of his people. The allusions in question are of a general kind, and quite consistent in character with a knowledge

so acquired. It has been asserted also that *v.* 5 contains a reference to a monarchical form of government; that *v.* 7, in which Moses prays, "Hear, Lord, the voice of Judah, and bring him to his people," is an aspiration for the reunion under the sceptre of Judah of the kingdom divided under Rehoboam (Graf, Von Lengerke, Ewald, &c.); that *v.* 12 must be explained as an allusion to the Temple, &c. These objections rest on erroneous interpretations of particular verses, and are sufficiently answered in the notes on those verses. The utter uncertainty of the grounds on which such objections rest, is demonstrated by the very diverse and totally inconsistent conclusions deduced from them. Thus Knobel refers the Blessing to the days of David, whilst Graf, followed by Bleek ('Introduction to Old Testament,' Vol. I. p. 335 sqq., Eng. Transl.), proposes the reign of Jeroboam II. (B.C. 825—785). The main reason for selecting this particular period is the admission, which the critics are constrained to make, that the Blessing must have been composed at a time when all the Twelve Tribes were still abiding in their places in Canaan, and enjoying a high degree of material prosperity. But the reign of Jeroboam II. hardly satisfies these conditions. That time was certainly marked by considerable recovery, but such passages as 2 K. xiv. 26, and the tenor of the utterances of Amos respecting the condition of the northern kingdom at this very date, are inconsistent with any such happy circumstances as the Blessing confessedly supposes. Indeed it is little likely that the two tribes and a half on the east of Jordan ever recovered from the calamities inflicted by Hazael; cf. 2 K. x. 32 sqq. Still more improbable is the opinion of Maurer and Hoffmann, who place the Blessing in the days of Jehoiachin (B.C. 599), and explain *v.* 7 as referring to the large number of Jews who were then carried away from Jerusalem to Babylon (cf. 2 K. xxiv. 10 sqq.).

As against the various dates suggested subsequent to the disruption under Rehoboam, it is to be noted that there is not the slightest trace of a reference to any of those bloody civil dissensions and disorders, nor to any of those foreign wars and frequent defeats from Syrians and other neighbouring nations, which befell the people, or some one or more of its tribes in the years following that disruption, and which continued, with but little intermission, in the northern kingdom at least, until the captivity. The Blessing speaks throughout of peace and plenty. These facts have obliged Knobel to admit that the Blessing cannot have been composed later than the beginning of David's reign. His own arguments ought in consistency to have carried him further, and led him to place it much earlier. For it is impossible on his own principles to explain how the disasters, apostasies, and confusion of the latter part of Saul's reign, and still more those of the times of the Judges, could have happened at a date not long preceding that in which the Song was penned.

There is therefore no substantial reason in the contents of the Blessing for questioning that conclusion to which many verbal characteristics of the chapter point, viz. that it is by the same author as chapter xxxii., to which it has an evident relationship (see Note at beginning of chapter), *i.e.* by Moses.

On this chapter the following special treatises may be mentioned: W. A. Teller, 'Notae criticae' in Gen. xlix. Deut. xxxiii. &c., and 'Uebersetzung des Segens Jacob und Mosis,' Halle, 1766; A. G. Hoffman, 'Comm. in Mosis Benedictionem,' in Keil's 'Analekten,' IV. 2, Jena, 1823; K. H. Graf, 'Der Segen Mosis,' Leipzig, 1857; L. Diestel also ('Der Segen Jakob's,' Braunschweig, 1853) has many valuable remarks on this chapter.

v. 2.

with ten thousands of saints] The prep. (מן) can hardly mean "with," as A. V. renders (after LXX., Vulg., Luth., and others). The notion that the angels took an active part in the covenant making at Sinai, though in itself a correct one (cf. Ps. lxviii. 17; Acts vii. 53; Gal. iii. 19; Heb. ii. 2), and one on which the Jews specially dwell as proof of the superiority of the Law to all other dispensations, is not found in the original words of this passage. They rather represent God as *quitting* heaven, where He dwells amidst the hosts of the angels (cf. 1 K. xxii. 19; Job i. 6), and descending in majesty to earth (cf. Mic. i. 3). The "ten thousands of saints" cannot in such a context mean the hosts of the Israelites (as Cler., Dathe, Winz., &c.). Fürst ('Lex.' s. v. רבבה) proposes to point as in xxxvii. 51, and to treat these words as a proper name "from Meribah."

from his right hand went a fiery law for them] The A. V. here follows Vulg., Saad., Luther, and many other authorities both ancient and modern. But the original has (see marg.) not, as the rendering of the A. V. would seem to require, "a law of fire" (*i.e.* "a fiery law"), but "a fire of law" (אש דת), *i.e.* apparently, "a fire which was a law." Accordingly Gesenius suggests that the reference is not to the lightnings of Sinai, but to the pillar of fire Ex. xiii. 21, "columna ignis quæ legi esset iis." So De Wette, Maur., Dathe, &c.

Several Hebrew MSS. however write the words in question as one. The chief reason advanced by some (Keil, Fürst, &c.) for preferring this reading is, that דת is not properly a Hebrew word, but one imported in later times from the Chaldee, which (it is said) derived it from the Persian. The word certainly occurs in Hebrew only in Ezra and

Esther; but Hävernick ('Introduction to Old Testament,' pp. 146, 147, edit. Clark) argues with some force that it is an old Hebrew word, connected with דין and דון, which, like other archaisms, held its ground in poetry, as in the present passage, after it had fallen into disuse in prose. But the authority of all kinds for the reading אשדת is considerable. The LXX. (ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ) probably had it; for their ἄγγελοι seems to be this Hebrew word considered as a plural noun, and connected with שרד.

Yet if this probable reading be accepted, further questions arise as to its pointing and meaning. Amongst the best suggestions may be named that of Böttcher (approved substantially by Gesen., Knob., Keil, &c.), who writes "ishdeth," and renders the word "fire-darting," treating it as a noun fem. sing.; and that of Fürst, who compares Josh. xii. 3 and 8, and regards it as a proper name, or a description of a locality (Lexicon, s. v.).

v. 21.

The word מחקק is used here as in Judg. v. 9; Isa. xxxiii. 22. The fem. subst. with masc. adj. as Gen. iv. 10, xlix. 15. So Graf, Delitzsch, Johlson, Schröder, &c. The rendering of A. V. can only mean that Gad in fact firmly established himself in the territory assigned to him by Moses. But the words are introduced by "because," and are intended to explain why Gad "provided the first part for himself." This explanation is not given by the rendering in question, though adopted also by Rosenm., Gesen., &c. The Jewish authorities (*e.g.* Onkel., Jarchi) and Fürst, with Diest., Baumg., and other moderns, refer the passage to the grave of Moses, though differing somewhat as to the precise rendering of the words. So Vulg., "quod in parte suâ doctor esset repositus." But such a sense seems unsuited to the context; and in fact from xxxiv. 1—5, compared with Josh. xiii. 20, it would seem that the place where Moses died and was buried was in the country of Reuben.

v. 25.

The Hebrew word מנעלך is ἅπ. λεγ., and by several, both ancient and modern (Onk., Saad., Gesen., Maur., Keil, Schröd., &c.), is rendered "thy bars." The root נעל means to "fasten" or "bind," as is clear from the Arabic نعل, and numerous cognate forms. But the force of the root is almost equally exhibited in either rendering. That of A.V. on the whole seems best.

v. 25.

The Hebrew word דבא here used is again ἅπ. λεγ., and is variously rendered. Vulg. with Jerus. Targum, "senectus tua;" others (Rosenm., Gesen., Keil, Maur., Graf, Diest., and most moderns), "thy rest;" Fürst ('Lex.' s. v. דבא) "riches, affluence." The A. V., follows the majority of ancient authorities.

CHAPTER XXXIV.

1 *Moses from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of [1] Pisgah, that *is* over against Jericho. And the LORD [a] shewed him all the land of Gilead, unto Dan,

[1] Or, *the hill.*

[a] chap. 3. 27. 2 Mac. 2. 4.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, [b] This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

[b] Gen. 12. 7. & 13. 15.

CHAP. XXXIV. Death and Burial of Moses.

1. *mountain of Nebo*] Cf. xxxii. 49 sqq. and reff.

all the land of Gilead, unto Dan] This can hardly be the Dan (Dan-Laish) of Judg. xviii. 27 sqq., which was not in Gilead. It is probably a town of this name which stood in the north of Peræa; perhaps the same as Dan-jaan, 2 S. xxiv. 6, and the Dan of Gen. xiv. 14, where see note.

2. *utmost sea*] Cf. xi. 24.

3. *unto Zoar*] At the southern extremity of the Dead Sea. Cf. Gen. xix. 22.

4. *I have caused thee to see it*] The sight thus afforded to Moses, like that of "all the kingdoms of the world in a moment of time," Luke iv. 5, was no doubt supernatural. Yet it was not imaginary only, but a real view of the land, obtained perhaps through an extraordinary enhancement of the dying lawgiver's power of vision.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his †natural force †abated.

† Heb. *moisture.*
† Heb. *fled.*

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

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5. *according to the word of the LORD*] Lit. "at the mouth of the Lord," which the Rabbins explain "by a kiss of the Lord." But the sense of the phrase is clear, cf. Gen. xlv. 21. Vulg. correctly "jubente Domino." It denotes that Moses died, not because his vital powers were exhausted, but at the sentence of God, and as a punishment for his sin. Cf. xxxii. 51.

6. *he buried him*] *i.e.* God buried him. The penalty of Moses' sin was fully paid by his death; and this signal honour conferred on him after death was, doubtless, designed to sustain the lawgiver's authority, which without it might have been impaired with the people in consequence of his punishment.

no man knoweth of his sepulchre] Hardly lest the grave of Moses should become an object of superstitious honour, for the Jews were not prone to this particular form of error. Bearing in mind the appearance of Moses at the Transfiguration (St Matt. xvii. 1—10), and what is said by St Jude, *v.* 9, we may conjecture that Moses after death passed into the same state with Enoch and Elijah; and that his sepulchre could not be found because he was shortly translated from it.

9. *spirit of wisdom*] Cf. Isa. xi. 2. The practical wisdom (φρόνησις) of the ruler is specially meant.

10. *there arose not a prophet since in Israel*] Words like these can only have been written some time, but not necessarily a long time, after the death of Moses. They refer more particularly to the wonders wrought by the hand of Moses at the Exodus and in the desert; and do but reecho the declaration of God Himself, Num. xii. 6 sqq. They may naturally enough be attributed to one of Moses' successors, writing perhaps soon after the settlement of the people in Canaan.

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